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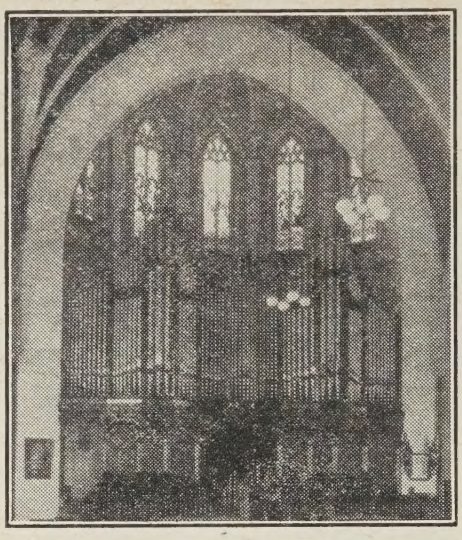
The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, JANUARY, 1931 No. 1



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The Presbyterian Record

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THE BUDGET AND THE CHURCH

CAN WE AVOID A DEFICIT?

THE SITUATION TO 30TH NOVEMBER—SIX SYNODS ARE ADVANCING.

	1929	1930
Maritimes	$ 15,894	$ 16,037
Montreal and Ottawa	39,938	48,689
Toronto and Kingston	92,972	100,100
Hamilton and London	67,474	68,772
Manitoba	5,743	5,128
Saskatchewan	5,199	4,526
Alberta	8,148	8,535
British Columbia	8,365	8,696
	$243,733	$260,483

WHAT THE SYNODS WERE SHORT OF THEIR ALLOCATION ON 30TH NOVEMBER

Maritimes	$ 38,963
Montreal and Ottawa	66,311
Toronto and Kingston	129,900
Hamilton and London	111,228
Manitoba	9,872
Saskatchewan	10,474
Alberta	11,465
British Columbia	11,304

MAXIMUM EFFORT REQUIRED IN EVERY PRESBYTERY AND IN EVERY SYNOD.

These are grave figures. The December figures are not available. However good they may be, they must leave a great sum to be raised in January. We cannot afford to add one dollar of debt to the Church's burden. Let every congregation make it a point of honour to raise its allocation and surpass it where possible. Let every Presbytery and Synod make a final and determined effort to raise the Budget allocation in full.

A MESSAGE TO THE INDIVIDUAL.

Every member and every adherent owes a debt to the Church. Are you trying to pay your debt? The Church's work is God's work. It means the coming of Christ's kingdom. Help it then with your prayers, your services, your loyalties, your gifts. Canada and the World need the Gospel. You can help to give it. The honour of The Presbyterian Church in Canada is at stake. Let every loyal and generous Presbyterian help the Church NOW. Mark your special contribution for 1930 Budget.

THOUGHTS ON THE BUDGET

We are almost at the end of our campaign, and we are still far short of our objective. At the end of November the givings from congregations amounted to $260,484. Our objective for the year is $600,000, or $650,000 if the $50,000 for debt extinction is included. Last year we added $62,000 to our accumulated debt. The advance of nearly $17,000 on the Church's givings up to 30th November, as compared with the same period in 1929, goes but a little way towards clearing off the deficit. We need an *increase* over last years' givings in the months of December and January of about $45,000.

Such a statement challenges us to examine our own position. We may have given much already. Can we give more for Christ and His Church? We may have given little compared with our expenditure in other directions. Are we content with our meagre offering? Can we bear the gaze of our Living Lord who still stands over against the Treasury?

Or it may be that we have given nothing at all for the Church outside our own congregation. We have stood aside and allowed others to be responsible for the Home and Foreign Work of our Board of Missions, for our Sunday School activities, for our Colleges, for our Central Organization, for our Pension Fund, and for all the other departments of a living church. If we have really given nothing, honor demands that we should give liberally in this month of January before the Church Books are closed, and our opportunity is lost.

It is high time to awake out of sleep. We love our Church, but many of us have been thoughtless in regard to its imperative needs. Now we see our duty, and we will do it. The Presbyterian Church in Canada could eliminate its debts, solve its problems, develop its work, meet its obligations to Canada and to the world, without strain or difficulty, if every member and every adherent would support our cause according to the means with which God has blessed us.

Come then, without delay, let us face our task and accomplish it, not in our own strength but in gratitude to God and in dependence upon His aid.

Send contributions for 1930 at once to the local church treasurer or to E. W. McNeill, Treasurer, Presbyterian Church Offices, 372 Bay St., Toronto 2, Ont.

A MODEL PHILANTHROPIST

Rev. John Service, New Glasgow, N.S.

In the Second Book of Samuel, chapter seventeen, verses twenty-seven and twenty-eight we have recorded the name of a chieftain of Gilead who brought supplies to David and his army at Mahanaim. We read,

> And Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat; for they said, THE PEOPLE IS HUNGRY, AND WEARY, AND THIRSTY, IN THE WILDERNESS.

This is the first thing we hear recorded concerning this Gileadite, Barzillai. It is interesting to read that David during the rebellion of his son Absalom, had to leave Jerusalem, and, with his army, cross the Jordan with all haste, lest they should be overtaken by the army of Absalom. This loyal band marched as far as Mahanaim, but, having few supplies to satisfy their hunger, they sat down a company of fatigued and exhausted men.

Such a story brings to mind many incidents of a long march during the days of the world war. How often we sat down weary and hungry calling to mind the words of Deuteronomy twenty-seven and sixty-seven, 'Would God it were even! and at even thou shalt say, Would God it were morning." David's army, unlike the 'Contemptibles of 1914, were the recipients of provisions, lavishly and wholeheartedly given by a few residents in Mahanaim. Barzillai is the leader in this great divide. He was A MODEL PHILANTHOPIST, manifesting his good deeds and services in the right spirit. Barzillai had not dreamed of being rewarded for what he did to that company of weary marchers. "The people are hungry," he says, "and weary, and thirsty in the wilderness," was the only consideration which prompted the compassionate deed.

Hidden in this historic book we have the GOSPEL OF GOD waiting to be revealed in all its sympathy and tenderness.

True sympathy needs only the sight of misery and distress to set the wheels of activity in motion. There was a splendid opportunity for Barzillai to be lionized at Jerusalem, an opportunity for public acclamation; but Barzillai is not found in Jerusalem. Oh No! He has modestly retired to his home with a thankful heart to God for having enabled him to do his duty towards his fellow-creatures.

We are living in an age when there is a little overmuch anxiety to see our names flourish in missionary reports and budget lists. From time to time money is wrung out of the pockets of some, not that they care for missionary work and budget stew-

ardship, but because they are ashamed to see their church's list without a respectable sum after their names.

Never in the history of The Presbyterian Church in Canada has genuine philanthropy been manifested to a larger extent than during the last FIVE YEARS. Minority groups have contributed to missionary and budget funds, and greater personal efforts have been made than in any period of the Church's history. In the minority groups of our Church there is a large and noble army of self-sacrificing men and women battling bravely for the OLD CHURCH who have not the remotest idea of having their names trumpeted before men; neither have they even dreamt of being invited by our General Assembly to a place of honor. From the Atlantic to the Pacific they are giving in the right spirit, and they have Barzillai as "A MODEL PHILANTHROPIST."

The story reveals to us another thought. Barzillai manifested his philanthropy in the right season. When David and his army were in Jerusalem such a gift would not have been despised perhaps, but it would not have been valued as it was in the wilderness. At Mahanaim, David and his men were in need of rest and food, and Barzillai's gift therefore was exceedingly precious.

Our Church was enjoying a measure of prosperity in Jerusalem, but in 1925 we were driven into the wilderness.

Bewildered, but undismayed; hungry, but not without hope, the philanthropic efforts of not a few cheered our souls and brightened our spirits. We were in need, like David's army, and help was given. BUT HAS THE HELP CONTINUED? IS THE SAME SPIRIT BEING MANIFESTED TO-DAY? It is too late to sympathize with the Church when she is driven out of the HOME AND FOREIGN FIELDS. Let us manifest our philanthropy in the right season. Let it not be said of us that our philanthropy was 'TOO LATE'. The greatest Philanthropist that the world ever saw died in DUE SEASON, that is, HE GAVE HIS BEST AT THE RIGHT MOMENT. Shall we hear his command, "Go, and do thou likewise."

One other thought seeks expression, Barzillai manifested his philanthropy in the right way. There is but one real poverty, as a writer says, and it is the poverty of loving. We may love mankind in the mass, we may subscribe to philanthropic movements, and yet we may have no real interest in people, no real love for them. James Reid has told us, "Some people will tell you frankly that they love Humanity, with a capital letter, but when it comes to loving people in another church, or the people in another land, they find it impossible." Sympathy is good, sometimes better than gold, though it be expressed only in words.

We pick up the Record and we read of minority groups here and there, and we say, "I can't tell how deeply I sympathize with them" while, at the same time, though rich and increased with goods we do not lift a finger to help them. It is the want of sympathy that divides the world by class bitterness and race contempt; and, whatever artifice we may use to reach unity and peace, nothing will ever break down these invisible barriers except that which softens our hearts and reveals to us others as the children of God and brothers in the great vineyard of the world.

There is a certain amount of sacrifice in philanthropy of the right stamp. Barzillai could not be content to go out to the camp and return to his home sighing over the sad condition of David and his followers; he did his utmost to supply their need, and gave liberally of his own substance to keep them from hunger and perhaps starvation. Alas! how many churches do we see rolling in wealth, spending their thousands annually upon Church luxuries, whilst minority groups within the bounds of the same Presbytery are in the greatest need crying for Church homes and equipment. At missionary meetings and public gatherings not a few sigh over the degraded condition of the heathen abroad and the churchless at home, who are ready to pray by the hour for their conversion, and at the same time take the greatest possible care to select the smallest coin from their heavy purses when the offering is made.

When FIVE YEARS AGO WE DECIDED TO REMAIN IN THE PRESBYTERIAN CHURCH AND UPHOLD THE "BLUE BANNER" WITH ITS WONDERFUL TRADITIONS, WE KNEW THAT IT WOULD REQUIRE SOME SACRIFICE AND SELFDENIAL—*ARE WE MAKING ANY TO-DAY?* In those now far off days we were model philanthropists and our deeds astonished the world. What has happened? Let us ask for another vision of the Cross, for the Cross is the noblest emblem of philanthropy in the universe. Shall we in the year 1931 try to imitate Christ in giving ourselves away for the temporal and eternal good of others? If we are willing to spend and be spent for Him, then we shall understand the deepest meaning of the term PHILANTHROPY, and we shall have Barzillai as a "MODEL PHILANTHROPIST".

Secularism strikes at the heart of the missionary's effort and motive. Humanism needs especially to be considered because it most directly affects our young men and young men, particularly in our schools and colleges. However, not humanism but communism is our most serious rival because the latter is so aggressive. Its missionaries go anywhere and everywhere for nothing and their enterprise can be met only by a consecration still more splendid.—*Dr. W. Adams Brown.*

LIFE'S SHORT SPAN.

James 4:14.—*For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.*

No metaphor could more vividly convey and more deeply impress the idea of life's brevity than this, a vapor that appeareth for a little time and then vanisheth away.

Its brevity was so conceived and expressed by the patriarch Jacob when in the presence of Pharaoh's majesty he said: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of my life been." One who has taken pains to collect Bible metaphors expressive of the idea that James presents gives the following list:

A tale that is told.
A pilgrimage
A swift post.
A swift ship
A handbreadth.
A shepherd's tent removed.
A thread cut by the weaver.
A dream.
A sleep.
A vapor.
A shadow.
A flower.
A weaver's shuttle.
Water spilt upon the ground.
Grass.
Wind.
Nothing.

Shakespeare's' setting of the same truth is the well known passage:

Life's but a walking shadow—a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury
Signifying nothing.

The great poet here asserts more than we would concede but he does forcibly impress the fact that our stay upon this earthly stage is short.

An unknown author gathers a variety of symbolism to express transitoriness:

Time's a handbreadth, time's a tale.
'Tis a vessel under sail.
'Tis an eagle in its way,
Darting down upon its prey.
'Tis an arrow in its flight,
Mocking the pursuing sight.
'Tis a short lived fading flower.
'Tis a rainbow on a shower.
'Tis a momentary ray
Smiling on a winter's day.
'Tis a torrent's rapid stream.
'Tis a shadow, 'tis a dream.
'Tis the closing watch of night,
Dying at the rising light.
'Tis a bubble, 'tis a sigh,
Be prepared, O man, to die!

A unique comment is that found in the following poetic fragment:

Our life is but a winter's day.
Some only breakfast and away.
Others to dinner stay and are full fed.
The oldest man but sups and goes to bed.
Large is his debt who lingers out the day,
And he that goes the soonest has the least to pay.

The import of all these is that life at its longest is brief and it is very uncertain, and the practical value of this conception may be set forth thus:

1. *We should be less worldly.* The concerns that pertain solely to an earthly life should not completely absorb time and attention; they should not supremely engage our affections. The teaching of Jesus in the parable of the rich fool on this point is very clear and impressive. This man was prosperous. He would therefore pull down his barns and build greater, there to store his goods. He received, however, a sudden summons to leave all. "This night shall thy soul be required of thee". And Jesus' meaning is finally put in these words: "So is he that layeth up treasure for himself and is not rich toward God." This view of life teaches men to set their affections on things above, not on things on the earth.

2. *We should be less discontented.* To those who understand life its ills seem less vexatious and distressing. The soldier's life provides an illustration for us. What scanty fare, sore discomfort, severe and protracted labors are his lot! What were the trials of our sons and fathers and brothers in the Great War! Physical discomfort and hardship indescribable and yet endured with cheerfulness! They endured these things for the cause. They knew it was but for the campaign. On a journey we accept much discomfort which we are spared when at home because the journey is but an incident. Life is a journey.

A few more struggles here
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

3. *We should make life more earnest.* If time is short we ought to husband it. Usury is not a sin if practised on ourselves in relation to our days and hours. If time is precious let us use it to the best advantage. What a sin either to trifle or especially to be reckless with and prodigal of time. Think of Jesus' strenuous spirit. When about to heal the blind he thus expressed himself: "I must work the works of Him that sent me, while it is yet day, the night cometh when no man can work." No man can stagnate who views life thus. Let us be real; let us be earnest. Shall we permit life to pass without something accomplished? Life is for doing, not for dreaming merely. A fitting motto it was to place upon a sun dial: "Begone about your business." This view of life will teach us to do with our might what our hands find to do.—*R.*

A PRAYER FOR THE NEW YEAR.

Ever-living God, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech Thee, to walk more closely in Thy way, and labor more faithfully in Thy service, according to the teaching and example of Thy Son our Lord. Let not the errors and offenses of the past cling to us, and pardon us and set us free, that with a purer purpose and a better hope, we may renew our vows in Thy presence, and set forth under the guidance of Thy Spirit to travel in that path which shineth more and more unto the perfect day of Thy heavenly kingdom. Amen.

THE MODERATOR.

Dr. Baird steadily prosecutes his work in the West and not only is meeting with a very warm welcome but is doing a great service in keeping before the Church her true ideal and inspiring ministers and members with hope and zeal.

A significant event on his tour was the reception in his honor in the city of Regina. The gathering was held in First Presbyterian Church, of which Mr. Farley is minister, and was presided over by Mr. Justice Martin, who did yeoman service during the period of disrupton. On the platform were Dr. Anderson, the Premier, and Mr. J. G. Gardiner, former Premier and now leader of the opposition, both of whom happily referred to the guest and the importance of the occasion. The city was represented in the absence of the mayor by Mr. F. G. England, who extended a civic welcome. The Bishop of Qu'Appelle conveyed greetings and expressed his best wishes for the prosperity of the Church. The Baptist Church was represented by Dr. Harry Nobles. Mr. Farley paid a tribute to the Moderator for benefits received by virtue of his early association with him in the work of the Church. Heavy storms have featured atmospheric conditions in the West but the Moderator said that as soon as he appeared the sun once more began to shine.

Upon his arrival in Victoria, B.C., a like welcome awaited him in St. Andrew's Church. The minister, Rev. H. P. S. Luttrell, presided, and Col. Jas. Scroggie, on behalf of the Session, conveyed the congregation's greeting to the Moderator. Mr. Thos. Humphries brought the greetings of Presbytery. His Honor, Lieutenant-Governor Bruce was present and spoke briefly. He assured Dr. Baird that, while he had the pleasure of welcoming many visitors of distinction to the capital, none gave him more pleasure than those who were leaders in the great work of the Church. The Bishop of Columbia, Dr. Schofield, was also present and paid his respects to Dr. Baird as a former friend in the Maritime Provinces.

On the Sunday following, Dr. Baird preached in St. Andrews in the morning and at Erskine and St. Paul's in the evening. From Victoria he proceeded next day to Nanaimo where he delivered an address at the week-night meeting held in celebration of the sixty-fourth anniversary.

MEMORIAL SERVICE.

This special service held in First Presbyterian Church, Edmonton, in memory of the late Dr. McQueen was more distinctively congregational and was conducted by Rev. Thomas Tait, B.A., B.D. Nevertheless, a large number of friends joined the congregation on this occasion and outstanding among them were members of the Northern Alberta Pioneers and the Old Timers Association. Not a few of these came from a great distance. In addition to the singing of favorite hymns of the late minister, special tribute was paid in the sermon by Mr. Tait and in the message of the Hon. J. L. Lymburn, Attorney-General of Alberta, a close friend of Dr. McQueen's and an officer of the church. Mr. Tait's sermon was based upon the familiar words of Paul, *I have fought a good fight; I have finished my course; I have kept the faith.*

Dr. McQueen's faith, Mr. Tait said, was more than a creed. It was a general walk of life devoted to the will of God as he knew God through Jesus Christ. . . . He was a man of God. No wonder his name will continue to be a household word in Edmonton, in Alberta, in Canada, and even beyond the seas. He has fought a good fight; he has kept the faith; he has finished his course; his good works follow him; his memory endures.

Mr. Lymburn's tribute was also most fitting. He said:

> In common with thousands in this western land we rise to call Dr. McQueen blessed. He had a heart for all our sorrows and he entered and shared all our joys. I imagine there is not a family represented in this church this morning that has not been touched by his uplifting influence. Dr. McQueen did not belong exclusively to this church or even to the Presbytery. Many a rude structure throughout the far flung parts of this land has been transformed into a veritable House of God through the presence and affection of this good man. No man could know the Doctor and make a mock of religion. . . . What Dr. McQueen meant to the old timers could not be expressed. He was above all other things their friend. To those who came from other lands he was the embodiment of all the best traditions of church and state. His life and memory will ever loom as the shadow of a great rock in a weary land.

COMMITTEE ON CONFERENCE.

The last General Assembly resolved as follows:

That the General Assembly of The Presbyterian Church in Canada consistent with its practice in the past and with the spirit of Presbyterianism through all its history records its readiness to meet in conference with representatives of other evangelical bodies upon matters of common interest to them in their prosecution of the work of the Kingdom of Jesus Christ. The Assembly recognizes the privileges and rights of its various Boards and Committees to act in their wisdom within the spirit of this resolution.

Public notice having been given to other bodies and direct intimation to the United Church that a meeting would be held in the Board Room of Knox College on Tuesday, October 14th, at 2 pm., our Committee met there and heard representatives of the United Church, the only other body represented. Though ample opportunity was afforded the representatives of the United Church to mention "difficulties between the churches", to quote Dr. Oliver, the only matters presented by them were overlapping and disputed bequests. Nothing further having been adduced Dr. Baird, the Moderator, stated that the Committee would deliberate and notify the Moderator of the United Church if further conference should be deemed necessary.

Later the Committee resolved:

That having heard a deputation from the United Church of Canada, this Committee resolves that a communication be sent to the United Church of Canada stating that, owing to the action of the last General Assembly, they are not in a position to discuss overlapping, and the Church also be advised that as the settlement of legal matters is now being attended to by a committee, the appointment of another committee is not necessary in their opinion.

This conclusion was immediately forwarded by special messenger to the Moderator of the United Church.

The members of our Committee were Dr. Frank Baird, Moderator, Mr. Wm. Barclay, Dr. A. S. Grant, Dr. Geo. E. Ross, Dr. Jas. Wilson, Dr. L. B. Gibson, Dr. D. G. McQueen, Dr. D. R. Drummond, Dr. Robert Johnston, Dr. S. Banks Nelson, ministers; Mr. Jas. Rodger, Prof. Adam, Mr. J. A. Andrew, Mr. Ronald McVicar, elders.

LEGAL

Our readers are referred to the case of Ferguson and McLean, No. 3 under the heading *Recent Legal Decisions*, on page 275 of the Record for September, 1930

There it was set forth that the minority against entering the United Church had taken legal action to secure their alleged rights in the property and otherwise, and, having judgment in their favor reversed by the Appeal Division of the Supreme Court of New Brunswick, appealed to the Supreme Court of Canada. The appeal was heard in April, 1930, and judgment was delivered on October 7th upholding the judgment of the Supreme Court of Nova Scotia. The plaintiffs, the Presbyterian minority, therefore failed. The issues involved are set forth by Mr. R. S. Cassels in his review in the Record of September, 1930.

AIDS FOR WORSHIP

This little book, the full title of which is *Aids for Worship in Church, Camp and Sunday School*, was issued early in the year 1930 by the General Assembly's Committee on Public Worship. It can be used equally well at the most stately and the most informal services, by ministers or laymen or women.

The shortage of ministers and the lack of funds make it impossible for the Church to supply all our smaller charges with ministers, students or catechists every Sunday throughout the year, but, using this book, groups of Presbyterians can worship together every Sunday if one of their number will take the lead if asked to do so by fellow-worshipers.

If the leader follows the instructions in the book, and practises reading aloud beforehand, the service will be simple, reverent and helpful. The leader may read the prayers, or repeat them from memory, or use them as a guide in composing prayers of his own.

A layman or a woman will seldom wish to attempt to preach but the absence of a preacher may be met in one of three ways:

1. The leader may read a sermon, from Morrison or Robertson of Brighton, or any other noted preacher.

2. He, or some other member of the group chosen beforehand, may give interesting information about the work of the Church, gathered from The Presbyterian Record, or Glad Tidings, or The Message.

3. The group may form itsself into a Bible class and study a passage from Scripture, or the Sunday School lesson for the day.

Anyone willing to take the lead in such services, or any Sunday School Superintendent, may obtain a copy of the book free from any of the following: Rev. Dr. Kannawin, Secretary, Sabbath Schools and Y.P.S., 372 Bay St., Toronto 2, Ontario; Rev. Dr. T. B. McCorkindale, Convener of the Public Worship Committee, Port Dover, Ontario; Rev. Dr. A. M. Gordon, Secretary of the Public Worship Committee, The Manse, 106 St. Ann Street, Quebec, P.Q.

The Committee is most anxious to have the book widely circulated and read.

All great duties are easier than the little ones, though they cost far more in blood and agony.—*Phillips Brooks.*

SYNODS

The Maritime Provinces

The Synod of the Maritime Provinces met in St. James' Church, Truro, N.S., October 7-9, with nearly one hundred commissioners present, these being about evenly divided between ministers and elders. The retiring Moderator, Mr. D. MacVicar, of Thorburn, N.S., preached appropriately, from Proverbs 29:16, *Where there is no vision, the people perish.*

Mr. R. H. Stavert, of Hunter River, P.E.I., was chosen Moderator for the ensuing year. Mr. C. Ritchie Bell, minister of the entertaining church, presented the Moderator with a gavel made from wood saved from the pew of the late Dr. William McCulloch, for many years minister of the Presbyterian Church in Truro. Mr. D. O. Mackay, of Elmsdale, N.S., was appointed Clerk, to relieve our honored Dr. Frank Baird, at his own request, from the duties of the office during his term of service as Moderator of the General Assembly. Dr. Baird reported that he had received from Dr. John White, the Moderator of the General Assembly of the Church of Scotland, a courteous official letter in reply to the congratulations sent by last year's Synod. The Synod heard the communication with great pleasure, noting that it was addressed to our Church as The Presbyterian Church in Canada.

Dr. Baird also reported that payment had been made to the Synod of the bequest of the late Ebenezer Cumminger, amounting to over $2,100.

Dr. W. M. Townsend, convener of missions deplored the loss of Mr. F. G. Mackintosh who for seven years had served the Synod as organizer and superintendent. The Synod aproved the principle of the employment of a synodical missionary until the Assembly decides otherwise; and that until a suitable man conversant with conditions in the Synod can be obtained, the conveners of missions in the Presbyteries perform the duties of the synodical missionary. Dr. Townsend's report indicated that the situation as regards supply of our mission fields for the coming winter was better than ever before. For greater convenience of supply Amherst was transferred from the Presbytery of Halifax and Lunenburg to that of St. John.

Mr. H. P. Mackeen, and Mr. C. B. Smythe, of Halifax, our counsel in the Saltsprings case, were thanked by Synod for their able conduct of the case in all its stages, through the courts.

The Committee on Evangelism recommended that ministers and elders give themselves to earnest prayer for the outpouring of the Holy Spirit upon themselves and their churches, that the Sacrament of the Lord's Supper hereafter be celebrated in the morning of the first full day at the annual meeting of Synod, that ministers cooperate with neighboring brethren in the conduct of mission services, wherever possible, and that for the enlargement of the scope of the committee's work, its name be restored to the older one of Committee on Church Life and Work.

The report of the Committee on Sabbath Schools and Young People's work showed gratifying increase of interest among our young people. Successful young people's conferences were held at Pictou, N.S., reported by Mr. H. Warren Allen, of Westville; at Canoe Cove, P.E.I., reported by Mr. R. H. Stavert; at Riverport, N.S., by Mr. G. G. Kincaid, and an enthusiastic young people's rally at Elmsdale, N.S., by Mr. D. O. Mackay. The committee commended The Challenge, and urged the extension of conference and rally work to other parts of our Synod.

The Presbyterian Record was commended, and the desire was expressed that some way could be found to increase its circulation among sister Presbyterian Churches, especially in the Motherland, to inform our kin according to the faith of our progress and our aims.

An overture from the Presbytery of St. John, asking the General Assembly to reconsider the whole policy of allocating amounts for the Budget, was sent down to the Presbyteries for their consideration, and ordered forwarded to the General Assembly for information.

The following resolution on temperance was presented by Mr. S. T. Nichols, convener, and unanimously adopted by Synod:

> The Synod of the Maritime Provinces, in connection with The Presbyterian Church in Canada, views with concern the appalling havoc wrought in our midst by the iniquitous liquor traffic. It here registers its protest against such an unjustifiable evil, which, in its judgment, is one of the strongest and cruelest foes of man's physical, moral, and spiritual well-being. It sincerely hopes that the time will soon come when an enlightened and determined public opinion will force this momentous evil from the menacing position which it now unfortunately holds.
>
> The Synod hereby enjoins its leaders and people to do all in their power, by a prayerful and educative program, to prepare the way for the removal of any and every form of legal and illegal sale of intoxicating liquors for beverage purposes.

The fine weather, the comfortable appointments of the beautiful stone church, the royal entertainment by the congregation of St. James', and the good fellowship of the brethren made the Synod a delightful one.—D. O. M.

Saskatchewan.

The place of assembly was St. Andrew's Church, Saskatoon, and, in succession to Rev. W. A Cameron of Weyburn, Rev. J. Lloyd Hughes was elected Moderator. Following his election Mr. Hughes took oc-

casion in expressing his thanks to the Synod to pay a tribute to Rev. W. G. Brown, the minister of St. Andrews, declaring that it was under his influence he was led to abandon work in the mines and to undertake as his life mission work in the Church.

The Moderator of the General Assembly, Dr. Baird, was present and to this body also reviewed the situation throughout the whole Church and expressed his satisfaction with the outlook from every standpoint.

Dr. Kannawin, Secretary of S.S. and Y.P.S. was also present and reviewed the work of his department. He expressed the conviction that the greatest need in Canada to-day is home religion and the next the restoration of the family pew in church.

On behalf of the W.M.S. Mrs. R. H. Horne reported progress in this measure, that whereas in 1925 there were but 31 auxiliaries in the Synod there are now 76. The good work done in the school-homes at Saskatoon and Prince Albert, in the hospital at Canora under Miss Cuddy, the work of the deaconesses in Regina and Saskatoon, and the mission work on Mistawasis Reserve was set forth .

Several resolutions were passed, one of an important character:

> We reaffirm our legal right to the use of the name The Presbyterian Church in Canada, notwithstanding claims to the contrary.

The shadow of Dr. McQueen's passing fell athwart the Synod and a resolution of condolence was passed to be sent to Mrs. McQueen.

The Synod extended its congratulations to the clerk, Rev. D. G. Cameron, D.D., upon his obtaining the honorary degree of D.D. from the Presbyterian College, Montreal

Regret was expressed for the loss to the Synod in the translation of Rev. J. R. Graham from Prince Albert, Saskatchewan, to Sherbrooke, Quebec, and appreciation of Mr. Graham's great services in the Synod was placed on record.

Manitoba.

The distinction of occupying the Moderator's chair in succession to Rev. J. A. MacMahon of Port Arthur was accorded Rev. W. Bell of Portage La Prairie in whose church the Synod gathered. The reports of the various committees were of a distinctly hopeful character.

Rev. C. S. Oke of Brandon on behalf of the Budget Committee stated that the amount received to date was substantially in advance over that of last year.

Rev. M. P. Floyd reported on S.S. and Y.P.S. indicating steady progress and expressing appreciation of the helpful work done by the General Secretary, Dr. Kannawin.

A very interesting paper was presentd by Mr. Douglas of Winnipeg in which the history of Presbyterianism within the province was presented.

Mrs. H. A. Robson, president of the provincial W.M.S., spoke of the society's work in hospital, school, and home, both at home and in the foreign field.

The work of the Lord's Day Alliance in the province was presented by Rev. J. S. Watson, Secretary for Manitoba and Saskatchewan, who dwelt upon the organization's efforts in combatting the strenuous attempts of the business of amusement to intrude further upon the weekly rest day.

British Columbia

Rev. Thomas Wilson, formerly of Mount Pleasant Church, now of Gordon Church, a veteran in the service of the Church in the West, was chosen Moderator, in succession to Dr. Alexander Ešler of Robertson Church, Vancouver. The Synod convened in St. Andrew's Church, New Westminster.

Contributions to the Budget for the first seven months of the year 1930 were in excess of those for the same period last year. An evening meeting had a program of addresses as follows:

Sunday Schools and Young People's Societies, Rev. J. M. MacGillivray of Central Church, Vancouver. Church Life and Work, Mr. Thomas Humphries of Victoria, and Foreign Missions, by Dr. R. G. MacBeth.

This Synod, too, made a strong pronouncement upon temperance, protesting against the unsolicited extension of the business into new areas, and urging the people "to put an end to the tragedy of Government Control".

Dr. Duncan Campbell reported for the Board of Missions, and Mrs. Thos. Wilson and Mrs. Geo. W. Ledingham for the Women's Missionary Society.

Honor was paid to Rev. Dr. E. D. McLaren in appreciation of his forty-two years of service in the province, at the same time congratulating him on his sustained vigor.

The statistical report presented by Rev. J. R. Frizell showed an increase in membership, both in congregations and in Sunday Schools, and Rev. A. E. Vert stated that the property acquired by the Church in the last five years was valued at half a million dollars.

Montreal and Ottawa

Dr. J. Keir Fraser, minister of St. Andrew's Church, Renfrew, Ont., was chosen Moderator. In his opening sermon Dr. J. B. McLean, the retiring Moderator, pleaded earnestly for a revival of religion to check the materialism of to-day and the revolt of youth. A fine expression of interest in the general welfare of the Church and the promotion of its missionary enterprise was the voluntary raising of the allocation of the Synod of $105,000 to $115,000. This motion was made by Dr. Leathem of St. Andrew's Church, who stated that the primary need of to-day was a spiritual revival to overcome congregational selfish-

ness and fulfil the great purpose of God with respect to the world. The Moderator of the General Assembly was unable to be present but sent a message of greeting and good will. Dr. Harvey-Jellie reported forty-eight students in attendance at the Presbyterian College, Montreal. The next place of meeting was fixed for Montreal in Stanley Church in October.

Alberta

It was the twenty-fifth meeting of the Synod of Alberta that assembled in Grace Church, Calgary, and continued in session from October 28th to the 30th. Oppressing the members was the sense of loss of one who for the whole history of the Synod was regular in attendance, and a leader in the work, Dr. D. G. McQueen of First Church, Edmonton. As a tribute to his memory a resolution was presented and adopted and ordered to be engrossed on the minutes and a copy sent to Mrs. McQueen. This resolution was received by the Synod standing and remaining silent for a short interval.

"The Synod of Alberta records with profound regret the passing of Rev. D. G. McQueen, M.A., D.D., L.L.D. In his death we have as a Synod sustained an irretrievable loss.

His whole ministerial life of forty-three years has been given to many noble tasks with unremitting zeal for the Glory of God, and unswerving loyalty to The Presbyterian Church in Canada.

It is impossible to estimate the debt which we as Presbyterians owe to his indefatigable labours, not only during the great pioneering days when work was work, and a minister's services and responsibilities were of a magnitude almost unknown today, but also during the period of controversy, which culminated in the disruption of 1925. At that historic moment he was the man to be chosen as Moderator of our Church, and we thankfully record that throughout the whole Dominion, he was recognized as one of the most formidable forces possessed by our Church for the maintaining and promulgating of her distinctive testimony and doctrines.

He was a man of strong character and convictions, aggressive and fearless, especially where the interests of our church were concerned, a man whose judgment was invariably sane and sound; and although necessarily at times conflicting with the opinion of his brethren, his attitude always held their highest respect.

Chivalrous and genial as a comrade, he inspired many who had little confidence in themselves, to take their share of hardship, and stand firm for the faith.

He was greatly blessed in his home life. His wife shared with him in all his labours and in all his honours. She has been his companion, in tender sympathy in all his work throughout the years, and to her and the members of her family, the Synod extends its deepest sympathy, with the prayer that God may graciously sustain them."

Rev. Thomas Tait, M.A., B.D., of First Presbyterian Church, Edmonton, constituted the Synod with devotional exercises, and delivered his message, *Rest In the Lord*, as based upon Psalm 37:7.

Before calling for nominations of a successor, he briefly and feelingly referred to the sad event of Dr. McQueen's death. The choice of the Synod for Moderator fell upon Rev. R. H. Lyttle of Strathcona Presbyterian Church. Representatives of the Bible Society and of the Lord's Day Alliance were accorded a sympathetic hearing, and their work commended. Two noteworthy addresses were those of Dr. Baird, Moderator of the General Assembly, and Rev. E. A. Wright of Grande Prairie in the Peace River country. Dr. Baird's message was most stimulating and was greatly appreciated. Mr. Wright, who enjoys, or labors under, whichever way one may speak of it, a roving commission in the great northland, graphically portrayed the situation from the standpoint of our Church, and emphasized the necessity of responding to the appeal of our people throughout the whole region.

Consideration was given to college degrees, concerning which there has been not a little questioning in every part of the Church, and a motion was adopted that Presbyteries be instructed to record the degrees of all ministers within their bounds, and the universities or colleges from which these were obtained. The Synod resolutely faced its responsibilities for the Budget, and adopted the report presented by Mr. Tait. The Clerk, in a statistical table, presented certain features of advance in the five-year period, families 1,335, Sunday School enrolment 843, communicants 800, Budget $4,687, congregational revenue $45,409.

THE PRESBYTERIAN CHURCH IN CANADA.

NOTICE.

To Church, Sunday School and Other Treasurers.

Cheques, money orders, and drafts intended for the Budget, Church Extension Fund, Church and Manse Fund, Pension Fund, Budget Deficit and Extension Fund, Bequests, etc., should be made payable as follows:

E. W. McNEILL,
Treasurer.

Address, Presbyterian Church Offices, 372 Bay Street, Toronto.

The sum of $10 was recently received from an anonymous donor in Ontario to be handed to the Women's Missionary Society (W.D.) for the promotion of its work.

MR. A. G. E. ROBERTSON.

The Presbyterian Church in Canada suffered a great loss when Mr. Robertson passed peacefully away at his home "Echo Bank" near Kenmore, Ontario. He was in his eighty-sixth year. He was born in Forfarshire, Scotland, and came to Canada when twenty-five years of age. He spent fifty years of his life as a commercial traveller and made many warm friends throughout the Ottawa Valley. He early identified himself with the church, taught a Bible class for many years, and served as an elder for over forty years. When the church at Kenmore entered the United Church he remained a Presbyterian and united with the church at Vernon, five miles distant. He was wise in counsel, courteous, kind, and courageous. Mrs. Robertson, formerly Miss Stewart, a brother in California, and a sister in Scotland survive.

MR. JAMES ELLIOTT

In Mr. Elliott's death the Bluevale Presbyterian Church lost its oldest member. He had attained the age of ninety-five years. He was born in the township of Scarboro and when a young man settled on a farm near Bluevale. He helped to build the first Presbyterian church and was elected to the eldership. When later a large church was needed Mr. Elliott was one of the foremost workers in the enterprise and was active in a third building project when he remained with the minority who refused to enter the Union. He is remembered for loyalty to conviction and faithfulness in service. He is survived by a family of twelve, one son, James, residing on the old homestead.—*W. M. S. Bluevale.*

MRS. F. B. SCOTT.

After several months of failing health Margaret Isbister, beloved wife of Mr. F. B. Scott, passed away at her home in Bluevale, October 8th. Mrs. Scott was born in the Orkney Islands eighty-one years ago, and at the age of seven came to Canada with her parents who settled near Galt. In 1875 she was married and with her husband made her home in Bluevale. It fell to the lot of Mr and Mrs. Scott to be identified with the erection of three churches, the first a small frame building, the second when the congregation required larger accommodation, and the third at the time of disruption, the present Knox Church. She is survived by two daughters and one son, all of Bluevale—*W.M.S. Knox Church, Bluevale.*

MR. ALEXANDER DUNNET.

After an illness extending over a year Mr. Dunnet passed away quite suddenly at Hagersville the morning of Armistice Day. He had resided on his farm in Oneida township until a few years ago when he moved to Hagersville. He was of sturdy Scottish parentage of Caithnesshire, Scotland, but was born in Canada. He was an influential member of the community, a strong advocate of temperance, an elder of St. Andrew's Presbyterian Church and a well known figure in the Presbytery of Hamilton. He is survived by Mrs. Dunnet and one daughter.

MRS. WILLIAM LOW.

At the ripe age of 89 years Mrs. Low passed away at her home in Brampton on September 24th. Though for some years unable to attend church her interest never flagged in the congregation of which she was a member for 71 years. She exemplified the beautiful features of a true Christian character with a capacity for forming enduring friendships. The "Record" had a place in her affections being a very faithful reader of its pages. She is survived by two daughters and three sons.

REV. A. D. MacINTYRE, B.A.

The death of Mr. MacIntyre took place at his home on Maplewood Avenue, Montreal, on November 19th He was in his usual state of health until the 15th when he took a chill and pneumonia quickly developed. He was born at St. Elmo, Glengarry County, in 1864 and while still a boy the family moved to Finch in the same county. He was a graduate of Queen's University and Theological College and settled first in Cumberland and Rockland in the Presbytery of Ottawa. He then moved to the West and served successfully in Caron, and Weyburn, Saskatchewan. Early in 1925 he accepted a call to Woodlands, Farran's Point, and Aultsville, Ont., where he remained until the autumn of 1927 when he accepted a call to his home congregation in Finch. On June 26th, 1929, he became minister of Cote Des Neiges Church, Montreal. By his death The Presbyterian Church in Canada has lost a faithful and efficient minister. He is survived by Mrs. MacIntyre, two sons and one daughter.

Hamilton, Ont.

A special meeting of the Hamilton Presbytery was held in Knox Church on Tuesday, November 25th, which took the form of a retreat, the day for the most part being given over to humiliation and prayer. The program was arranged by the Committee on Life and Work. The subjects considered were *Professed Unbelief,* introduced by Rev. G. Lloyd Evans; *Unrest In The Church,* by Dr. S. Banks Nelson; *Deficits and Zeal,* by Mr. J. W. Marshall. These topics occupied the morning. The afternoon was devoted to meditation, prayer, and the celebration of the Lord's Supper.



ROGERS MEMORIAL PRESBYTERIAN CHURCH, TORONTO, ONT.

In a surprisingly short time the erection of this church has been completed and the opening services of the beautiful edifice were held on Sunday, November 23rd. The building is of red brick with white stone trim and of Gothic architecture. The seating capacity is 600. The interior is finished in rough plaster cream-tinted, with colored glass windows and dark woodwork. The chancel and pulpit furniture are in keeping with the character of the building and the other furnishings. Generous credit for the successful issue of this enterprise is accorded the minister, Rev. W. Scott Galbraith, who has been indefatigable in his labors in this connection. His versatility is suggested by the fact that he is the author of one of the hymns sung at the dedicatory service. The dedicatory service was conducted by the minister assisted by Rev. Thos. Rogers, the founder of the congregation, and Dr. Stuart C. Parker of St. Andrew's Church. The morning sermon was delivered by Dr. Parker and in the evening Dr. Morrow of Knox College preached. The church was well filled at the morning service but in the evening the accommodation was taxed. A rally of the young people of the congregation was held at the Sabbath School hour in the afternoon when about 600 were present. This was in charge of the superintendent, Mr. J. W. Walker, assisted by the minister. The special services were continued until December 14th inclusive. Not quite twenty years have passsed since the beginnings of the congregation were made by holding a Sunday School at the home of Mr and Mrs. Finlay with Rev. T. H. Rogers as the inspiration of the movement. The memorable Sunday was the thirteenth day of November, 1910. The cost of the building was $60,000.

A tribute of appreciation and affection was bestowed upon their minister by the congregation at a social gathering held recently, in the gift of a Geneva gown. The presentation was made by Mrs. E. Irwin, widow of the first elder of Rogers Church. Mrs. Galbraith was also remembered with the gift of a purse, presented on behalf of the congregation by Mrs. Alexander MacDonald, and a purse was also presented to Mrs. Irwin at the hands of Mrs. Jas. Houston.

Broadview, Sask.

Our small church here was honored by a visit from the Rev. Dr. Kannawin. Though the attendance was not as large as it ought to have been, Dr. Kannawin's visit was none the less helpful. More frequent visits of such a character would be very encouraging to our own and helpful to other congregations as well. His address will be long remembered.—*R. Beale.*

Prescott, Ont.

A memorial service for the late Senator J. D. Reid was held in the Presbyterian Church recently, when a tablet to his mem-

ory was unveiled by his son, Mr. John Reid. The tablet was the gift of the congregation. The sermon was preached by the minister, while Dr. Johnston of Ottawa conducted the memorial service. The choir was assisted in the musical service by Mrs. Brown of Prescott and Mrs. Browning of Cardinal.

Burnbrae, Ont.

The ninetieth anniversary of the organization of St. Andrew's Church, Burnbrae, Seymour, was celebrated on Sunday, October 20th, when two inspirational mesages were delivered by the Rev. J. A. Seymour, S.T.D., of St. Andrew's Church, Belleville. The church was filled to capacity at each service, many former members being present. Speaking in the morning from Romans 12:1, Mr. Seymour emphasized the necessity of religious enthusiasm and steadfastness in the work of the church. In the evening he delivered an eloquent sermon based upon Colossians 1:18 showing the preeminence of Christ as a teacher, leader, and Saviour.

Ninety years ago the Rev. Dr. Robert Neill was inducted as the first minister and preached his first sermon in a store having a packing box for a pulpit. St. Andrew's Church, Burnbrae is the pioneer church in this district. From a humble beginning the cause of Presbyterianism spread and later congregations were organized at Campbellford, Warkworth, and Stirling. The church, manse, and cemetery are among the very best in rural Ontario and are a tribute to the loyalty and devotion of the congregation and to the minister who served the church. For forty-five years Dr. Neill was the honored and beloved minister and his name is held in sacred memory by the people of Seymour. In 1890 he passed to his reward. The present minister is the Rev. D. A. McKenzie, B.Th., who was inducted in October, 1924. On Tuesday evening following there was held a dinner and entertainment, over seven hundred being present. The offering on Sunday and proceeds of social gathering were $1,428. There is a fine spirit of unity and harmony in the congregation and the future prospects are bright.—*Com.*

Norwich, Ont.

Knox Church a short time ago celebrated its eighty-first anniversary. Dr. A. L. Howard of Simcoe occupied the pulpit for the day. Judged by the attendance, the offering, and the interest evinced in Dr. Howard's message, the celebration was eminently satisfactory.

The Bookton congregation, which constitutes the other part of the pastoral charge, held also very successful anniversary services, with Rev. W. F. McConnell of Paris as the special preacher. The musical part of the services in both cases was led by the choir of Knox Church, Norwich. Rev. Dr. Marsh is the minister.—*D. M.*



ST. ANDREW'S CHURCH, CALGARY, ALTA.

This building, which was erected in 1911, has a seating capacity of six hundred, a Sabbath School room which accommodates two hundred, with individual classrooms, a basement with gymnasium and dressing rooms, kitchen, etc., steam-heated, and is entirely free of debt. At the anniversary services, which were largely attended, the minister, Rev. R. H. Williams preached in the morning and in the evening the service was taken by Rev. James McNeill of Grace Church. On Monday evening there was a great rally of the members and friends of the congregation, the program being a supper and concert provided by the Ladies' Aid. Over five hundred attended on this occasion. The Ladies' Aid, a very enterprising organization, has purchased two lots close to the church and purposes to erect a manse in the near future. The congregation is prospering greatly as a result of the faithful work of both Mr. and Mrs. Williams. At the first communion fourteen new members were added. A missionary service under the auspices of the Sabbath School secured on one Sabbath the attendance of fifty fathers and on the following Sabbath one hundred and ten mothers. A heavy loss has been experienced by the congregation in the departure of Mr. and Mrs. Saunders to Victoria. Mr. Saunders has been identified with the church since the present building was erected, and for a number of years has been a member of the Session and Secretary-Treasurer of the congregation. Mrs. Saunders gave fourteen years of faithful and devoted service as teacher and pianist in the Sabbath School. She was also a leader of the C.G.I.T., a member of the W.M.S., the Ladies' Aid, and Young Women's Auxiliary. Gifts at the time of parting testified to the esteem and affection cherished for these workers by the Sabbath School.—*Com.*



REV. A. T. LOVE, D.D.

Late Minister, St. Andrew's, Quebec.

Quebec, Que.

This city of profound historic interest is celebrated as the birthplace of Presbyterianism in Canada the country being then known as New France. The origin of our Church there dates from 1759 when services were conducted by two military chaplains. Soon a congregation was organized and was known as the Scotch Church. The present building was erected in 1810, which makes it one of the oldest Presbyterian Churches in the Dominion, if not the oldest. The name St. Andrew's was adopted because the church was opened on St. Andrew's Day. The minister at that time was Rev. Alexander Spark, D.D., who was inducted in 1784, and whose ministry, with that of the Rev. James Harkness, D.D., and Rev. John Cook, D.D., covered exactly a century, that is until the induction of the late Rev. Andrew Tannahill Love, B.A., D.D. in 1884. Dr. Love's ministry extended to 1925 when he retired from active service but was retained as minister-emeritus of the congregation which he had served so long and so well. His death took place in April of last year. The present minister, Rev. Alexander M. Gordon, D.D., son of the late Rev. D. M. Gordon of Queen's, was inducted on January 12th, 1926. Dr. Gordon, before going overseas, was assistant in St Andrew's Church, Ottawa, and upon his return served in the same capacity in the Church of St. Andrew and St. Paul, Montreal. His war record gives him a high place in the affection and esteem of our Church as well as in the memory of his comrades.

The congregation has occupied a centre of prominence and great influence, enhanced by the character of it's ministers, and has made for itself a large place in the history of our Church. It stands in this historic centre as the sole representative of Presbyterianism and still exerts a strong influence upon the community.

Bluevale, Ont.

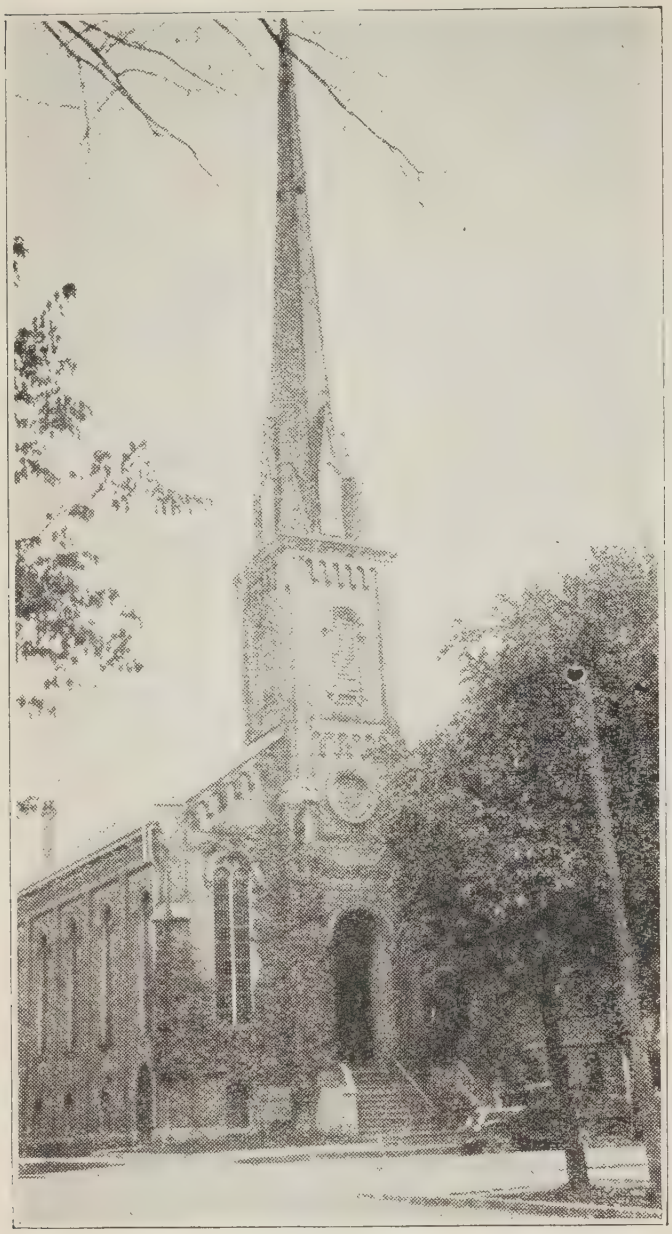
Wholeheartedly and happily the women of Knox W.M.S. celebrated their fiftieth anniversary on Tuesday, November 18th, Mrs. Myers, the president, occupying the chair. Rev. J. A. Shaver, following the singing of *O God Our Help in Ages Past,* conducted the devotional exercises and spoke on *Friendship.* ...Musical numbers were given by Miss Ivy Farrant and Miss Mima Layden, the former singing *It Was For Me,* and the latter *A Little Bit of Love.* A most interesting review of the society's history since its organization on November 11th, 1880, was given by Miss Margaret Morrison. A special feature of the occasion was the presentation by Mrs. J. A. Locheed of Hamilton of an honorary life-membership to Mrs. Robinson Pirie. Provision was made for this life-membership by bequest of the late Miss F. MacKenzie, the society's first treasurer. It seemed appropriate that this bequest should come on the occasion of the jubilee. A life-membership certificate was presented by the president, Mrs. Myers, to Mrs. A. Drury, on behalf of the Auxiliary, and one by Miss Helen Stewart to Mrs. A. Johnson, on behalf of the Home Helpers.

Inspiring addresses were given by Mrs. Locheed, and Mrs. McKellar, Presbyterial president, both of Hamilton, Mrs. (Rev.) H. J. Scott, district president, and Mrs. MacGregor.

The birthday cake was a feature of the celebration. Laden with fifty candles it was brought in on a tea wagon, when the candles were lighted by Miss A. Bowman, Miss Crawford, and Mrs. Wm. Graham, three of the oldest members, and the cake was cut by Mrs. W. D. Binkley, the oldest member. Members of the Mission Band and C.G.I.T., while the candles were being lighted, read a list of twenty-five missionaries in the service and the names of their stations. Then followed the hymn *Jesus Bids Us Shine,* and prayer was offered by Rev. H. J. Scott of Calvin Church, Hamilton. The assemblage was large and the occasion provided opportunity by a social hour for the renewing of friendships.—*Com.*

DIVISION OF PRESBYTERY

Under the authorization of the General Assembly the Presbytery of Prince Albert and Saskatoon was divided into two, the one to be known as the Presbytery of Prince Albert and the other the Presbytery of Saskatoon. Rev. J. L. Hughes of Melfort was appointed Moderator of the former and Rev. Hugh Jack, Biggar, of the latter.



Central Presbyterian Church, Brantford, Ont.

This is one of our most attractive church buildings. The congregation was organized in February, 1925, with a handful of members from each of the three minority groups. The membership has grown rapidly, however, and is now 841. In 1927 the church was purchased from the Congregationalists and has been entirely remodelled and redecorated. So great has been the growth in the Sunday School that the accommodation is still inadequate and it is necessary to take advantage of facilities provided in the Y.W.C.A. across the street. An addition, therefore, to the building is necessary. The church is entirely free of debt and the congregation has regularly met its Budget allocation and expects to do so this year also. The minister is Rev. A. T. Barr, B.D., Ph.D.

London, Ont.

Bethel Presbyterian Church which lies in the centre of London township observed recently its centenary when congregations overflowed accommodation both morning and evening. The services were conducted by the minister, Rev. J. H. Moore, while the sermons were preached by Dr. John McNair of London, who for many years was one of the congregation. Descendants of the early pioneers were there in great numbers and the renewal of friendships added to interest in the occasion. A historical paper was read by Mr. James L. Robson which went back to the earliest days of the congregation and presented the great difficulties encountered by the pioneers. A rude log church, then a frame building, served this company of worshipers until 1862 when the present building was erected. To attend public worship long distances were traversed and inadequate accommodation suffered. Reference was made to the honorable list of ministers who occupied the pulpit and of the leaders in the service of song. Of the pioneers one of the most notable was James Fraser, elder, catechist, and clerk of Session for thirty years. He was a schoolmaster in the north of Scotland. He came first to Nova Scotia where he remained ten years and finally settled in London township where his grandson, John Fraser, still resides. He preached as opportunity offered and Fraser's Church in Biddulph perpetuates his memory.

Cardinal, Ont.

St. Andrew's Church has passed its jubilee by three years, and the fifty-third anniversary was observed on November 2nd and 3rd, Rev. Jenkins Burkholder of Morrisburg preaching on Sunday to large congregations, while the congregational supper and rally was held on Monday evening. At the latter gathering the minister, Rev. Allan H. Barker, presided. A musical program was presented and congratulatory greetings brought by representatives of the various neighboring congregations.

Calgary, Alta.

Grace Presbyterian Church had reason to rejoice over the result of their annual thankoffering received during the first week of November. The objective was set at $5,000 and as the result of a well organized canvass the handsome sum of $5,248.50 was realized. Of this amount $4,432.10 was in cash, the balance being pledged. A further reason for rejoicing was the splendid reception given the canvassers by the members and adherents of the congregation indicating as it did a vital interest in the wellbeing of the work of the church. At the conclusion of the canvass a social was held in the church parlors when the results were made known. The work of the church in all departments is in a flourishing condition under the capable leadership of the Rev. Jas. McNeill. The Presbyterian Church is very much alive in Calgary.—*Com.*



ST. ANDREW'S CHURCH, COBOURG, ONTARIO.

Anniversary services on November 23rd were conducted by the minister, Rev. Frank C. Harper, B.A., B.D., with Prof. J. D. Cunningham, D.D., of Knox College, as the anniversary speaker, who brought scholarly addresses which were deeply appreciated by the large congregations. The service of praise was under the capable leadership of the choir, and the free-will offering amounted to over $600.

On the Tuesday evening following, seven hundred folk of Cobourg enjoyed an old-fashioned congregational supper and concert in the church commemorating the opening of the Stone Church, the first edifice erected by the Presbyterians.

Presbyterian history in Cobourg goes back to the earliest days of Upper Canada, services having been held at intervals before the war of 1912, and regularly from 1823 to 1826. The Stone Church was completed in the fall of 1833 and services conducted by the first minister, Rev. Matthew Millar, inducted in June 1833 to the charge of Cobourg and Colborne. Mr. Millar lost his life in February, 1834, by drowning returning from a communion service at Perth while travelling on the ice on the Bay of Quinte. The portrait in oils of his winsome face has looked down from the vestry walls of the church upon his successors ever since to inspire their zeal.

Moncton, N.B.

On Sabbath, November 23rd, First Presbyterian Congregation celebrated the second anniversary of the opening of their fine church hall. The anniversary preacher was Rev. C. St. Clair Jeans of Summerside, P.E.I. Large congregations listened to two scholarly and eloquent sermons which were greatly enjoyed. The offering for the day was $950 which is to be applied to the building-fund. First Presbyterian congregation is not large but it is brave, intelligent, and industrious. Before disruption the Presbyterian congregation in Moncton was one of the largest and best in the whole Church. The Union Movement swept nearly all the congregation into the United Church—a mere handful of less than twenty souls said the Presbyterian Church will carry on in Moncton. Slowly and steadily the numbers grew until there are 100 communicant members. How great was the courage of the few who held out in '25 may be judged from the fact that the church of which the new hall is the first instalment is the fourth these same few have helped to build and pay for within the past fifty years. Minister and people deserve much praise.—*Com.*

St. John, N.B.

St. Andrew's Society celebrated its 131st anniversary by attending divine service in the church of St. John and St. Stephen in the morning and by a dinner in the Admiral Beatty hotel on Monday evening. Dr. A. F. Scott Pearson, professor in the Presbyterian College, Montreal, had been chosen to deliver the special message. A notable gathering of the members of the society who marched in a body to the church marked the occasion. Among the members were the Premier of New Brunswick, the Hon. J. B. M. Baxter, and the Lieutenant-Governor, Hon. H. H. McLean. Rev. W. L. Newton, minister of the church and chaplain of the society presided, and on behalf of the congregation and the society extended a cordial welcome to Dr. Pearson. The theme of the sermon was St. Andrew and the passage chosen was John 1:41, *He first findeth his own brother Simon.* Dr. Pearson delineated the outstanding features of character of this early disciple and dwelt upon their manifestation in the Scottish people. The special offering for the day was devoted to the New Brunswick Protestant Orphanage. At the conclusion of the morning service, when the members of the society assembled alone, resolutions of thanks were passed to Dr. Pearson, Mr. Newton their chaplain, the trustees and the choir of the church of St. John and St. Stephen.

The banquet on Monday evening provided the occasion for Dr. Pearson to discuss the theme, *The Causes of Scotland's Greatness.* Their religious character, their cosmopolitan spirit, their love of learning,

and the moral earnestness, were some of the phases of Scottish character upon which Dr. Pearson dwelt. Dr. Pearson's visit to St. John will be memorable. He was welcomed alike for his winning personality and his great messages.

In the evening in the church of St. John and St. Stephen he preached on *The Homing Instincts of the Soul.* His visit extended over Tuesday when he addressed the Presbytery in the morning and at noon spoke to The Canadian Club on *The Business Man Analyzed.* Writing of him Mr. Newton said "Our people were charmed with his delightful personality and we were all amazed by his remarkable versatility, scholarship, humor, and the ease with which meets all types of people."

Tillsonburg, Ont.

The corner stone of the new building in course of erection for St. Andrew's congregation was laid on Wednesday, November 26th. The minister, Rev. Robert Bruce, presided during the devotional exercises. Rev. A. L. Howard of Simcoe, Moderator of the Presbytery then conducted the distinctive service. It was expected that Dr. Grant, Secretary of the General Mission Board would be present to represent the Moderator of the General Assembly. He was unable, however, to be present and Dr. Howard therefore represented both Dr. Grant and the Moderator of the General Assembly. The trowel presented to Mr. E. Agur by Rev. Robert Bruce has historic interest. It was loaned by Mr. and Mrs. E. V. Tillson and was presented to the late Mrs. E. E. Tillson who laid the cornerstone of the first Presbyterian Church in Tillsonburg in 1867, the family holding a prominent place in the history of the town. This trowel used by Mr. Agur is to bear another engraving, the Burning Bush and the date of this last ceremony.

Following the declaration by Dr. Howard that the cornerstone was well and truly laid, the prayer was offered by Rev. J. A. Brown of Ingersoll. Adjournment was then made to the town hall where the services were conducted by Dr. Howard and messages were delivered by Rev. Albert Carr of the Baptist Church, and Rev. W. F. McConnell of Paris, who conveyed the greetings of Mr. John Penman of that city, a man deeply interested in the progress of the work in Tillsonburg. Mr. McConnell pointed out that this was the first cornerstone to be laid within the Paris Presbytery since 1925. Mr. Brown of Ingersoll also addressed the gathering. Dr. Howard conveyed the greetings of the Moderator of the General Assembly. He said further that it was a great pleasure to him to speak for his own congregation in Simcoe which was the oldest in the Presbytery, having a history of 137 years, Paris congregation coming next with a record of 94 years, and Tillsonburg now 81 years old. The Moderator in his message based upon the words *What Mean Ye By These Stones?* said that the erection of a church was a pledge to reaffirm faith in God and allegiance to home and state.

A social gathering under the auspices of the Ladies' Aid was then held and supper served to visitors.

Presbyterianism in this town dates from 1849. At that time Mr. Harvey Tillson presented a site on which the first church was erected and dedicated in 1885. The cornerstone was the gift of Mr. George Hunter of Simcoe.

Toronto, Ont.

The congregation of St. John was so delighted a year ago with the Sunday messages and the lecture of Dr. Chas. H. Stewart of Buffalo, the brother of the minister of the church, Rev. R. G. Stewart, that he was again invited for the forty-second anniversary which was observed on November 23rd. The church was filled at both services.

On Monday evening a large gathering assembled to hear Dr. Stewart's lecture on Napoleon which was very much appreciated. Rev. Alfred Wright of Riverdale Church, presided. The congregation was asked for the anniversary occasion to provide the sum of $1,300 above the regular offerings and this amount was obtained. The congregation maintains its good name for missionary enterprise and supports Rev. E. A. Wright in the Peace River, and Dr. Jonathan and Mrs. Goforth in Manchuria. Mr. Stewart, the minister, has entered upon his third year of service in the congregation. The membership is now 956 having increased since 1928 by 121.

Ottawa, Ont.

The actual transfer of Knox Church has been made but the congregation enjoys the privilege at a nominal rental of occupying the church until provision for the congregation is made elsewhere. The substantial sum of $345.090 was handed to the treasurer of the congregation when the transfer papers were signed. A newspaper report states that the congregation has adopted an unusual course in calling for offers of a site.

The eighty-sixth anniversary of the congregation was an occasion of deep interest and was marked by special messages from Dr. A. F. Scott Pearson, Presbyterian College, Montreal. The gathering on Monday evening brought together a large assembly which had the privilege of hearing from the minister, Dr. Johnston, an illustrated address upon his recent visit to Ireland. More than six hundred members and friends rallied on this occasion marked by a supper and an entertainment following.

But eight ministers have served this congregation during that long period, the first of whom was Dr. Wardrope, then came Dr. McLaren, later of Knox College, Dr. Farries, Professor Ballantyne, Dr. D. M. Ramsay, Rev. R. B. Whyte, Professor E. L. Morrow of Knox, and the present minister.

CHINESE WORKERS' CONVENTION.

(Eastern Canada).

Rev. D. A. Smith, B.A.

"China's revolution is not yet complete, and the religion of Jesus Christ is the only thing that can make her what she can and should become."

This emphasis on the place and need of Christ in Chinese life, by Bishop Tsen of Honan, China, can very well be called the keynote of the Eastern Canada Chinese Mission Workers' Convention held in Knox Presbyterian Church, Toronto, over Thanksgiving week-end.

This tenth convention was acclaimed one of the finest ever held, both in point of spirit and interest manifest and results reported.

Special features of the year's work were the rapid growth of the work among the young, and the increase in the number of men joining the church on profession of faith in Christ. Encouraging reports of the work from both eastern and western Canada were also read.

The large number of Chinese attending the sessions was most encouraging, while the major portion of the musical program rendered was contributed by Chinese young men and women, and Chinese children. More and more the policy of the convention is to have the Chinese themselves take a larger part both in the discussions and in the addresses.

An outstanding feature of the Convention was the presence of certain distinguished visitors. The first, one must mention, is Dr. A. B. Winchester, though not strictly a visitor. One readily recalls the fact that he it was who instituted Chinese mission work on the Pacific Coast some forty years ago. The Chinese Consul, General Lee Tchium, and the Chinese High Commissioner to Belgium, Dr. Tsu Min-Yee, were also present and spoke. Bishop Tsen of Honan, a visitor to Canada, gave a stirring address in English on *Christianity and New China,* at the Sunday afternoon rally, while for the first time at any convention the Mayor of the city was represented. Alderman Carrick spoke and welcomed the visitors and emphasized the city's interest in her Chinese residents.

Many important phases of the work were discussed. The importance of personal visitation of the Chinese, the distribution of Christian literature, the present Immigration Act as affecting the Chinese in Canada, and the need for amending it, the relation of Canada to China and the Chinese students, the importance of linking up every Chinese man, woman, and child in Canada with the Christian Church. These and kindred subjects were discussed emphasizing the need for redoubled effort on the part of the delegates present and the Church generally toward meeting our Chinese missionary opportunity in Canada.

Mr. John Hammond of Cooke's Church, Toronto, was elected president for the ensuing year. It was also decided to hold the 1931 Convention in Ottawa.

DAILY VACATION BIBLE SCHOOLS.

Korean Church, Japan.

Rev. L. L. Young, B.A.

This movement is now so well known throughout the Christian world that it is scarcely necessary to say that the purpose of these schools is to gather the children of school age for a part of their vacation into classes and instruct them in the Bible. Great emphasis is laid on Scripture recitation and this together with the exposition makes the chief part of the course of study for the school.

These vacation schools became an isssue in our Korean church in Japan in the summer of 1929 when in three of our Christian groups schools were in session for two weeks each. The results from these were so good and the outlook for this type of work so promising that we then resolved that in 1930 we would try to have a school in as many of our churches as possible.

Japan is one of the most expensive countries in the world in which to live today, and consequently to push Christian work of any kind requires careful preparation. In Korea, where these schools are now found during a part of the summer in almost every church, school teachers, high school and college students, at home for the summer months, frequently give their time and effort to these vacation schools without remuneration of any kind. The Korean students in Japan, however, usually return to Korea for their summer vacation and although some of them would be glad to spend the summer in Japan and asssist in our vacation schools they, without remuneration, are unable to do so for while here they have to pay board and lodgings This year owing to having some funds for vacation school purposes we were able to make arrangements with a number of these to remain and help us. One hundred dollars of this money was provided by Rev. Robert G. Boville, M.A. , international director and founder of this movement, $75 by a Sunday School class in Westminster Church, New Glasgow, conducted by Miss Annie Murray, and the balance, about $150, was raised by the local church groups where the schools were held.

During the months of July and August this year schools were held in twenty-four centres, an increase of twenty-one over last year. In these 734 pupils were taught by 64 teachers. Prizes were given to 41 children for exceptional ability shown in reciting a large number of Scripture portions. Many Korean children in this country have scant knowledge of their mother tongue either spoken or written.

They frequently speak the Japanese language better than their own and consequently it was necessary for them to spend part of the school hours in the study of their own language. Many of these children will be returning to Korea later and we felt it would be much better for them to learn the Scriptures in their own language rather than the Japanese. Even with this drawback they made fine progress in memorizing the Word of God.

We are much encouraged by the results of this summer's effort, and are thoroughly convinced that the Daily Vacation Bible School, as far as our work is concerned, has come to stay. For 734 children to spend from two weeks to a month in memorizing and studying the Scriptures is something well worth while in itself, but in addition to this we find a new interest in Bible study has been aroused, and interest in the Sunday School and the church service deepened We feel like saying to any who have not yet given this vacation school plan a trial, "This is a good way, walk ye in it."

A good motto for the Vacation School would be Psalm 119:11, *Thy Word have I hid in mine heart that I might not sin against thee.* The youth who has a mind well filled with God's word and who has a reverence for that Word is wonderfully fortified against sin. There is a great Scripture truth here. In John 14:26, we read that our Lord said of the Holy Spirit that he would "bring all things to your remembrence whatsoever I have said unto you". Notice it is the Word of God that the Holy Spirit is to use. He is not to speak of Himself but to bring to our remembrance what our Lord has said. How can He bring the Word to our remembrance unless that Word is first hid in our memories? In a mind stored with the sacred Word the Holy Spirit has a good opportunity to work. For this reason every child should have in his mind as much of the Word of God as possible. Just here the Daily Vacation Bible School is helping to meet one of the great needs of this day.

ONE YEAR IN FORMOSA.

From a Private Letter from Dr. Graham.

On Wednesday next, September 17th, we will have been here a year, but it doesn't seem like it. The time has passed very quickly.

We have passsed through the hot season and all have survived. I notice by the papers from Canada that you too have passed through a spell of hot weather. The highest reading I noticed on the thermometer here was 97 in the shade, not as high as you had it but we have a moisture-laden air to contend with which seems to cause more discomfort than dry heat. However, it might have been a lot worse.

Mrs. Graham and the boys and I went to Mr. MacKay's cottage on the mountain on July 4th. I returned on August 1st but Mrs. Graham stayed on the mountain with the boys till about the end of August. This was wise because the little fellows mind the heat more inasmuch as they won't stay quiet. The mountain air was splendid, the temperature being about ten degrees below that down on the plain, and the air was less moist. Here there are so many water-covered rice fields that during the day the evaporation loads the air with what is really hot water.

Among many interesting people on the mountain we met a Dr. Barclay of the English Presbyterian Mission in the south of the island. He is eighty-one years of age and has been a missionary on this island fifty-six years. The last three years, however, he has been most of the time on the China mainland making a new translation of the Old Testament into the Formosan dialect. Some years previously he had revised the New Testament translation. When I say he *knows* his Bible I put it very mildly indeed. His health is good and he speaks of more years of missionary life. He looks with great favor on the Revised Version of our English Bible, but told us it wasn't popular, and said the last report of the various Bible Societies stated one Revised Version sold to eighty of the authorized King James translation.

One of the wards of the hospital, that has been closed for a long time, was opened the first week in July, and we expect to occupy another in October.

Mrs. Graham and I passed our examination of the first year spoken language which gives us a vote in Council. So we feel we have passed some of the probation period. Dr. Barclay told us that he had been studying the Chinese language for fifty-six years and didn't know it all yet; so we felt comforted in not knowing it all the first year.

During the five weeks that Dr. Taylor was on vacation it fell to me to take charge of the hospital with the assistance of Dr. Stevens and the two Chinese doctors. We had a happy and interesting time and I had a chance to put to practical use the language I had been studying. I encountered some emergency surgical problems which we happily brought to successful conclusions, among them the removal of an eye in a six year old girl, and fortunately I found some glass eyes in the hospital which match her remaining eye. Of course it isn't hard to match color for a Formosan's eye, because they are all black. They haven't the various shades of blue, gray, brown, hazel, etc., that one encounters in your city. Formosan's eyes are like Henry Ford's first cars. He said one could have any color one liked as long as it was black.

We so often wish you could see this hospital. The beds are almost constantly full and there is also a big outdoor clinic.

The Chinese hospital preacher has served a long time in that capacity and is much respected by the missionaries. He is constantly sowing seed among the patients, and, I am told, with encouraging results.

STILL ON THE WAY.

S.S. City of Venice,
Entrance Red Sea, Oct. 31, 1930.

Dear Record Friends:—

We have, on the journey to India, been thinking much of you all, and the sea of church work you have still to cross. We are not far from the spot where the Lord said unto Moses: "Speak unto the children of Israel that they go forward." If they had retreated, or even continued to halt, they would have been lost, but they went forward, triumphing gloriously. To even hesitate is often to fail. Nobody will put money on a lame horse or a halting church. The people want a lead. In a materialistic age, they are watching for the pillar of cloud by day and the pillar of fire by night. God is speaking to us all. The call to our Church is clear and definite. Responsibility is especially on us leaders, officials, missionaries, ministers, and elders. The apostle Paul could protest: "I was not disobedient to the heavenly vision." Are we? The prophet Ezekiel again and again declared: "So I prophesied as he commanded me," and the breath came into those lifeless bones covered with flesh and skin, "and they stood upon their feet an exceeding great army."

It was while on this, the Red Sea, our heroic Dr. Wilkie, worn out and returning home, passed to "the rest that remaineth for the people of God". His energetic life and struggle to the end also points "Onward". Like Dr. Wilkie, God grant us something of the courage, faith, and obedience of Moses, Ezekiel, and the great apostle to the Gentiles to carry on with all our might.

I am sure we shall all do our best for the regular work of the Church, especially home and foreign missions. Amkhut congregation supports fifteen Bhil preachers and teachers, a relief to the funds. Then to clear off the Budget deficit and help minority groups get a church, and to advance home mission work, each missionary to the Bhils, women as well as men, has promised one month's salary, because they believe God is calling for sacrificial giving for home as well as foreign missions.

So also at home. Our last Sunday in Canada two men in Dr. Reid's Church, Westmount, came forward each to offer to support a missionary and his wife in the Bhil field. God is moving us. "Let us arise and build."

Yours truly,

J. BUCHANAN.

Accompanying the letter from Dr. Buchanan, given above, is a note of some interest.

S.S. City of Venice,

We had a rolling, stormy time on the Atlantic, and also on part of the Mediterranean. Now it is calm and placid. The Red Sea is pathetic. I am to preach on Sunday. We toook on a lot of passengers at Marseilles, civil and military officers and some business men. I am gradually getting more comfort and the better use of my leg. There is quite a large number of missionaries on board, and for the first two weeks we had a devotional study of the Epistle to the Hebrews, which was most helpful. This week we shall discuss mission problems. We should get to Port Sudan on the 2nd, to Kanchi the 10th or 11th, and probably Bombay on the 14th. We got September and October numbers of the *Times* of India, a daily paper, and they report much more turmoil than the meager telegrams revealed. I hope the Round Table Conference may be very helpful.

Toronto, Ont.

Miss A. Dickson, who for eight years has been occupied with the work among Chinese women and children in Toronto under the auspices of the W.M.S. (W.D.) and who has been transferred to Montreal, was the honored guest at a gathering of her Chinese friends at the Chinese Y.M.C.I. Miss Margaret Craig presided. On behalf of the members of the Women's Club of the Y.M.C. Institute, Mrs. Peter Kwaan presented Miss Dickson with a handsome leather bag. In replying, Miss Dickson spoke of the pain at parting from her friends, her great pleasure in the work, and commended to their sympathy her successor, Miss L. Dickman, a Chinese young lady who comes from New Westminster, B.C. A further presentation was made Miss Dickson by the Presbyterian committee in charge of this work.

SUBSCRIBE NOW.

Would all subscribers to the Record, who have not yet done so, hand in immediately their subscriptions for 1931 to the person in the congregation chosen to receive such subscriptions, and would those who, though not subscribers last year, wish to receive the Record be good enough promptly to place the amount of the subscription, forty cents, as directed above. It is important both in the interests of the subscriber and the management of the Record to have all 1931 subscriptions paid at the earliest possible date, and report made to the office in Toronto of the number required. Remittance should be made also at the first of the year.

Children and Youth

THE NAME ON THE DOOR.

The Executive Committee of the Federal Council of the Churches of Christ in America was in session in Washington, the Capital of the United States of America, in the church known as the New York Avenue Presbyterian Church. I had the privilege of attending the meetings of this body and was present at practically all the sessions. At such a gathering there is much to engage attention. There are the matters brought forward for discussion, the members who take part, and the entire company in attendance. The study of both questions and persons is very interesting and this meeting provided large opportunity in this particular. I was not so fully occupied, however, in these directions as not to make mental notes of the church in which we gathered and the room in which all the meetings were held.

The church is an historical one, not very large, and of the Colonial type of architecture. The auditorium is richly finished but it is not specially striking. The committee met in the Sunday School room which was just a plain basement assembly-hall presenting no features worthy of special attention. My chair was in the back row and confronting me on either side of the hall were two doors. It was very near the close of the meetings that a brass plate on the door to my left caught my eye. I could read the word "Room" but something was in the way of my getting the first name. I could not tell whether it was a Bible-class room, the vestry, or what. Then I caught a few letters of the name preceding the word "Room" but I could make nothing out of them. It took me quite a while at that distance to get a direct line of vision and when I did I discovered that the name on the brass plate was "Lincoln's Room". I could not be satisfied until I ascertained the reason why it was so named. I made my way to the front at the close of the session, entered the room and found it to be a small room with a number of chairs as if it were used for a class of some kind. As I entered the door from the large room I noticed that there was a door to my left leading from the smaller room to the street. In this little room I met a gentleman who told the story which resulted in that room being called "Lincoln's Room". As you know, Lincoln was the President of the United States during the time of the Civil War and his name is known and his memory cherished not only by people of the United States but by many throughout the world. He it was who saw the issues of that time so clearly, who declared a policy for the nation, and without swerving held to his high purpose until the end he had in view was accomplished. Then too his name is remembered for his Proclamation of Emancipation setting free the slaves. He was not only President but Commander-in-Chief, by virtue of his office, of the armies of the Republic. The burdens upon his shoulders were sufficient to crush the strongest man and he was the object of severe criticism and violent attack. More than once his life was in jeopardy, and bye and bye he perished by the hand of the assassin.

The New York Avenue Presbyterian Church is not far from the White House, the official residence of the President. The story then is this: On the night of the weekly service held in the large room of this church downstairs Lincoln would come attended by a secret-service man, quietly open the door leading from the street into the small room, move over to the door leading into the large room which was kept ajar a few inches so that the message of the minister and the prayers of the people could be heard by the President without his presence attracting or distracting attention. "Lincoln's Room" in that church was therefore a place of prayer for the President. Lincoln and the Psalmist must have been agreed that "God is our refuge and strength and very present help in trouble". Evidently he felt the need of thought higher than his and an arm stronger than his own. He therefore waited upon God and his regular appearing in this room indicated that he found the help that he so eagerly sought. Could anyone fail then to be interested in Loncoln's Room in that church at the Capital? One came away from it with the feeling that the President by his regular seeking for God in that quiet retreat taught afresh and in a most impressive manner the lesson we all must learn sometime that "our help is in the name of the Lord which made heaven and earth". We should seek Him frequently and earnestly and wait upon him continually, and Lincoln's Room with its memories will prove to all who know the story a perpetual reminder of this privilege.—*R.*

IF ALL THE SKIES.

If all the skies were sunshine,
  Our faces would be fain
To feel once more upon them
  The cooling splash of rain.
If all the world were music
  Our hearts would often long
For one sweet strain of silence,
  To break the endless song.
If life were always merry,
  Our souls would seek relief,
And rest from weary laughter
  In the quiet arms of grief.

—*Henry van Dyke.*

INDUSTRIAL LIFE IN JAPAN.

Lereine Ballantyne.

Let us visit a factory in Japan. Last month the missionary work which our Church does among the Koreans in Japan was dealt with, and a list of our missionaries was given. Now we shall look into the great industrial life of this country.

Going down to a humble part of the city, where sorry little streets are lined with shops, we enter a big factory and go to the dining-room where all the girls eat.

"Are there no men?" you say.

The greater percentage of industrial work is done by women and girls in Japan. Only a few years ago the life in these institutions was very inhuman. Girls were purchased from their parents and were in debt to the factory owners for practically the remainder of their useful lives. There were twelve hour shifts even for young children, and dormitories were built to house young girls. When one girl came off duty she fell into the bed which the girl going on duty had vacated. They only lived a few years as a rule, since most of them succumbed early to consumption.

But due to Christian workers this is all gradually changing. The Canadian Girls in Training of our Church are this year supporting Dr. Caroline Macdonald's work among the girls in industry. When she returned last spring she found that one girl, who had attended school for three years, had succeeded in entering the third year of an accredited high school She had saved enough to give her two more years there. It is difficult for us to realize how much sacrifice of time and energy it requires for a girl to work for her living from seven in the morning until five in the evening and then hurry from work to attend school from six until nine for five nights in the week. It is this very accomplishment in the face of tremendous difficulties that is going to make the educated Japanese girl a friend worth knowing

Miss Macdonald writes us as follows:

Factory Girls Yearn for an Education.

For several years we have been carrying on educational classes among girls who work in a Government clothing factory. These classes have been carried on at their own labor union headquarters for, unlike the textile industry, the Government has offered no opposition to the formation of labor unions in these factories and the girls go back and forth from their own homes every day to work. This of course gives them the chance to live much freer lives than those who both work and live behind factory walls It must be said to the credit of both the workers and the management of this factory that the labor union has been functioning for the past fifteen years without so much as a strike having occurred. For the past five years these girls have been making a noble effort to educate themselves and with our co-operation have held continuous classes in all sorts of subjects. We have supplied the teachers and they have supplied the place of meeting and the students. It seems a very good plan.

The prison work which Miss Macdonald does is of itself a herculean accomplishment. The writer, in conversing with a young Japanese student who had just arrived in Canada, asked him if he had ever heard of Miss Macdonald.

"Oh yes, I know her," he replied, "We call her the White Angel of Tokyo."

What a beautiful tribute! The Japanese Government too has conferred great honors upon her, and Miss Macdonald was sent as a labor delegate to Geneva last year to represent Japan with a number of officials. Let us be proud of this Canadian girl who not only wins souls for Christ, but lifts the lives of people far above what they were.

Rev. and Mrs. L. L. Young are going about among the Koreans doing wonderful work. They are assisted by several exceptionally fine Bible women. Remember them in your prayers, for their task is a heavy one, and their opportunities many. For this work see the December Record.

Japan is among the most progressive nations of the world in her industrial life, and unless we help her develop morally with it, the condition of affairs may become serious in the East.

Books on Japan.

A discussion as to the difference between Japan and China, or Japan and Britain might be interesting. Further reading on the subject may be had in the leaflets *Until She Find It,* by Dr. Macdonald (5c.); *"Learning About Japan* (15c.), is a study book for junior groups, and *Lands of Promise* is the *W.M.S. Girls'* study book of last year on Japan and Formosa, price 25c. *Highways and Byways in Japan* at $1.50 contains incidents in the daily life of a city of Japan, suitable for advanced reading.

One of the most interesting movements of the world is the campaign with a goal of a million Christian souls which Toyohiko Kagawa, eminent writer, social worker, and great Christian leader of Japan has launched. With Kagawa a vision is a challenge, and, although the idea staggered many of his friends, it has been gripping the hearts of the people until it is assuming magnificent proportions Kagawa is the most read writer of Japan, and his new book *Love the Law of Life* ($2.00) may be obtained together with any of the above mentioned books from the W.M.S. (W.D.), Room 700, 372 Bay St., Toronto.

To make Japan which is a land of gods, God's country, is our prayer, and a noble goal. If Kagawa succeeds, one million Christians will make possible the Christianization of Japan's public opinion, and it is also a challenge to every young person in our Church to get behind the missionaries and Christians abroad who are dreaming these dreams, and carrying them out.



PRIMARY DEPARTMENT, QUEEN STREET PRESBYTERIAN CHURCH, TORONTO.

This is a very flourishing department of Sunday School work, the enrolment being 150, and the attendance averaging 125. A staff of 18 teachers and officers is required for this large primary school. The former superintendent was Miss Muriel Winchester of Dr. Kannawin's office while the present superintendent is Miss Sarah McGuigan.

THE VALUE OF THE SABBATH SCHOOL.

Dr. W. M. Kannawin, General Secretary of the Board of S.S. and Y.P.S. gives to the Record the following interesting and startling statement which appeared in The Literary Digest, November 15, 1930.

How to Close the Jails.

In a letter to Dr. George William Carter, General Secretary of the New York Bible Society, reprinted in the Christian Observer (Presbyterian), Judge Lewis L. Fawcett, of the State Supreme Court, gives his experience of twenty-three years on the bench:

> Permit me to state that my experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sabbath School, has satisfied me of the value of Sabbath Schools to a community, in helping safeguard it, to the extent to which Sabbath Schools exist, from the growth of criminals.
>
> My experience also satisfies me of their value to the individual In 1902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent.
>
> In fact, I regard our Sabbath Schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth.
>
> If all children could be kept under the influence of the Sabbath-School and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity.
>
> There are over 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic, or Jewish. May your labor of love in teaching God to the children be fraught with most glorious results through their salvation and their work in His cause in the years to come."

"With such unquestioned evidence before them of the value of religious training," comments the Christian Observer, "is it not strange that parents are willing to neglect this vital feature of home and church training?"

CONVENTION

Brockville, Ont.

The annual convention of S.S. and Y.P.S. of Brockville Presbytery was held this year in First Presbyterian Church, Rev. A. H. Barker of Cardinal, the president, in the chair. Brief reports were presented by representatives of every church in the Presbytery on behalf of the various young people's organizations. These were of the most encouraging character. *Our Schools and Societies* was the subject of an address by Rev. W. Merrilees of Iroquois, in the afternoon, and in the evening addresses were given by Rev. Dr. McOdrum of First Church, Brockville, and Mr. Burkholder of Morrisburg. An interesting report was that of Miss Elsie Small of Spencerville upon The Huntingdon School Home. Contributions were made to the program also in the form of brief addresses by W. R. Campbell of Brockville Collegiate, and Dr. N. A. McLeod. *The Competition of Church Work with Athletics among the Young People* was a subject of discussion and a resolution was passed in a conference of all concerned upon this important matter.

A MISSIONARY BIRTHDAY PARTY

St. Paul's Presbyterian Church, Simcoe, was the scene of a rather unusual gathering Sunday afternoon, November the third, when the junior congregation held a missionary birthday party to which sixteen missionaries of our foreign and home fields were invited by letter many months previous, and all of whom sent greetings and messages which were read by their representatives at the party.

This unique program was planned by the superintendent of the school, J. Hilton Forsyth, and was a most impressive one. The party was held in the church, and a long table with snow white cloth was the central attraction. In the centre stood a three-story cake, artistically iced, the centre piece being a nest of young birds being fed and protected by the older ones, telling its message to those who saw to "feed My lambs". A very large candle, representing Jesus, the Light of the World, stood just in front of the cake, and sixteen smaller candles in brass holders, bearing the name of the missionary and the field in front of each candle.

Seated at the table were the officers and teachers who represented the missionaries, and as they were introduced and rose to read the message, a pupil of the class of each teacher came forward and lifted the smaller candle, held it to the tall one, lighted it and replaced it, indicating that we were interested in that field, its missionary, and by our prayers and money would help to light the dark places of the field. Sixteen most interesting and uplifting messages came to us, and the people were one and all deeply impressed. Then Miss Isabel Taylor, missionary in training, told of her interest in the Formosa field to which she is going very soon as instructor of music.

The pastor, Dr. Howard, spoke briefly, leaving as a text for food and thought four words,—*Know, Grow, Glow,* and *Go.* Mr. T. W. Chadwick sang so splendidly "In the Garden", and the superintendent spoke to the gathering on "The Decline of Missionary Givings", the cause, and remedy, and appealed for a return to God, His Word, and His Church. The organist and choir so graciously gave of their services for the occasion and were greatly appreciated. The missionaries of the Church in every field, also those supported by the W. M. S., were also remembered and posters bearing their names and fields were displayed each side of the choir altar.

At the conclusion of the impressive service the cake was cut and served to everyone present and shut-ins and sick members of the congregation were also remembered, and cake will be sent to each missionary from whom messages came along with a report of this service.

The special birthday-offering swelled the church's missionary budget by $150.

JUST A LITTLE PAPOOSE.

Oliver E. Mann.

When western Indians take it into their heads to wander it is difficult to restrain them.

Solta was one of that sort, and this was his reason: He had grown hay and oats on the reserve, and rejoiced over a good crop of both.

After paying the cost of threshing his oats, he took a wagon load to the nearest elevator. The figure that was offered, however, looked too much like giving the oats away, so the Indian took them back to the barn on the reserve.

The same result was experienced with a load of hay, except that he had no offer at all for it. Consequently he took that home.

Even an Indian must live, so Solta hitched up his team and sallied forth into the country with his young wife and four children, thinking to try his fortune elsewhere.

Here at any rate he was in his native element. He wandered around the country securing odd jobs at clearing and stumping, assuring food for himself and those dependent upon him. All honor to him.

Misfortune however dogged his travels. His eldest son died, and presently he expected a young papoose to enter his family circle.

He camped by a pleasant babbling brook, the like of which is often seen in Alberta, and for a while nature was kind. The weather too was all that could be desired, and thus far he had been able to keep the wolf of hunger from his teepee.

Then alas his squaw who, bye the bye, was a Christian, fell sick and Solta was troubled. Usually these happenings passed by without much trouble, as there was always some kindly squaw at hand to assist. But this time things were different, and presently a little papoose arrived, tiny, ill-nourished, dead.

The intelligent, educated Christian squaw was sick indeed, and Solta bethought him of a kindly Christian missionary and doctor who he thought might render some help in his extremity. So he sought them out.

"Not so easy," said the doctor. "That is, I can help as I have done before in so many cases. I have given of my time and skill, and have even paid for the medicine out of my own pocket, but I cannot go on like this indefinitely. I send my bill again and again to the department, only to get it turned down. 'Let those people stay on their reserve,' they say, 'and they can get all the medical assistance they require'."

"But doctor, Solta cannot get food for himself and his family on the reserve, he says, so he goes around and gets work wherever he can, to buy food for his family. He cannot let them starve. And now his wife is very sick," was pleaded.

We think that there are doctors who are divine as well as human. That one was. He took Solta away in his car, out to the little camp by the babbling brook, and gave expert and kindly attention to the Christian squaw, probably saving her life. What is more, he took Solta back to town, gave him medicine for his squaw, and arranged with the town authorities for a little plot in the cemetery for the little papoose which otherwise would have been buried in the bush like a dog.

The following day was Sunday, and Sunday School was about to dismiss, when Solta, all alone, arrived with the coffin in which was the little papoose.

The missionary ordered him to take it into the church. The children sat down, looked and listened, while the missionary prayed for Solta and his sick squaw. The Indian wept, as did many more.

A kindly mother placed a bunch of pansies upon the little coffin.

The lonely Indian and the missionary rode in the humble Indian wagon to the cemetery where the little papoose was buried in the Christian way.

Kind hands filled in the grave. Solta returned to the camps by the babbling brook. to nurse his Christian wife back to health again.

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International S. S. Lessons

(*From Peloubet's Notes.*)

LESSON—JANUARY 11.

The Childhood of Jesus.

Luke 2.

GOLDEN TEXT.—Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2:52.

TIME.—Jesus was born in December, B.C. 5, the mistake in the calendar being due to the erroneous calculations of the monk Dionysius Exiguus, made in A.D. 526. The visit to Jerusalem at the age of 12, April, A.D. 8.

PLACE.—Nazareth. The temple of Herod in Jerusalem, successor to Solomon's and Zerubbabel's temples.

PARALLEL PASSAGE.—Matt. 1:18—2:23.

SUBJECT.—THE BOY JESUS.

I. THE WONDERFUL BIRTH, vs. 1-39.
   - No room in the inn.
   - The announcement to the shepherds.
   - Simeon's prophecy.
   - Anna's thanksgiving.
   - The marvel of the incarnation.

II. THE LOST BOY, vs. 40-45.
   - The growth of Jesus.
   - Christ's first passover.
   - Tarrying in Jerusalem.
   - Keeping track of the children.

III. JESUS IN THE TEMPLE vs. 46-52.
   - The anxious search.
   - Jesus and the teachers.
   - Jesus in his home.
   - The religious training of children.

LESSON—JANUARY 18.

The Ministry of John the Baptist.

Luke 3.

GOLDEN TEXT.—Bring forth therefore fruits worthy of repentance.—Luke 3:8.

TIME.—John's public ministry extended from the summer of A.D. 26 to March, A.D. 28, when he was imprisoned.

PLACE.—The wilderness of Judæa and the fords of the Jordan.

PARALLEL PASSAGES.—Matt. 3:1-17; Mark 1:1-11.

SUBJECT.—A COURAGEOUS REFORMER.

I. JOHN'S PREACHING, vs. 1-14.
   - A voice in the wilderness.
   - "What must we do?"
   - Fruits worthy of repentance.

II. JOHN'S PROPHESYING, vs. 15-17.
   - The humble herald.
   - The conquering Christ.
   - The baptism of Spirit and fire.

III. JOHN'S MARTYRDOM, vs. 18-38.
   - Bold rebukes.
   - Prison and death.
   - The message of John the Baptist.

LESSON—JANUARY 25.

Jesus Tempted.

Luke 3:21—4:30.

GOLDEN TEXT.—In that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

TIME.—January and February, A.D. 27.

PLACE.—The wilderness of Judæa; traditionally, at Mt. Quarantania near Jericho.
PARALLEL PASSAGES.—Matt. 4:1-11; Mark 1:12, 13.

SUBJECT.—HOW TO OVERCOME TEMPTATION.

I. THE PHYSICAL TEMPTATION, Luke 3:21—4:4.
The baptism of Jesus.
The forty days.
The lower temptation.
Temptation and the Bible.

II. THE TEMPTATION TO AMBITION, Luke 4:5-8.
All the kingdoms of the world.
Worshiping Satan.
Low aims and high.

III. THE TEMPTATION TO WRONG METHODS, Luke 4:9-30.
On the temple roof.
Satan conquered—for a season.
The temptation at Nazareth.
Our conquest of temptation.

LESSON—FEBRUARY 1.

Jesus the Great Physician.

Luke 4:31—5:39.

GOLDEN TEXT.—Surely he hath borne our griefs, and carried our sorrows.—Isa. 53:4.
TIME.—Most of the events of our lesson took place in May or June, A.D. 28, the second year of Christ's ministry. Levi's feast, in the autumn of the same year.
PLACE.—Capernaum.
PARALLEL PASSAGES.—Matt. 8:2-4, 14-17; Mark 1:16-45.

SUBJECT.—JESUS OUR FRIEND AND HELPER.

I. HEALING A GREAT FEVER, Luke 4: 31-39.
The Capernaum demoniac.
Simon's mother-in-law.
Christ's healing touch.

II. HEALING A MULTITUDE, Luke 4: 40-44.
Rebuking the demons.
Preaching good tidings.
The healing of the word.

III. HEALING A LEPER, Luke 5:1-39.
The great draught of fishes.
"Thou canst make me clean."
The palsied man.
Levi's feast.
New wine in new wine-skins.
Christian ministry to physical ills.

LESSON—FEBRUARY 8.

Jesus the World's Teacher.

Luke 6.

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.
TIME.—The Sermon on the Mount was delivered in midsummer of A.D. 28, the second year of Christ's ministry. The Sermon on the Plain seems to be a condensation of the Sermon on the Mount.
PLACE.—The Horns of Hattin, or Mount of Beatitudes, about seven miles southwest of Capernaum.
PARALLEL PASSAGES.—The Sermon on the Mount, Matthew chapters 5, 6, and 7, with scattered verses in Mark.

SUBJECT.—LIVING BY THE GOLDEN RULE.

I. THE SERMON ON THE PLAIN, vs. 1-26.
Sabbath observance.
The choice of the disciples.
The Beatitudes.

II. THE GOLDEN RULE, vs. 27-38.
Love your enemies.
Judge not.
Golden Rule applications to-day.

III. BLIND GUIDES, vs. 39-49.
The mote and beam.
The tree and the fruit.
The two foundations.

OUR CHURCH CALENDAR.

Vacancies.

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Fingal, Ont., Mod. Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

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Avonmore, Ont. Mod. Rev. Dr. J. O. Roberts, Finch, Ont.

Westmount, Edmonton, Alta., Mod. Dr. F. D. Roxburgh, 11309 63rd St., Edmonton, Alta.

Calls.

Windsor, Ont., Riverside, to Rev. Calvin A. McRae, Detroit.

Townline, Ivy and Baxter, Ont., to Rev. Jas. Hagen of King, Ont.

New Westminster, B.C., St. Stephens, to Rev. S. B. Hillocks, Calgary.

Nelson, B.C., to Rev. T. R. Johnston of Vancouver.

Westport and Newboro, Ont., to Rev. Kenneth McCaskill, McDonald's Corners, Ont.

Smithville, Ont., to Rev. P. W. Currie, Wiarton, Ont.

Monkton, Ont., to Rev. J. A. Pritchard of Molesworth, Ont .

Campbellford, Ont, to Rev. J. C. Robinson of Uxbridge, Ont.

Toronto, St. Pauls, to Rev. C. K. Nicoll, Trenton, Ont.

Inductions.

Nelson, B.C., Nov. 3, Rev. T. R. Johnson.

Montague, P.E.I., Nov. 7, Rev. A. R. Gibson.

Vancouver, B.C., Mt. Pleasant, Nov. 11, Rev. F. G. Fowler.

Sherbrooke, Que., Nov. 12, Rev. Jas. R. Graham.

Victoria, B.C., Knox, Nov. 25, Rev. J. S. Patterson.

S. Nissouri and Kintore, Ont., Dec. 2, Rev. G. S. Scott.

Listowel, Ont., Dec. 2, Rev. A. G. MacPherson.

Toronto, Wychwood, Dec. 4, Rev. Dr. James Wilson.

Argyle and Duff's, Ont., Dec. 11, Rev. Dr. J. A. MacLean.

Scotsburn, N.S., Rev. J. F. Evans as S. S.

Boissevain and Ninga, Man., Dec. 3, Rev. J. J. Cowan.

Toronto Knox, Dec. 16, Rev. J. L. McLean, Ass't.

Lucknow, Ont.

The Presbyterian congregation has recently decorated the church at great cost, a work which was completed early in November. On the second Sunday of that month, the Sabbath nearest to Thanksgiving, the church was re-opened with special services conducted by Rev. Kenneth MacLean of Wingham. A special offering was solicited, not, however, to pay the costs of decoration nor as an instalment on the 1930 Budget, but to reduce the Budget deficit. This amounted to the gratifying sum of $305, while at Dungannon, the associated congregation, the offering on the same day and for the same purpose was $40. The missionary spirit is strong in these congregations and, while making this substantial contribution to the Budget deficit, they are reaching their allocation for 1930. Contributions for the special offering are still coming in. The minister is Rev. Charles H. MacDonald.—Com.

A WANT MET.

Some time ago a request for a communion set for our church at The Pas appeared in the Record. Chalmers Church, Toronto, has responded by sending to Mr. McKay, a pastor's communion set and assuring him that a congregational set would be forwarded at the beginning of the year.

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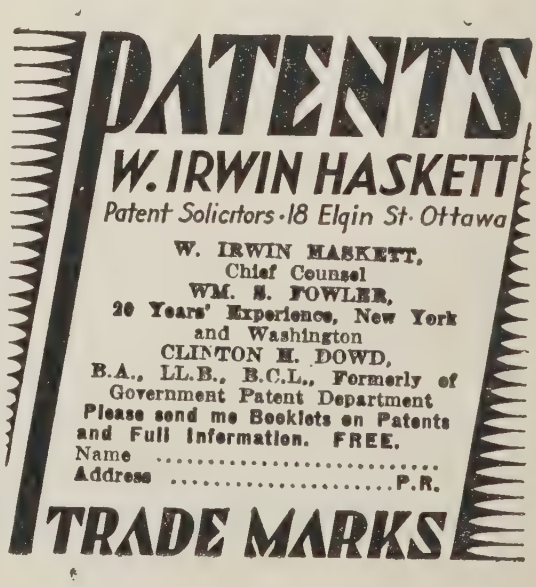
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10	0	" 4 and 5 years old
4	1	" 5 and 6 years old
6	1	" 6 and 7 years old
6	0	" 7 and 8 years old
2	0	" 8 and 9 years old
3	0	" 9 and 10 years old
2	0	" 10 and 11 years old
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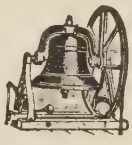


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Let us beware of the tyranny of *things*.

More needful than even forgiveness is cleansing.—*Dods.*

He that lives to live forever never fears death.—*Penn.*

From labor health, from health contentment springs.—*Selected.*

Personality is to be attained by purpose and conscious effort.

The preacher must be a man both of sanity and faith.—*McFayden.*

Pray for and work for fullness of life above everything.—*Brooks.*

There is no courage like the courage of the man who is afraid.

In plan include the whole; in execution take life day by day.—*Beecher.*

Now are ye clean through the word which I have spoken unto you.—*Jesus.*

This span of life was lent for lofty duties, not for selfishness.—*Selected.*

Jesus teaches us the delicate ministry of cleansing and sweetening life.

We must beware of an easy and cowardly indifference to the facts of life.—*Atkins.*

By our side there is a Friend—not a force merely, but a Friend, strong and wise and tender.—*McFayden.*

There are few things more difficult in life, sometimes, than just to wait patiently for God.—*Morrison.*

If we are ever to achieve any durable happiness, we must forget our losses, defeats, and blunders.—*Atkins.*

Jesus had that certainty of adherence that made it impossible to give God up, even when He felt that God had given Him up.—*Coffin.*

We may deal too exclusively with the individual aspect of Christianity as if it had nothing to do with business, pleasure, or politics, a matter of private life merely, and prayer meetings.—*Hugh Price Hughes.*

A better and more honorable offering is made to our Master in ministry to the poor, in extending the knowledge of His Name, in the practice of the virtues by which that name is hallowed, than in material gifts to his temple.—*Ruskin.*

The cardinal and distinguishing feature of the Christian religion is love

---

You have not disposed of a difficulty when you dodge it; it will meet you again.

The music comes not so much from the instrument as from the soul of the player.

To feed the hungry is a prior duty to preaching to them. "Give ye them to eat", said Jesus.

That is a condition of most deadly impoverishment, to be incapable of noble emotion.—*Jowett.*

Man's high distinction above all creatures lies in the fact that God created him in His image.

Do not neglect the beneficent custom of prayer night and morning alone by thyself—*Dickens.*

I do the best I know how, the very best I can; and I mean to keep doing so until the end.—*Lincoln.*

Let the young people cease asking what the Church is doing for them, and show what they can do for the Church.

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.—*Jesus.*

Have the hardihood to overlook petty inconveniences and vexations, and stand up in all the strength of an honorable and high-minded man.—Todd.

God is in nature, character, and purpose unchangeable but in attitude and modes of action He is as varied as the infinite needs of changeful man.—*Fairbairn.*

Thus at the flaming forge of life
Our fortunes must be wrought.
Thus on this sounding anvil shaped
Each burning deed and thought.
—*Longfellow.*

The Jesus of history is greater and truer and nearer than the Jesus the Church has yet shown us, and Protestants will always feel called upon to appeal beyond the Church to the Gospels.—*Vernon.*

Had Christ never crossed the path of that youth of great possessions, his imagination would have remained without his divinest picture, and his conscience without its deadliest reproach.—*Martineau.*

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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, FEBRUARY, 1931 No. 2

Be True and Trust

Man, then, is created to live on the earth a true and just existence, and to combat everything that stands in the way of this. Human affairs find their culminating point in justice, which is the supreme harmony. One might say that the end of man was to become a power that makes for justice. To believe in life is to believe that it is a struggle in which the victory will belong to justice. It is for us, then, to arm ourselves, to fight, and to suffer, if need be, but never to lose courage.

And afterwards? The Afterwards, like the Before, belongs to the Will which created life and man; it alone knows the secret of the world; and it must desire that that which is near to us should seem more important than that which is distant, because our responsibility is greater. The path of man is so made that he can see distinctly only what is beneath his feet, while none the less he must follow the direction that leads him to the Beyond. We must not lose ourselves in the contemplation of this Beyond under pain of forgetting to live; nor forget entirely, under pain of forgetting why we live. Man has need

> "To realize, in striving, that his mortal toil
> Into the infinite is borne; that there it stands,
> While with the present hour eternity clasps hands."

Do then what you should, what your higher interest and that of others requires that you should do, and then be content, and confide yourself to Him who knows why the worlds revolve! The fundamental dogma is belief in life; the supreme heresy is a lack of hope.—*Charles Wagner*



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The Presbyterian Record

VOL. LVI. TORONTO, FEBRUARY, 1931 No. 2

LOOKING FORWARD—BUDGET 1931

Some psychologists conducted the following experiment: Twenty men were placed in a room where there were twenty glasses of milk. Each man agreed, for a certain consideration, to drink one glass of milk. They were told that there had been placed in ten of the glasses a mild poison, enough to give possibly a little discomfort, but certainly not sufficient to produce serious effects. The twenty men drank the twenty glasses of milk. Twelve of them became sick, three of them violently. Actually there was no poison in any of the glasses. Now, while the implication of this story must not be pressed unduly, it is a fact that a person's mental attitude to a situation has a vital effect upon his relation to it.

What is the attitude of the presbyteries, congregations, members and adherents of The Presbyterian Church in Canada to the following Budget estimates for 1931?

Board of Missions	$425,000
Knox College	17,500
Presbyterian College, Montreal	22,500
Deaconess Training Home	7,000
Pictou Boys' Residence	5,000
Pictou Boys' (Capital A/C)	5,000
Sunday School and Y.P.S.	17,000
Pension Fund	22,000
General Assembly and Committee	22,000
Administration	20,000
Budget	7,000
Interest, Exchange, Rent, Legal, etc.	30,000

What attitude shall the Presbytery take toward the raising of the full allocation in 1931? If the court is prepared to spend hours discussing points of order, crowding discussion of the Budget into the last few minutes of the sederunt, receives the Budget Convener as though he were begging funds for his own personal use, or allows some member to draw a red-herring across the track by citing a seeming instance of maladministration on the part of one of the Boards, that Presbytery is not likely to exceed its allocation. If, on the other hand, the Presbytery gives careful study to the making of the allocations to congregations, begins early in the year to take a sympathetic interest in the progress being made within the bounds, arranges group conferences where representatives of several congregations can be gathered together for inspiration and information, that Presbytery may reasonably expect progress.

What attitude shall the congregation take toward raising its full allocation for 1931? If the congregation hears nothing about the work of the Church during the first half of the year, uses what Budget funds are received in the red side of the envelope instead of forwarding them monthly to the Church treasurer, takes no action whatever until near the end of the year, and then with equanimity "thinks probably we will do about as well as last year", that congregation has small chance of raising its full allocation. If, on the other hand, the congregation is informed from the pulpit regularly what progress is being made, if the congregation is told of the problems, progress, and opportunities of our Church either by the minister himself or someone invited for the purpose, if the congregation is reminded that this is the Master's work, that congregation may reasonably be expected to respond.

What attitude shall the individual Presbyterian take toward the Budget for 1931? There are three possibilities. A goodly number of our people are giving very liberally indeed. Many of our men and women of wealth have responded nobly; many of moderate means have qualified according to their ability, and many of small means have done more than their share, such as a little factory girl in a certain manufacturing town who gave twenty-five cents per Sunday. A large number give very little. A church official contributed *per year* the same amount as it costs him for a Sunday outing he takes quite regularly. Another official who takes home a dollar box of chocolates each Saturday evening gives a dime to the Budget next morning. These illustrations are legion. From 25 per cent. to 40 per cent. give nothing at all. This class presents the greatest difficulty, although many of them are very zealous for the continuation of The Presbyterian Church in Canada. If we are to raise our 1931 Budget these last two classes must come to realize their obligation, responsibility, and opportunity.

"Give as you would to the Master
If you met His loving look;
Give as you would of your substance
If His hand the offering took.
Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where giving was o'er."

RELIGIOUS EDUCATION

Norma Neill

The question of putting the Bible into our public schools seems to come up periodically but there appears to be no recognition of the practical difficulties involved in such a scheme. Yet such proposals are not without practical result since they furnish excellent ammunition for such Roman Catholics as are contending for larger grants of public monies for the support of Roman Catholic separate schools and so nullify to a large extent the patient effort of years on the part of the teaching profession to make our government-supported schools serve the best interests of all classes in the community.

For my part, I should be reasonably well satisfied if we could place the Bible in our Presbyterian Sunday Schools. But I have no confidence that we shall ever do so till we free ourselves from the thraldom of things as they are. It is time that we realized that the system of uniform lessons is antiquated and pedagogically unsound and that there is nothing sacred about small type or funeral black or a verse division which too often tends to obscure the thought. Quarterlies and lesson leaflets do not meet the need and they are a problem to an orderly housekeeper. They are not attractive to the children and they are used for only a short period of time. Could any more effective means be devised of teaching children that the lessons learned in Sunday School are of only temporary value?

It might be interesting to know the real opinions of the mothers on some Sunday School problems. Have they, perhaps, a lurking sympathy for the boy who, at the close of the lesson period, crushes his leaflet into a ball and uses it as a missile? Being practical people, they may be aware that he is making a commendable, if misdirected, attempt to salvage waste material. To be sure he is a nuisance and must be restrained but we might learn something from him if we would.

The complaint is frequently made that parents take no interest in the Sunday School. Yet it is not without significance for us that many a mother treasures the first school book used by her children. There isn't any first Sunday School book, for her to treasure, but why shouldn't there be? In the Bible we have a rich literary and religious treasure with teaching material suitable for all ages. But we have not sorted it and apportioned to each the sort of nourishment suited to his age and development.

Suppose, under our present system, a class of boys studying for matriculation, should become interested in Paul's address before King Agrippa. One boy, being of the real student type, looks up references during the following week, tries to picture the life of the times and to estimate the ambitions and mental attitudes of Agrippa and Festus. He attends Sunday School the next Sunday, eager to discuss the suitability of Paul's arguments to the audience which he addressed. But he gets no chance. Those who, in their wisdom, select our Sunday School lessons have finished with Paul for the present. The eager student is probably expected to grow enthusiastic over Ruth's devotion to her mother-in-law —surely a subject of thrilling interest to any boy!

How many busy women who would really enjoy studying the poetical or prophetical portions of the Old Testament or the Life of Christ, attend a Bible class regularly and faithfully and try patiently and conscientiously to interest themselves in such lessons as the story of the Jewish youths who were cast into the fire by order of a Babylonian king. A class of boys might experience a delightful thrill of horror at the idea but the women do not. Neither do they take the same interest as the boys in the careful account of the signalling system practised by David and Jonathan. It is quite time that these women could read and study the Bible for themselves, but why should they be denied the pleasure and profit of studying with other women the portions of the Bible which they find most interesting and instructive? And why should they be compelled to choose between fine print and a book which is too large and heavy to carry? We are not foolish enough to print all the works of Shakespeare in one volume.

Perhaps some of the brainy men of our Church would enjoy spending their Sunday afternoons discussing theological or philosophical questions. The writings of Paul would furnish excellent material but the men are not likely to find much opportunity for profitable discussion in a Bible class. They are much more likely to encounter a lesson on "Daniel in the Lion's Den". Is it really so very surprising that they find motoring more attractive and that religious discussions which ought to be carried on under the guidance of the Church, are finding their way into popular magazines? The worst feature of the situation is that a popular magazine is not fit medium for the expression of careful and accurate thought so that, the tendency is towards religious thinking which is uninformed and superficial.

I have heard a Presbyterian minister say that he had listened to philosophical discussions in a kirk-yard in Scotland which would not have disgraced any theological seminary. No wonder half the world's great men are Scots. If we could evolve a system as well suited to our country and our time, then The Presbyterian Church in Canada would be a school for producing great Canadians.

We do not lack either ability or enthusiasm for the task. It is the method which eludes us. My suggestion is that we make

a beginning by selecting proper material from the Bible for a graded series of text-books, attractively bound, with good-sized type, with generous margins and reasonable paragraph divisions. These text-books would have to be purchased by the parents but I believe they would be quite willing to do so. If not, surely it is wrong to ask the Sunday School teachers to give their services free. Let it be noted also that proper teaching material would have a tendency to attract trained teachers to Sunday School work. A good workman deserves good tools.

There is no room for reasonable doubt that The Presbyterian Church in Canada is destined to be great in numbers, in wealth and in influence. It is our task to see that it is great also in intellectual grasp, in moral integrity and that indefinable something to which, for want of a better term, we usually apply the overworked word, spirituality.

REALITY

Rev. C. N. Miller MacKay

There are moments in our private life when we find ourselves in a state of revolt, when, for example, we all become sick of sham, sick of that veneer with which convention covers the surface of human relations. Life brings us up so sharply against reality that anything unreal or false in it must sooner or later appear trifling. Yet what is more common than the effort to appear what we are not.

Perhaps the reason why there is such a streak of "red" in the world and in the church of to-day is simply that all of us want to be something that we are not, and none of us want to be forced down among the despised who have not even a shirt to their backs. We, all of us, would like to be up among the dukes and lords. Apropos of this a famous man said recently: "I know England, and the very poorest Englishman would like to trace some remote relation to a titled family." It is a great thing to aim high, even when we cannot hit the mark, but one thing we all agree upon is that whatever we do we must not drift into the habit of make-belief and sham.

Now there is in the air at the moment a suggestion that the Christian Church in all lands has so compromised herself that her very faith has become shadowy and unreal.

Even many of our church members give as one of many complaints about the church that for the life of them they cannot tell what is make-belief and what is not. So they give it up.

I hold no brief for such excuses, but I propose that we all take the question to ourselves: "HOW FAR IS MY RELIGION, MY CHURCH INTEREST, MY CHRIST-LIKENESS REAL?" "HOW FAR IS IT A MERE MAKE-BELIEF?" "HOW FAR IS IT A REALITY BEFORE GOD?"

WHY IS THERE A PRESBYTERIAN CHURCH IN CANADA?

Synopsis of a Sermon.

Rev. Otis G. Dale, D.D., Dovercourt Church, Toronto

The Presbyterian Church in Canada survives and prospers today for reasons that should be understood by the entire membership, reasons that form a basis on which to build future success. Remembering the record of achievement since 1875, the heroic struggle which culminated in the survival of 1925, and the justification for the survival in the results of 1930, we may profitably look into the deeper reasons.

1. THE VERY NATURE OF OUR HISTORIC FAITH. Many say thoughtlessly: "All Churches are alike". Without disparaging others in the least, we need to remember that our Church has distinctive doctrine, principles, and traditions. Presbyterianism is a clear line of testimony running back to Paul, and traceable through Augustine, Calvin, and Knox, its greatest expounders. It finds its expression, not in the individual teachings of these men, but in the Westminster Standards, as containing the teachings of the Scriptures.

Calvin, Knox, and the Westminster Divines did not produce this faith; this faith, as they saw it in Holy Writ, produced them; and to the glorious fruitage of this distinctive faith historians freely testify. "Calvin was the spiritual father of Knox." "Knox made Calvinism the religion of Scotland and Calvinism made Scotland the moral standard of the world." "Calvin was the father of English Puritanism," and Prof. Fisk says: "Had it not been for the Puritans, political liberty would probably have disappeared from the world." Bancroft: "As the Puritans saved England to Protestantism, so the Calvinists in general saved Protestantism to the world." This is our heritage; a people that intelligently hold this faith will not allow it to be betrayed, or see it die out in any nation.

2. There is a Presbyterian Church in Canada today BECAUSE MEN AND WOMEN WERE LOYAL TO THIS FAITH OF THEIR FATHERS. They believed this heartily and that the world needs the clear, historic testimony of our Church, and that the loss of it would have meant a distinct spiritual and moral loss to the Dominion. Having these convictions, THEY RALLIED TO LOYALTY EVERY MAN AND WOMAN OF LIKE CONVICTION. Loyalty saved the Church in 1925.

We are facing new conditions, more subtle and powerful forms of opposition, forms no less destructive than those that have before threatened the faith,—indifference, love of ease, worldliness. Before us lies Dominion-wide opportunity for expansion for the glory of Christ in the saving and shepherding of lives to whom our faith makes peculiar appeal. Can we live up to our heritage? Will we? It will re-

quire a deep loyalty, and a determined effort. In 1925 loyalty took practical form; it sought out and enlisted every individual that was willing to stand for the Faith of our Fathers. What is the supreme need in this hour of opportunity? (1) To bring every person, who is in any sense a Presbyterian, into definite active fellowship with some Presbyterian congregation It has been said there are in Toronto some 70,000 "Presbyterians" who are not active members of any local congregation. (2) Then to seek and expect the earnest and loyal co-operation of every member in the work and worship of the congregation to which he belongs. "Loyalty is the heart of religion." Men and women may not lightly allow anything to swerve them from loyalty to sacred vows taken on entering the Church. What our whole Church in Canada needs just now is a concerted effort in every congregation to RENEW THE UNITY AND LOYALTY OF 1925, and to express it in a definite advance for Jesus Christ and our Church.

A QUESTION OF MEMBERSHIP

Is a person baptized in The Presbyterian Church in Canada by an ordained minister of that Church a *member* of that Church or only an *adherent?*

Re Overture 12 (pp. 168-9 Acts and Proceedings 56th General Assembly) the report of the Assembly's Special Committee on the Revision of Rules and Forms reads as follows:—

> Re the overture of the Presbytery of Prince Edward Island as to the use of the word "adherent", your Committee are of the opinion that it would not be wise at this juncture to change such terms of familiar use.
>
> *The overture confuses membership in the Church of Christ with membership in The Presbyterian Church in Canada, a particular body.* All who are baptized become members of the Church of Christ, but their only relation to a particular ecclesiastical body may be that they adhere to it. Upon profession of faith such adherents do not become members of the Church of Christ—that they are already —but they do not become members in full communion of The Presbyterian Church in Canada. (p. 45 Acts and Proceedings 50th General Assembly).

Note: Evidently the word "not" in the last sentence after the words "but they do" should be dropped and read "but they do become".

The opinion that it would not be wise to change the word "adherent" for "baptized member" may be wise or otherwise according as it describes the true relation or fails to describe it.

However, what I wish to consider is the confusion that is said to be in the overture.

To say of those who have been baptized with Christian baptism that their only relation to a particular ecclesiastical body may be that they adhere to it is begging the question, not proof that they are only adherents.

Further, The Presbyterian Church in Canada is spoken of as a particular body, a particular ecclesiastical body. But is that *all* The Presbyterian Church in Canada is?

Verily is it not a Christian Church and, as such, a Church of Christ upon earth? Then since it is admitted that all who are baptized become members of the Church of Christ, is it not self-evident that those who are baptized with Christian baptism in a Church of Christ, e.g. The Presbyterian Church in Canada, are members of that Church?

In answer to the question: What is baptism? (No. 165) in the Larger Catechism of the Westminster Assembly, are to be found these words:

> And whereby the parties baptized are solemnly admitted into the visible Church.

Since the parties baptized are solemnly admitted into the visible Church are not these same parties, having been baptized with Christian baptism in a branch of the visible Church, such as The Presbyterian Church in Canada, solemnly admitted into that branch of the visible Church in which they have been baptized? Therefore we conclude that the parties having been baptized with Christian baptism in The Presbyterian Church in Canada are members of The Presbyterian Church in Canada, and not adherents to it.—*Com.*

MORGAN HOME, MARKHAM

By action of the General Assembly the bequest of the Home at Markham by the late Mrs. Morgan was referred to the Board of Administration and the General Board of Missions with power to issue.

At a conference held between the two Boards it was decided to accept the trust and to request the Board of Administration to take the necessary steps for its administration.

The Board of Administration decided to place the matter in the hands of a special committee composed of representatives of the Board of Administration, the General Board of Missions, the W.M.S. (W.D.) and the Pension Board. This committee has been duly appointed and is now at work securing information as to the best methods of carrying out the terms of the trust and of putting into operation plans for the use of the Morgan residence at Markham.

By her will the late Mrs. Morgan provided that the residence in Markham with household goods was to be used for the purpose of a home or hospital for sick, infirm, or aged ministers or missionaries belonging to The Presbyterian Church in Canada.

Mr. G. L. Sutherland, Toronto, was appointed chairman and Dr. J. W. MacNamara, secretary of the committee. All communications should be addressed to the secretary, 372 Bay Street, Toronto.

FOR THE MINISTER'S DOG DAYS

C. L. Cowan, Hamilton, Ontario.

Some two or three weeks ago I preached a sermon on what I termed the "Forgotten Word", taking the text, "I praise you". In the sermon we pointed out that it was not in the nature of Paul to flatter anyone, for flattery, by the way, is not far removed from direct falsehood. But the Apostle could not forbear bestowing, even where there was much to blame, the meed of praise when it was due.

Then I went on, encouraged by Paul's example, to suggest a more frequent use of the forgotten word—"I praise you". We noted that there was an "ag'in the government" tendency all too prevalent. Of course neither to be critical nor to condemn at times is an evil thing; but to withhold just praise is no less a grave matter. I illustrated the sermon further from the home, the busy mart, industrial relationships, Christian service in general, and so on. Then I ended the sermon urging that praise is easily bestowed, and, when bestowed, it spurs to nobler efforts.

Now, sometimes ministers are accused, and, perhaps, not without cause, of not practising what they preach. I thought this over—for I am conscious of many delights experienced without recognition given my benefactors. Well, early in July I read a frank, able article in the *Homiletic Review* by Mr. Wilbur LaRoe, Jr., of Washington, D.C., giving his reasons why he does not think his yearly subscription of $2,000 to his church is too much.. I revelled in the most friendly discussion by Mr. LaRoe. And "sez I to myself, sez I", I'll thank this man for the good word of cheer, and, suiting the action to the thought, I at once penned a couple dozen lines of heart-felt praise to my unknown friend, a lawyer down south.

This morning he replied, and I transcribe his letter in hope that it may be an inspiration to all ministers on their too frequent dog days:

> "I appreciate more than I can tell you your very kind letter . . . regarding my article in *The Homiletic Review*.
>
> "I have some idea of the discouragements encountered by men of the cloth because all my life I have been more or less close to the clergy. Both my grandfather and my uncle were Presbyterian ministers. Nevertheless, you have one great abiding consolation, namely, that you are in the greatest profession in the world. In a way I envy your opportunity for service. I wish that all ministers could see the value of their work as I see it. There is no task so noble as lifting men to a higher plane . . . .
>
> "I hope that you will be greatly blessed in your work, and realize that I am one of many thousands of laymen who honor you and all others like you who have given their lives to this great cause.
>
> "Very truly yours,"

Now, there's a real 'pick-me-up" for the parson who is so human as to ask at times, "Is it all worth while"?

And it came because I said, "I praise you"!

That sort of thing pays—doesn't it?

CONFIRMING TRUE BLUE

Editor Presbyterian Record,

Dear Sir:—

May I add a word to the letter of your correspondent "True Blue" in your December issue. Not long since a family of six arrived from Scotland to live in my neighborhood. On learning this I visited them, and was informed that the minister of the United Church, representing himself as a Presbyterian minister, had already taken them into his fold. (This I had heard before my visit). I explained the case to the new arrivals and exposed the fraud which had been practised on them. Their decision was immediate. "We are Presbyterians, and will go nowhere else." Application was made for the return of their "lines", but with no result. I offered to receive them into the Presbyterian Church without their lines. But my friends were resolute. Failing to recover their property, they secured from their parish minister in Scotland duplicates, and were duly received into the Church. My last act before leaving the charge was to receive into the Church by baptism an addition to the home. With instincts as correct as those of "True Blue", this family have found their true church home in Canada.—*L* .

DENOMINATIONAL TERMINOLOGY

A thoughtful correspondent has been good enough to inform us with respect to the proper designation of the various religious bodies in Wales. He says that in colloquial usage the Calvinistic Methodist Church is always referred to as (Capel Methodist) Methodist Chapel, and the Wesleyan Methodist Church as (Capel Wesley), Wesleyan Chapel, but in all literature published pertaining to the said denominations they are referred to as The Calvinistic Methodist Church (Eglwys y Trefnyddion Calvinaidd) and The Wesleyan Methodist Church (Eglwys y Trefnyddion Wesleyaidd), the foregoing Welsh terms being the literal translation.

CORRECTION

In the report of the dedication of the Presbyterian Church, New Carlyle, Que., given in the November Record, credit for the gift of furnishings for the platform, consisting of pulpit, sofa and two chairs, should have been given to the Presbyterian Church, Brampton, while the bell together with transportation charges was the gift of Mr. John Davidson of Brampton.

DOMINION CENSUS 1931

Following the discussion of this important event in the Record of April, 1930, some have expressed solicitude with respect to justice to The Presbyterian Church in Canada in this regard. From a statement issued by the Chief Census Commissioner it will be seen that the interests of all with respect to religious denominational connections will be faithfully served, as indicated by this extract from the instructions to enumerators:

In particular and as an example: care should be taken that Catholics of the Greek or other Eastern Catholic rites owing obedience to the Pope, in matters of faith, are distinguished from adherents of the Greek or other Orthodox Churches.

Again, owing to the organization of the United Church of Canada since the last census, persons calling themselves Presbyterians, Methodists, or Congregationalists, should be asked if they are or are not members or adherents of the United Church, and the answer should be recorded as given.

REV. JAMES D. CAMPBELL

A well-beloved minister passed to his rest when death claimed Rev. James Douglas Campbell on December 22nd, in his 64th year. He was fittingly spoken of as the saviour of the Presbyterian cause on the south shore of Lake Simcoe. A Canadian by birth, a graduate of McGill, he spent his ministry up to 1925 in the United States. His last charge was Morningside Presbyterian Church, Pittsburg, Pa., which he was compelled to relinquish on account of ill health after six years of service. He removed to Sutton, Ontario, in 1925 to find a congregation almost wholly dispersed as a result of Church Union. He volunteered his services to the loyal band of Presbyterians and, though without resource, in a very short time erected a beautiful church which stands as a memorial to his faith and energy, and gathered about him a devoted congregation. Many different classes and from great distances came to pay tribute to his memory on the day of the funeral. The services were conducted by Rev. John Mustard of Oakwood Presbyterian Church, Toronto. Mr. Campbell is survived by his widow, his mother, two sisters, and two brothers.

MR. ROBERT PURVES

On December first, 1930, Mr. Robert Purves, an elder for thirty-eight years in St. Andrew's Presbyterian Church, Hespeler, Ontario, died suddenly at the home of his sister in Ottawa. He was one of the oldest members of the Session of St. Andrew's Church, having been elected in 1892 and in his earlier years was an active leader of the Y.P.S. For forty-two consecutive years he taught in the Sabbath School, serving from 1899 as superintendent and continued in this capacity with some brief interruptions for many years. He taught the Bible class alternating with two others. Since disruption, however, he served alone in that capacity. As a member of the congregation and of the Session, as an officer and teacher of the Sunday School, he evinced marked fidelity and in recent years in the absence of the minister he not infrequently conducted the entire Sunday services and most acceptably. His sound religious principles and sterling qualities won him the respect of all.—*Com.*

MR. THOMAS L. NEWBIGGING

Mr. Newbigging, who had been an invalid for thirty years following an accident and was confined to his bed for five years, passed away at his home in Bridgeburg, Ont., on December 5th. He had intimate experience in the Fenian raids and was probably the last survivor of this event. The Fenians camped on his father's farm for a week, ate all they could, killed all the sheep and left the bodies hanging in the orchard. Mr. Newbigging, then a young man, by night reported the arrival of the enemy to the officers of the old fort, Fort Erie. He was seen upon this errand and questioned but was allowed to go upon the statement that he had been "to see his sweetheart". Later he was imprisoned and was released through the stratagem of an Anglican clergyman. The raiders planned to seize Canada within a few days but their plans were thwarted.

Mr. Newbigging was an honorable, kindly, helpful man and a staunch friend of the Church. From his modest savings he left a bequest of $1,000 to Knox Church, Bridgeburg. In the chancel of the new church is a beautiful window, transferred from the former building, placed there by Mr. Newbigging to the memory of his mother.

MRS. CATHERINE MacDONALD

Mrs. MacDonald's death took place on December 8th at her home in West Tarbot, Victoria County, N.S., at the ripe age of 79 years. She was one of the best known and beloved residents of the community. She was the widow of the late Mr. Donald MacDonald, an elder in the Presbyterian Church. Mrs. MacDonald's loyalty to the Presbyterian Church was an outstanding feature of her life. The funeral services were conducted by Rev. Malcolm Gillies who preached from John 16:22.

From thee, great God, we spring, to thee we tend,
Path, motive, guide, original, and end
—*Johnson.*

AMONG THE CHURCHES.

Winnipegosis, Manitoba.

The Rev. H. R. Horne, Synodical Missionary, visited this congregation and dispensed the sacrament of the Lord's Supper, and preached both morning and evening. The morning service was marked also by the administration of baptism to four children. At the evening service Mr. D. Hattie, a faithful worker and held in high esteem in the community, was inducted to the eldership and three new members were received. Severe weather with a snowstorm interfered, somewhat, with attendance but the services were nevertheless memorable and the messages of the day most helpful.—*Com.*

New Westminster, B.C.

The Presbyterians of New Westminster enjoyed the unique distinction of retaining all five of their churches following the vote on Union in 1925. An effort was made last summer to unite St. Stephen's and St. Andrew's but the proposal was not sustained. St. Stephen's has called Rev. S. B. Hillocks of Calgary, and St. Andrew's is now vacant, Rev. A. Gordon MacPherson having resigned. St. Stephen's is in the centre of the city and has occupied an influential position for about forty years. St. Andrew's is the oldest Presbyterian Church on the mainland, if not in the province.

St. Aidan's in the west end is growing rapidly under the ministry of Rev. H. T. Murray, who came to the congregation three years ago. An attractive and commodious church hall was added to the equipment last winter. Already its capacity is taxed, so rapid has been the increase in attendance at the Sabbath School. Although the communion roll has been carefully revised the membership has doubled in the past three years.

Gordon Church, Edmonds, is prospering under the ministry of the veteran, Rev. Thomas Wilson. At the last communion twenty-five new members were added, chiefly young people and on profession of faith. The district which this church serves is suburban and is developing rapidly. The building is quite inadequate to meet the requirements of the Sabbath School.

Knox Church, of which the minister is Rev. Dr. Campbell, has suffered a great loss by the death of Mr. Kennedy, an elder and loyal supporter. He was for many years representative of the constituency in the Dominion House and prominent in business and civic affairs.

Hamilton, Ont.

The Westdale congregation occupied its new building for the first time on Sunday, December 21st. The building is beautifully situated and by virtue of the design and the material used, which is grey stone with Indiana limestone trimming, presents an attractive picture. The interior with its blending of fine woodwork and beautiful windows and furnishings is satisfying and restful. There is accommodation for 350 in the body of the church and 100 in the gallery. Provision is made for extension to supply seating for 650. Adding to the completeness of the equipment is a beautiful organ and a fine bell, the organ being the gift of a gentleman deeply interested in the work of our Church in that neighborhood.

West Fort William, Ont.

A beautiful communion set presented recently to the congregation of First Presbyterian Church was the joint gift of Mrs. T. R. Barford, 14 Poplar Plains Crescent, Toronto, and Mrs. A. Tulloch Smith, mother and sister of the minister, Rev. Geo. Aitken. A beautiful baptismal bowl was the gift of Mr. T. R. Barford.

Lakefield, Ont.

We presented to our readers the photograph of the laying of the cornerstone of the Presbyterian Church now almost completed. The picture, however, stood alone; we had not received any report of the event. As the picture indicated, the structure had progressed to the laying of the first floor and at that elevation the stone was put in place and pronounced well and truly laid by Dr. A. S. Grant, Secretary of the General Board of Missions. Rev. R. J. Burton, the minister, presided at the cornerstone ceremony and with him were associated many ministers from a wide area and leading men of the congregation and many friends, the gathering being very large. The presentation of the trowel to Dr. Grant was made by a veteran of the congregation and one to whom it is much indebted, Mr. A. Fairbairn. At the close of the proceedings dinner was served by the Ladies' Aid following which a program of addresses and music was presented. The offering amounted to $1,707, the Ladies' Aid having contributed $1,000 and Mr. Fairbairn $500. The building is constructed of cement blocks and has accommodation for 160. The basement makes ample and suitable provision for the Sunday School. The congregation having lost its church, occupied first the Baptist Church on Sunday afternoons and then Queen St. theatre. When the building is ready for occupancy it will be a source of supreme satisfaction to those who have struggled so bravely to procure a church home. Their difficulties are not at an end. Money is still sorely needed to complete the work and an opportunity is afforded for friends to rally to their help.

Montreal, Que.

A cheque has been received by the Treasurer for $1,076.82 from Knox-Crescent Church, proceeds of a special offering for the deficit.



St. Andrew's Church, Hemmingford, Que.

Prior to 1925 a federation of the Presbyterians and Methodists prevailed, both congregations worshiping in St. Andrew's Presbyterian Church. In 1925 the congregation voted to enter the United Church of Canada. In August of that year the minority group of sixty-five was organized as a Presbyterian congregation. Great difficulty was found in securing a place of worship but through the influence of a leading member of the Methodist Church the building formerly occupied by that body was made available for the Presbyterians and the group worshiped there until the autumn of 1926. The United congregation having decided to occupy the former Methodist Church an exchange was made and the Presbyterians moved to the former Presbyterian Church, and about a year ago purchased this building. It was in great need of repair and last summer was completely renovated both within and without. The reopening services were held on November 30th when Rev. Allan S. Reid preached in the morning and conducted the communion service in which seventy members participated. The evening service was conducted by Mr. T. J. Watson of the Presbyterian College, Montreal, and a former student minister there. The congregation is now in charge of Mr. H. P. Maitland.

Montreal, Que.

The cornerstone of the new Livingstone Presbyterian Church in course of erection at the corner of Hopper and De L'Epee in the Park Avenue extension area was laid on November 29th. This is a minority group which at the time of church union numbered 90 but is now 325. In 1926 they constructed a basement in which services have been held. The minister is Rev. Jos. McNeill, brother of the famous Scottish evangelist, John McNeill,

Stratford, Ont.

The unveiling of three beautiful memorial windows in Knox Church recently was an event of special interest One of these is to the memory of the late William Preston, another to Mr and Mrs. John P. Murray, and the third, which is not a memorial for it is a tribute to a man still with the congregation and active, to Mr. Ralph Donaldson, the church officer who has served in that capacity for fifty years and still holds that very important position.

In speaking of William Preston, the memorial to whom was unveiled by his son, Mr. Rowland stated that as a husband and father, a business man and public spirited citizen, a friend and a servant of the church, he was distinctive in the community. The subject of this window is *David the Sweet Singer of Israel.*

In the memorial to Mr. and Mrs. Murray the subject is *Christ, the Light of the World.* Mr. and Mrs. Murray resided in Stratford from 1888, Mrs. Murray passing in October, 1927, and Mr. Murray in May, 1929. The latter, Mr. Rowland said, was a citizen of whom any city might well be proud, while Mrs. Murray was a beloved member of the congregation and active in various organizations, particularly in the Ladies' Aid and W.M.S. During the war she was tireless in her efforts on behalf of the soldiers.

Concerning Mr. Donaldson, Mr. Rowland said: "This window is a tribute by this congregation to a lifetime of loyal and devoted service by one who is still among us and who we trust will be spared for many years." The inscription upon the window is, *In recognition of Ralph Donaldson's long and faithful service as church officer, covering a period of half a century.*

Strathroy, Ont.

St. Andrew's Church expressed its consideration for a needy congregation by sending a contribution of one hundred dollars to assist the Presbyterians in Moosomin, Saskatchewan, in meeting their building obligations.

Tatamagouche, N.S.

As a layman and a member of a rural congregation I would express my appreciation of the work of the late Rev. Finlay Mackintosh. I do not think ministers in the city charges nor the Church as a whole fully appreciated his effective service in the smaller congregations. In our own case, left without a church, lamentably few in numbers and without any plans, we received from him such sympathy, wise counsel, encouragement, and help that we have been enabled to build a church and carry on. We have had our discouragements but we had his unfailing co-operation. Our case must have been that of scores of others, and that he was able to build up the smaller charges with the limited resources at his

command, keep them supplied in some measure and in good heart, testifies to his great administrative ability and to his quality of heart as well. Now that he has gone it remains to us, each in his own place, in tribute to his memory, earnestly to carry on the work of our Church.—*G. B. Clark.*

Pugwash, N.S.

At the anniversary services recently held, and at which Rev. D. F. Davies of Tyne, P.E.I., delivered the message, a statement of the church's finances was read and proved to be most encouraging. Four years ago the mortgage was $1,500; it is now $500 and the probability is that it will be completely met within two years. The evening service was joined by the Baptist congregation, an expression of good will which was appreciated. Afternoon services were held in the school house at Pugwash River. The congregation shows a spirit of unity and strong resolution.

Tyne Valley, P.E.I.

At the autumn communion services a gratifying addition of twenty was made to the congregation of which Rev. D. F. Davies is the minister. The Ladies' Aid has contributed to the furnishing of the manse so that it can now be occupied, the other stations assisting. The W.M.S., Mission Band, Y. P. S., and the Ladies' Aid Society are active and prospering, the last mentioned having completed the work of renovating the Church. The Richmond Bay section of the congregation has furnished the minister with a horse with all necessary equipment and supplies.

Port Hope, Ont.

A special effort has been put forth by St. Paul's Church to advance the circulation of the Record. Sample copies were furnished by the office and these were sent out with the following note fastened to each copy:

> This is a sample copy of the only official paper of our Presbyterian Church in Canada. The Record should be in every home in our congregation, as it gives the news of the Church and keeps its readers fully informed concerning the activities of our Church in Canada and abroad. The subscription is 40c. a year. Mr. Arthur Mark is Record Secretary. Give your name to him now for 1931.

Montreal, Que.

A very substantial increase to the membership of Knox Crescent Church, of which the minister is Rev. David Scott, M.A., B.D. (St. And. Scotland), was made at the end of the year, when forty-three names were added to the roll. Of these, seventeen were received upon profession of faith.

Newmarket, Ont.

Dr. D. McIntyre's congregation, notwithstanding the financial depression, contributed as a special thankoffering on a Sunday the sum of $223.00 to the Budget.

Toronto, Ont

Dovercourt Road Church observed the twenty-fifth anniversary of the laying of the cornerstone of its present building and the fourth of Dr. Dale's ministry by appropriate services on Sunday, a short time ago. Dr. A. B. Winchester, pastor-emeritus of Knox Church, preached in the morning and Rev. J. B. Skene of Emmanuel Church in the evening. On the Monday following at a congregational Old Time Social a congratulatory message was brought by Dr. McKerroll of Victoria Church, and solos were sung by Theodore Carruthers, son of one of the early ministers, readings given by Miss Anne Scott, and a selection by the church quartette. Mrs. R. T. Newton, wife of one of the senior elders cut the birthday cake which had been donated by Mr. Alexander Anthony. A surprise feature was the presentation to Dr. and Mrs. Dale of a sterling silver coffee service by Mrs.W. J. Thompson, president of the What-so-ever Circle, under whose auspices the social was given.—*Com.*

* * *

In the present depression, by help for the unemployed, our Church in Toronto has taken a forward place. The medium has been the Scott Institute, the headquarters for our Jewish Mission under the guidance of Rev. M. Zeidman, the Presbytery having committed this special service to Mr. Zeidman's care. The response of the Presbyterians in supplying food and the volunteer service of the women have been splendid. Up to the date of writing, January 10th, over 32,000 meals have been given. On New Year's Day hospitality was extended to 955 when, through the generosity of His Honor the Lieutenant-Governor, chicken was provided and a generous supply of fruit and other food usually considered part of the New Year dinner was presented by other friends. Now work has expanded and provision is being made for sleeping accommodation for young men who are out of work. Whilst this is one instance of organized service at a time of great need it by no means is a measure of the charitable enterprise of our Church in the city. A great deal of benevolent work is being done privately by our members.

* * *

A fine expression of interest in the welfare of the congregation was expressed by the members and adherents of Royce Avenue Church, when, at the Christmas season, a sum of over $1,400 was handed to the minister in response to his personal appeal for reduction of the floating debt. For this there was no personal canvass, the only appeal made being that by circular letter by the minister, Rev. H. A. Berlis, and the money was handed to him during the three weeks preceding Christmas. In the light of unemployment depression and the fact that the congregation is not wealthy, this response was splendid indeed and speaks volumes for the devotion of the people.

Fairbank Church, whose minister is now Rev. J. Hyde, formerly of Vancouver, B.C., is making steady progress which is assured for the future by the hopeful spirit of the congregation. The choir renders splendid service under the leadership of Mr. Adzehead and Mr. Morley. The Ladies' Aid have co-operated with the Board of Management in meeting the mortgage obligations, while the Missionary Society is doing good work under Mrs. Green, and the attendance at the Sunday School has grown to 250. A class of forty-five is conducted by the minister and a men's club has been organized. Deep sympathy was shown the minister by the congregation in his recent great sorrow in the death of Mrs. Hyde.

* * *

Rogers Church, at the first observance of the Lord's Supper in the new building, received eighty-nine new members, a fact which indicates deep interest in the work of the congregation as well as in the acquisition of their splendid new building. The erection of the church and the progress of the congregation are occasion for deep satisfaction to Emmanuel Church which is the parent body. Rev. T. Rogers, after whom the new church is named, was minister of Emanuel and was responsible for the expansion of which the new church is a feature. The present minister of Emmanuel is Rev. J. B. Skene. Recognition of the part taken by Emmanuel in this connection was made by the participation of both the present and the former minister of Emmanuel, in the ceremonies incidental to the erection of the church, Mr. Skene having turned the first sod and Mr. Rogers having conducted the dedication service. Not less than three thriving neighboring congregations owe their existence to Emmanuel. This congregation whose own church was mortgaged, yet, with fine foresight and unselfishness, purchased a site and equipped a building for Rogers congregation and donated the property entirely free of debt, thus setting a most laudable example to city congregations with similar opportunities and better able to do such pioneer service.

Toronto, Ont.

The Boys' Bible Class of Victoria Church is outstanding in The Presbyterian Church in Canada having a history of twenty-one years under the leadership of Mrs. McKerroll. On January 5th the second Old Boys' banquet was held in the church and the class anniversary observed. A touch of Scotch ceremonial featured the occasion when the long line of members, about one hundred, followed the piper about the well-laden tables in the banquet hall of the church. They came from Guelph, Galt, Oakville, and other places near Toronto. Even South America was represented and of the company six were members twenty-one years ago. Many messages were received from those unable to be present. Mr. S. Bowen, the president, occupied the chair, and the address of the evening was given by Mr. Hughes, Assistant Manager of the Toronto Exhibition. The class contributed 134 recruits for the Great War, seventeen of whom fell upon the field. The class expressed their affection for their devoted teacher, Mrs. McKerroll, by presenting her with an electric clock.

* * *

REDEMPTIVE HOME

Miss M. MacKinnon, who for ten years was Miss Ratte's trusted and faithful assistant, has been appointed Superintendent. By her personal qualities, attainments, and experience, she is well qualified to carry on the work.

The home provides for a comfortable retreat together with training for unfortunate girls with the object of restoring them to society. The orderly life of the home is a helpful form of discipline and the varied occupations contribute to complete and symmetrical development. The adoption of infants into suitable homes is a second phase of effort. Care is taken in this particular and by the placing of children in proper surroundings good has been accomplished both for the children and the homes in which they have found shelter. There are now a number available for adoption and the Superintendent would be glad to hear from anyone ready to accept the care of a child. Miss MacKinnon conveys to the many friends of the institution her thanks for their timely help in every way and trusts that they will sustain their loyal support.

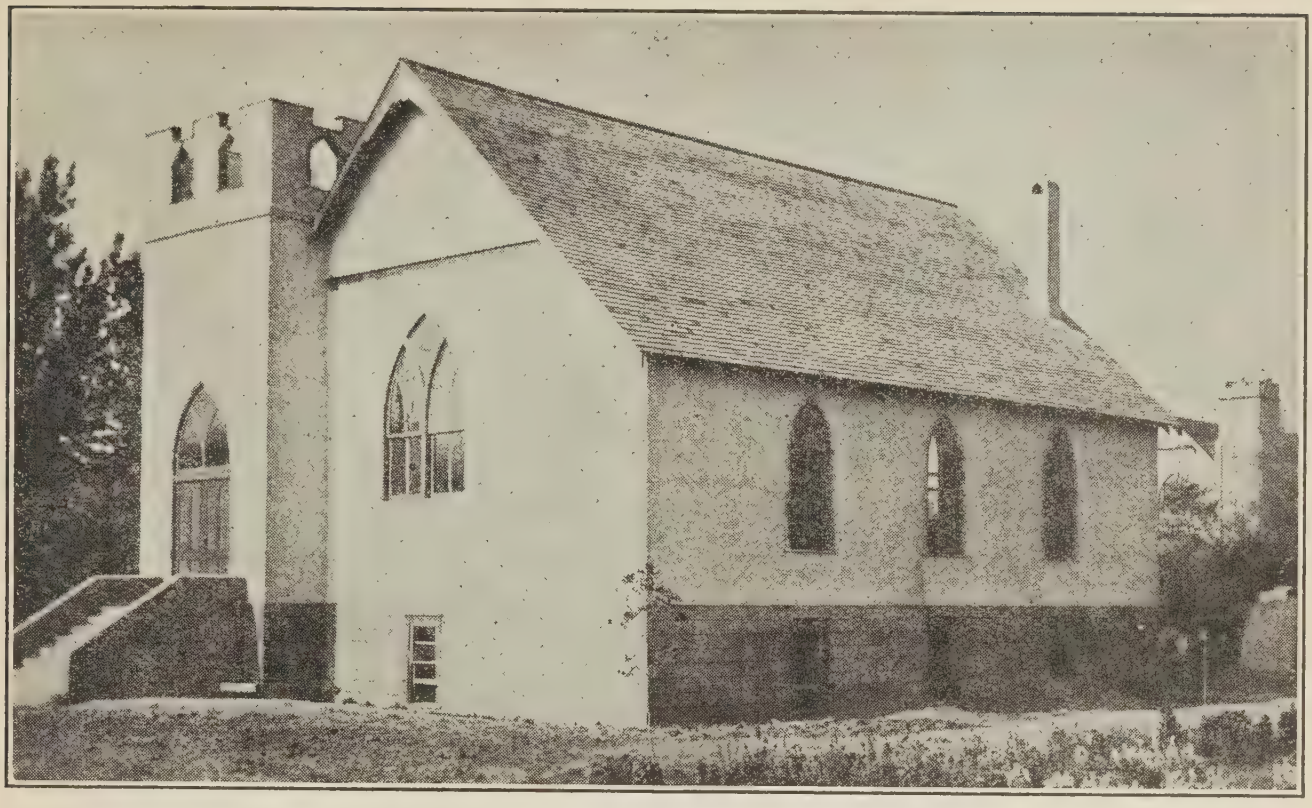
Donations of money and supplies should be sent to the Superintendent, Miss M. MacKinnon, 123 Yorkville Avenue, Toronto 5, Ontario.

* * *

Rev. John McNab, minister of High Park Church reports that two ladies in the congregation have contributed respectively $1,000 and $4,000 for the completion of the tower.

Brantford, Ont.

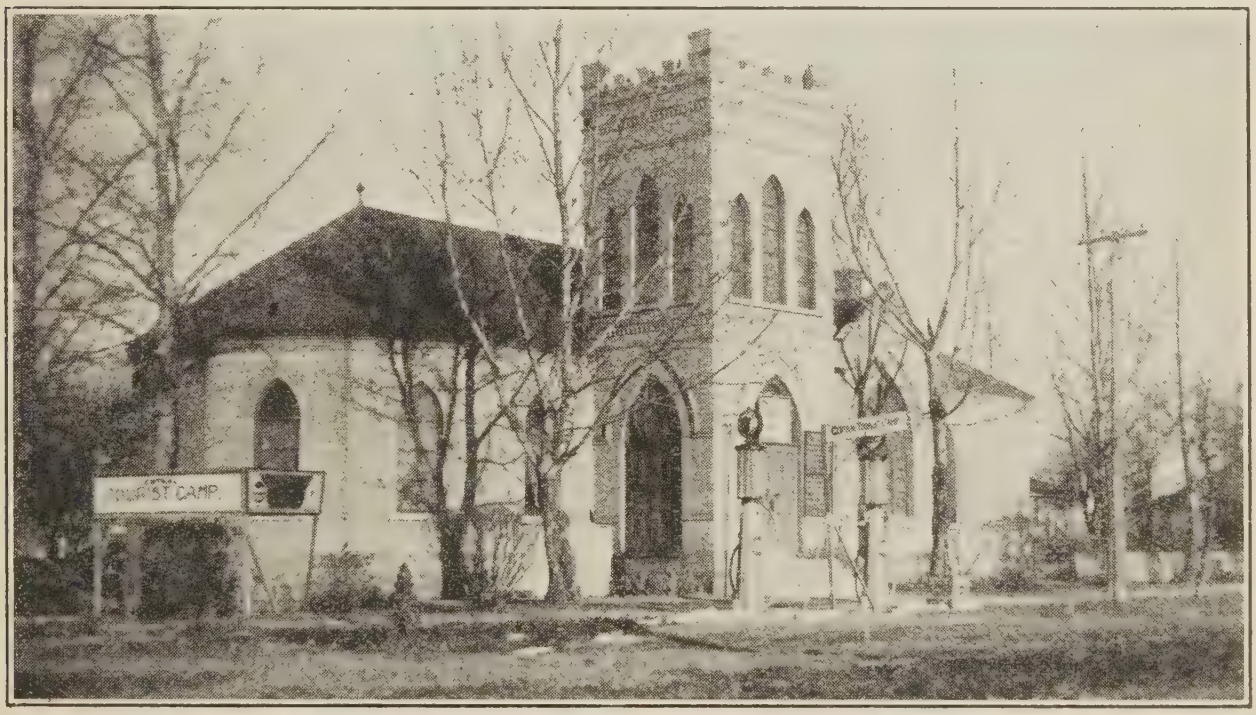
On Sunday, December 14th, Dr. Barr of Central Church, Brantford, was the recipient of two gifts of historical significance. The first was a beautiful bookmark of blue and gold with the cross of Constantine on each end, the gift of Mrs. Arthur Casperz of England, daughter of the late Rev. William Cochrane, D.D., former minister of Zion Church and at one time Moderator of the General Assembly. The other was a copy of the first hymnal used in the first Sunday School of Zion Church, the donor being Miss Isabel Graham, daughter of the late Rev. William Graham of Egmondville. Miss Graham's mother was the daughter of Mr. William Dunlop, a charter member of Zion Church and an elder in the first Session of that congregation.



ST. ANDREW'S CHURCH, MOOSOMIN

The expectations of the Presbyterians in Moosomin have been realized and they now rejoice in occupying the church for which they have so ardently labored and sacrificed.

Why the necessity of erecting this church when so splendid a building was unoccupied, and in the possession of the United Church? The story is too long to repeat. Dr. Baird says the whole thing is a scandal to religion. It was United Church property and the disposition of it was, of course, at its command but surely that Church might have put itself about somewhat to hand over to a needy company, for church purposes, so worthy an edifice, instead of relegating it even for the advantage of $100 to be used as a gasoline service station, an indoor golf course, and its grounds a tourist camp; and, in particular they shouldn't have denied it to those whose in part it was for they had contributed to its erection.



FORMER ST. ANDREW'S CHURCH, MOOSOMIN

This minority, now the Presbyterian congregation, went into union and becoming dissatisfied withdrew and organized.

The large attendance at the dedication conducted by Rev. W. A. Cameron, Weyburn, and generous offerings were evidence of the deep interest in this completed task.

The erection of the new church has been a heavy burden upon the congregation, and the difficulty has been greatly increased by the failure in the harvest, and low prices. A number outside have shown interest in the case and have volunteered contributions. One gentleman in the East has promised to forward $200. Instances of need such as this proclaim the urgency of procuring an adequate Church Extension Fund. It is good to help in individual cases, but better to provide the means whereby all such cases may obtain adequate assistance.



Hungarian Congregation, Hamilton

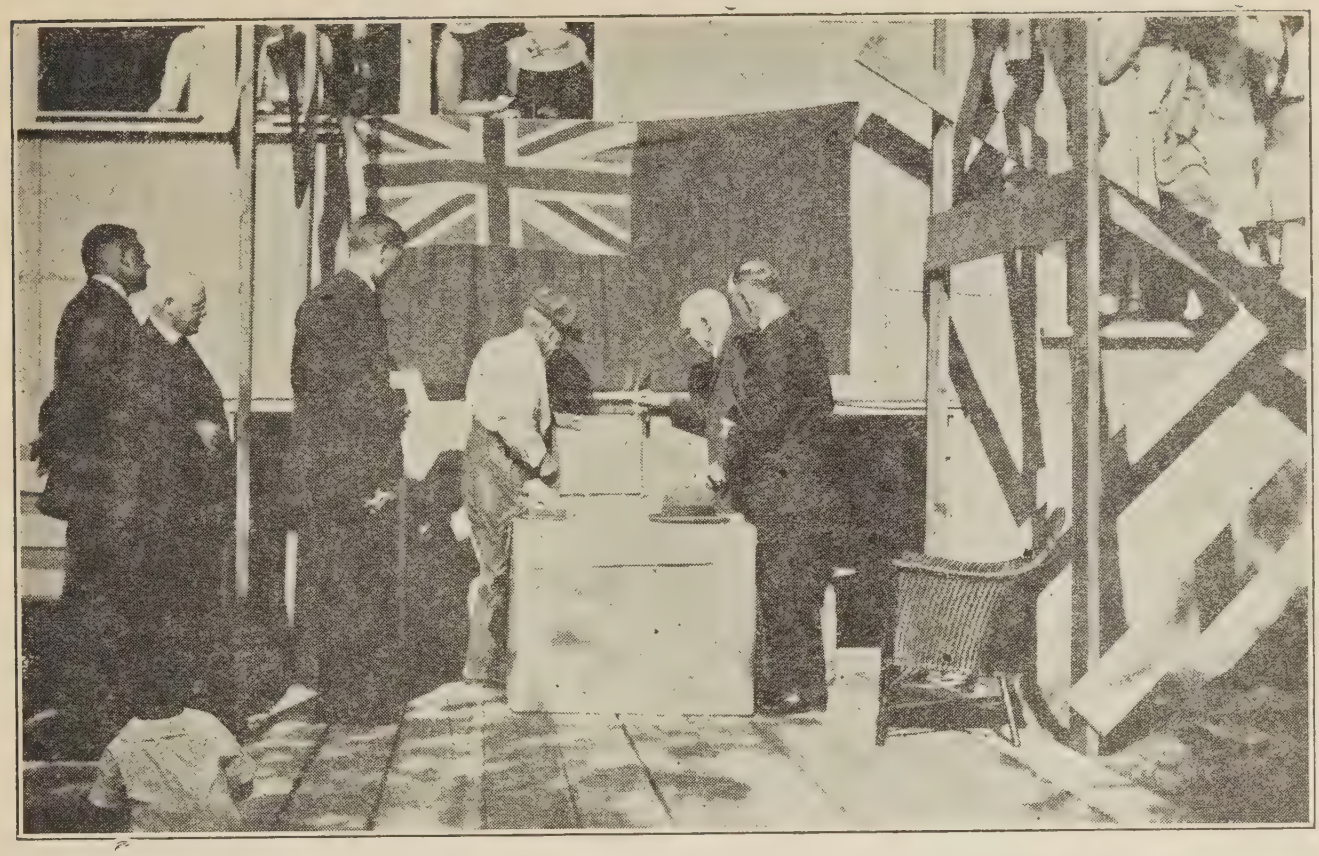
The extent and importance of our work among the Hungarians in Hamilton is in a measure indicated by the large gathering appearing in the accompanying photograph. This constitutes about one-half of the congregation assembled on Easter Sunday last, and this is about the average in attendance throughout the year, especially during the winter months. During the summer there is somewhat of a dispersion, many going to the country for employment. They, however, return in the late autumn.

The church building is the property of the Westminster congregation. An agreement has been made to purchase but on account of the financial depression this has not been carried into effect. Should the purchase of this building be effected it would be to the advantage of the congregation for it is most centrally situated. Certain improvements were made to the building and the premises which have added to its attractiveness, and these improvements have been much appreciated.

The gentleman in the centre of the group is Rev. Frank Kovacs, the minister.

Allandale, Ont.

The anniversary services of the Presbyterian Church of which Rev. N. R. D. Sinclair is minister, were very successful. Rev. Lachlan McLean of Toronto was the visiting minister who preached at both services. Deep interest was evinced in all the services and an offering of over $600 was placed upon the plates. A congregational gathering was held on the Monday following when greetings were brought by neighboring ministers.



LAYING THE CORNERSTONE—PRESBYTERIAN CHURCH, INDIAN HEAD.

The picture shows Dr. Angus MacKay, formerly head of the Dominion Experimental Farm, in the act of laying the cornerstone This event took place on the 21st of August. To another gentleman standing high in the Church was accorded the privilege of opening the new building, Rev. Frank Baird, D.D., Moderator of the General Assembly. Every available seat was taken at the evening service, the time of dedication. Shortly after the strains of *Ye Gates Lift Up Your Heads on High,* were heard from the choir the officials of the Presbytery and others entered by the front door accompanied by the Moderator, Dr. Baird. In speaking from the text, *For my house shall be called a house of prayer for all people,* the Moderator set forth the nature and scope of the Church's work.

On Monday evening, when supper was served from 5.30 until 8 o'clock, and a program of music and addresses provided in the auditorium of the church afterwards, a great throng again assembled.

Thus was happily signalized the completion of what for this congregation at this time is a great enterprise. Their difficulties have been many and serious. For some time services were held in the Orange Hall. In May, 1930, at a meeting called to discuss the erection of a church it was definitely determined to embark upon the venture, the vote of the congregation being unanimous. The responsibility of this small body is very heavy and this is another occasion for exemplifying the spirit of brotherhood as suggested by the familiar words, *We then that are strong ought to bear the infirmities of the weak.*

Woodstock, Ont.

The congregation of Knox Church made the centenary of Dr. W. T. McMullen, who served as minister for forty-seven years, the occasion of honoring the veteran clergyman. The tribute took the form of a gathering in his honor, presided over by the minister, Rev. E. G. Thompson, and the presentation of an illuminated address. Being unable to be present, the address was received on his behalf by his son, Lieut.-Col. W. T. McMullen, K.C., who read his father's reply. Other features of the occasion were a historical sketch by Rev. Austin Budge, a message of congratulation from Dr. MacNamara, Clerk of the General Assembly, and similar messages from the Presbytery of Hamilton, the Synod of Hamilton and London, the Presbytery of Paris, and a letter from Dr. Baird, Moderator of the General Assembly. A striking paragraph in Dr. McMullen's message of thanks particularly in view of the fact that he is a minister of the United Church of Canada, is:

Whether I am to see another church union or not, of this I am confident that God has made His people one in His one church of many branches, and the answer to Christ's prayer that they all may be one is not dependent on visible organization.



Sunny Corners' Church, N.B.

A church which is described as a gem of architecture and now complete except the interior decoration was dedicated at Sunny Corners a short time ago. The building has a capacity of 250 and on the opening day was crowded, the accommodation having been supplemented by chairs in the aisles while a number remained in the vestibule and not a few were unable to get in. It was estimated that a total of 1,200 people attended during the day Rev. Alfred A. J. Hogg presided and conducted the dedication exercises of the memorial gifts of furnishings. The hand-carved mahogany communion table is the gift of Mrs. James Parkes as a memorial to her husband. The richly engraved mahogany pulpit is the gift of her four sons in memory of their departed sisters. The lamps were donated by Mrs. Chas. Hubbard in memory of her mother, Mrs. Mary Ramsey, while the pews and pulpit chairs were the gift of the Red Bank Geacwima Club. The morning sermon was by Rev. G. G. Squires, D.D., and that of the evening by Rev. J. W. Paul of Bathurst, Moderator of the Presbytery, who also conducted the service of dedication of the building. A community service was held at 7 o'clock in the evening at which Rev. Alfred A. J. Hogg and Rev. J. W. Paul officiated. Hospitality was extended to those who had come a long distance some over 50 miles.

The history of the congregation since disruption is in brief: St. Stephens Presbyterian Church, Red Bank, near Sunny Corners, voted for union with a majority of five. The Presbyterians resolved to maintain a congregation and for five years worshiped in the Orange Hall, a building equipped with plank seats. Now the Presbyterian property is worth $10,000 and the congregation possesses a cemetery of twelve acres and has met its obligations with the exception of a $2,000 mortgage and another loan of $1,000. The artistic plans, old English style of architecture, were donated by a Roman Catholic architect, Mr. Powers of Newcastle. The lots were given by Mr. Allen Tozer. A good carpenter was engaged and the men of the church worked from May until the completion of the building without pay. Courage and resourcefulness have, therefore, played their part in the erection of this building.

Knox Church, Morden, Man.

Four new members united by profession of faith at the Communion service, Sunday morning, December 7. This increases the communicant membership to sixty-six. Four children were baptized. Rev. E. H. Lockhart, pastor of Knox Presbyterian Church, Norwood, Interim Moderator of the Session of the local church, officiated.—*Com.*

FAREWELL AND RETURN

Dr. and Mrs. Goforth were tendered a farewell on the eve of their return to Manchuria in Knox Church, Toronto. These are veteran missionaries, forty-three years having elapsed since they went out to Honan, China. At the gathering in Knox Church, Dr. Grant, Secretary of the General Board of Missions, spoke of Dr. Goforth's great work in Manchuria and the helpful service rendered by him and Mrs. Goforth during their furlough. Dr. Inkster referred to the fact that five years ago Mrs. Goforth returned to Manchuria against medical advice declaring that her condition made it impossible for her to reach China. Her five year's service since that time has been a great surprise in view of this prediction. She has not only served during that period but has returned and submitted to an operation. The affection and regard in which Dr. and Mrs. Goforth are held found expression in the presentation of a purse of $300.

However, the veteran missionaries were stopped upon the return journey by medical advice in Winnipeg, Dr. Goforth being this time the one requiring immediate attention. An affection of the eyes necessitated his coming back to Toronto to receive careful attention. Instead therefore of being on the way or engaged in their work in Manchuria these two honored missionaries are once again in Toronto.

ACKNOWLEDGMENT

Rev. Wm. Fitzsimons of Stanley, York County, N.B., acknowledges the following in answer to an appeal made in the Record.

One dozen small hymn books from the Church of St. John and St. Stephen; and $10.00 from Westminster Church, Glasgow, N.S., through Rev. Daniel McVicar.

These gifts were in response to the Williamsburg congregation's appeal for hymn books.

THE RECORD WELCOME

A correspondent from Saskatchewan in renewing the order for Records for 1931, says a great deal in the few lines which largely constituted her letter:

We appreciate the Record as we have had no church services since the middle of September. We are only a very small group; we only have church during the summer and closed all winter.

BOOKS FOR CLERGYMEN.

McGill University has made a contribution whereby recent books on theological subjects may be borrowed by ministers. Books are provided free and sent post free, the only charge being the return postage.

For complete information apply to Miss E. G. Hall, Theological Extension Department, McGill University Library, Montreal, Que.

TOUR OF THE BRITISH ISLES

The Presbytery of Toronto has given its approval to a projected tour of the Old Land and has placed the matter in the hands of a committee:

Resolved, that we as a Presbytery sponsor a trip to the British Isles in the form of a tourist trip by which some may be instructed by our Church to give information of what our Church is doing in Canada. Moved by A. Hood, and seconded by Dr. Gibson. Carried.

The outline of the itinerary as planned is as follows:

The time covered by the tour is from July 17th to August 8th inclusisve and tickets are $365 each. England, Ireland, and Scotland will be visited. The plan is to sail from Montreal by Canadian Pacific S.S. Duchess of Richmond to Glasgow, from which point the Burns Country will be visited. The company will then proceed by rail, coach, and steamer via The Trossachs to Edinburgh. From that city an excursion will be taken to the land of Sir Walter Scott. The next objective is London and the trip will be made by motor coach. After spending some time in the vicinity of the capital the company will proceed to Dublin and Belfast, Ireland, and on Saturday, the 8th of August, take passage on the Canadian Pacific S.S. Melita for Canada.

For further information apply to the convener of the committee.

(Signed) (Rev.) J. McNab
(Rev.) A. Hood
(Rev.) J. Inkster
(Mr.) Gilbert L. Sutherland.

The outerworld is not the purest and deepest manifestation of God. It reports His power, reflects His beauty, proclaims His majesty, but in humanity we apprehend those higher attributes upon which are grounded trust and love.—*Martineau.*

THE SECOND MILE.

Eastern Canada Chinese Workers' Convention.

Rev. D. A. Smith, B.A., Superintendent Chinese Work.

And whosoever shall compel thee to go a mile, go with him twain. Matt. 5:41.

Under Roman military law, a soldier on the march could compel any civilian to help carry his pack. The law stipulated that he could command him to go one mile. Jesus addressing His hearers drew their attention to this fact. This, he said, is the law. This you must do. But, if a man compel thee to go with him this one mile, don't stop there, go with him a second mile also. This is grace. The first you must go, the second is given out of the fulness of your heart.

When I was first asked what the theme of my address before this convention was to be, my mind immediately flew to this saying of Christ. The more was this so when I was urged above all else to make it practical. This second mile then I consider the present great need of the Chinese work in Canada. Moreover, it works two ways, for not only can it apply to the Christian-grace part of the second mile, but also to that part of the second mile that calls for courage and endurance.

When in China, I had the privilege of spending a month at the famous South China missionary resort on the top of Loh Fau mountain. The day after I arrived there a party of hikers was made up to tramp to a swimming pool some miles away. As we left the camp the pathway for a hundred feet or so went straight up the face of the mountain. I shall not soon forget the feeling that first day when we made this sharp grade Nor was I alone in the feeling. We were practically exhausted. Some would and did turn back. It was too much. "Listen," said one who had been over the ground, "sit down for a moment. All that has happened is that you have lost your first 'wind'. Rest a moment till you get your second wind."

We did, and on we went. And many a day follows that one.

This is the second spirit of the second mile in this, our work, courage, faith, and determination to go on. Under three heads I would present what I have to say concerning this spirit and our Chinese work in Canada.

1. As workers and members of the Church of Christ we must strive more ardently to overtake the second mile. We may have fulfilled the law; what is needed is the grace. We may have found difficulties because of changes in the work, but we must not now lay the pack down. These difficulties must not deter us. We must merely redouble our efforts. Let us get our second wind and then go on. The need and opportunity are greater to-day in the work than ever.

Let us aim to stir up members of the Church to this same spirit, so that a new

spirit of sympathy may be born, so that futile prejudices may be removed. Make it an aim in every local community to link in some way to the Christian Church every Chinese person, young or old, man or woman, boy or girl, by visitation, and by active Sunday School and Church contact. The opportunity for the cultivation of Chinese Christian leadership was never so great. Let us concentrate our attention on some Chinese man or woman to that end. That such concentrated effort pays should go without saying. One or two incidents will best show the results of the second-mile spirit.

A young Chinese man who came into Canada was later brought to Christ and baptized. He decided that what he did was wrong. He therefore forfeited his $500 head tax paid to get into the country, returned to China, and is to-day in his own village and in his own way preaching Christ.

A Chinese community leader in Canada, for years strongly and actively opposed to Christianity, through Sunday School literature sent to his family, was shown the error of his way. To-day you can see a golden-text card hung over his private business desk. The whole course of his life has been changed.

In order to escape payment of the poll tax a young Chinese was urged by another to turn in a false age to the official collector. "Would Jesus have me do this?" was his question. He paid the tax.

These are but a few of the many incidents that can be told, and which help answer the question DOES IT PAY? IS IT WORTH WHILE?

2. Again we must get the people of Canada to go the second mile. Even in this advanced age there is so much of racial prejudice yet to be broken down. The appointment of trade commissions to China is helping to set up understanding but much of this, however is offset at home by unfair treatment. Suspicion is still aroused by ignorance. Much blind prejudice also is fed by untrue pen-pictures of Chinese life in the press and magazines and on the screen. We must bend our efforts more and more toward showing the Chinese as they really are to our Canadian people, and thus help speedily to establish a new bond and a new sympathy. Apart altogether from questions of trade we owe it to ourselves as followers of Jesus Christ.

There is one question that ought to be mentioned under this head, namely, the future of the native born Chinese boy and girl in Canada. What are we going to do with them? Are we willing to have them fit into our Canadian life? If so, how? Are we willing to go the second mile which alone can make this possible? We compel, for instance, Chinese children to attend public school. We make it possible for many to attend the high schools of the land. We even laud them for their excellent educational standing. Then, after they graduate, what?

Let me put it as a certain Chinese father put it who has put his four native-born sons through Canadian universities. "Oh, yes, you Canadian people are good to us. You allow our sons all the benefits of a public school and high school education They can even go to university. But, and here he put the barb, after graduation you say to them, "Well done! you may go now and get a job in a laundry or a cafe."

This is a real problem. Apart from one or two in the whole of Canada, no Chinese native-born young man or woman is employed in a strictly Canadian business. Something must be done.

3. Lastly there is the Government of Canada and the second mile.

There ought to be amendment to the Immigration Act as affecting Chinese. The law is the law but there is a spirit of grace that ought to enter in as well. The 1923 Act practically excluded new Chinese entering Canada. The ratio of Chinese men to Chinese women to-day is about forty to one. The Chinese themselves are appealing to the Government to rectify this rather serious condition with its ramifications.

Next, there is the question of Chinese students coming to our Canadian universities. The law as it stands allows this; but, strangely, only two or three have entered Canada under this head since the passing of the 1923 amendment to the Act. Incidentally, we are forced to remember that 300 or 400 Chinese students enter the United States each year.

All these things, one might think, are much aside from our Christian mission work. Suffice it to say they do have a very definite and far reaching effect upon it. Such discriminations cannot escape serious consideration on the part of the Chinese.

There are two matters that have happened recently that are going to have and are having a profound effect on the Chinese mind.

One is the remission of the Boxer Indemnity money—some $25,000,000 by the British Government on October 9th last. This is surely the spirit of the second mile. It means friendship, good faith, Christian fairness. One half of this money is to be spent for educational purposes—relating Britain with China. The other half is to be spent in the reconstruction of China itself.

The Canadian Government has also collected some millions of dollars from the Chinese in Canada for head tax. Would it not be an excellent gesture on the part of the Canadian Government, now that the head tax is discontinued, if it followed the excellent example of the Mother Land and negotiated with the Government of China for the return of this money and for the stimulation of finer relations between the two countries?

The other matter is the Baptism of the

President of China—Cheung Kai Skek. The Chinese people are discussing this matter seriously and at great length. It is no idle concern that the chief executive of the land has accepted Jesus Christ. It is no small matter either that the majority of the Nanking Cabinet are believers in Him. Should we not rejoice with China and the Chinese people.

This then is something of the need for the spirit of the second mile and the Chinese work in Canada. There are many difficulties and many discouragements. There are, however, an infinite number of reasons for thanking God, taking courage and going on.

In a department store recently I stood before a row of elevators anxious to get out of the building to keep an appointment. I stood for some time scanning the lights, looking for a red one that I might get down, and so out of the building. I saw nothing but green lights. Rather exasperated, I appealed to the man in charge of one of the elevators to please tell me when I could get a car down. "I'm sorry sir, you are in the basement now, if you want to get out you'll have to go up."

There is only one way out in this work among the Chinese, as in all other, and that is to go up. God, through Christ, alone can show the way.

GOOD WORK RECOGNIZED

Dr. G. Gushue-Taylor.

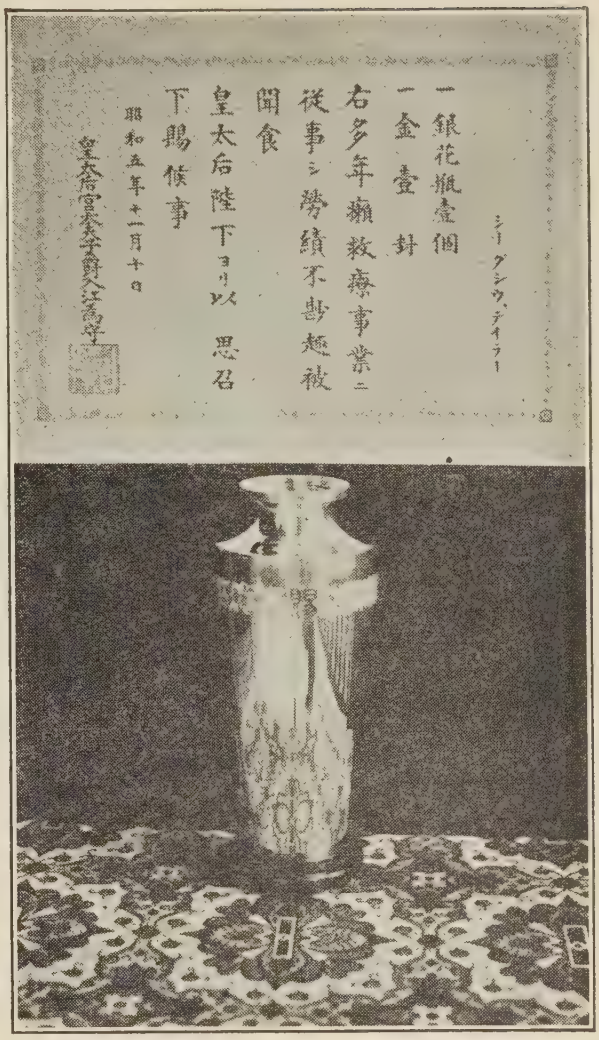
The following is related to indicate unusual interest in a piece of mission work in which we are engaged, and to encourage our friends in the home lands to continue the interest and support which they have so kindly and liberally given in the past, so that we may be enabled to continue and further develop our anti-leprosy crusade.

Last month Her Majesty the Dowager Empress of Japan graciously bestowed gifts and subsidies to leper people and workers and institutions in Japan, Korea, and Formosa. Some eighty-one leprosy workers received recognition and subsidy. Two of those workers are here in Formosa, the superintendent of the new Government leper hospital to be opened on Dec. 10th, and myself.

An invitation came to me to be present at Tokyo on Nov. 10th to receive in person the following:

1. A gift of one thousand yen, personal gift for leper patients.
2. A subsidy of one thousand yen for our anti-leprosy work annually for at least five years.
3. For myself, a package of maney, a silver vase, a certificate which reads thus: G. Gushue-Taylor one silver flower vase, one package of money. For many years you have been engaged in leprosy saving work deserving of no small merit which has reached our ears. Consequently Her Majesty the Dowager Empress bestows these gifts. The reign of Showa 5th year, 11th month, 10th day.

Under seal of Viscount Irie, the Grand Chamberlain to Her Majesty the Dowager Empress.



CERTIFICATE AND VASE

It was not possible for me to be present to receive these gifts, so our late colleague Miss J. M. Kinney, now in Toyko, kindly represented me and at various functions in connection with the bestowal ceremony.

On the 6th inst which happened to be my birthday, His Excellency the Governor-General of Formosa had a ceremony at Government House at which he presented Dr. Kamikawa and myself with our vases and money, the latter being thirty-five yen each. This I have added to our leper colony collection fund. At this ceremony there were present in addition to the Governor, the Chief of Police, the Secretary-general, the Minister of Education, and a few other dignitaries.

Along with this text I am sending a photograph of the vase and certificate. The vase stands nine and a quarter inches high, and at its largest circumference is one foot around. At the top is a circle of maple leaves, a favorite leaf of the late Dowager Empress of Japan.

On hearing of the distinction accorded me, the editor of the Osaka Mainichi, one of Japan's big daily newspapers, wrote me a very nice letter in polite style, and pre-



Government Officials and Dr. Gushue-Taylor

sented me with a silver cup as a momento of the occasion.

The local society for social welfare invited Dr. Kamikawa and myself to be guests of honor at a recent meeting, at which we made speeches of thanks. They have printed my remarks regarding the thanksgiving in English and Japanese. Copies of the magazine were sent to a few friends abroad by the Minister of Education who is much interested and is a great friend of foreigners in Formosa.

GWALIOR MISSION

Mr. A. Hawtin to Miss Wilkie, Toronto.

Your kind letter and the generous donation from the Prayer Circle and other friends came a few days ago, and cheered and surprised us as well on account of the largeness of the amount. It was divided to the best advantage. This is the largest gift we have had for some time. This year we are preparing for the entertainment of 500 at the Christmas meal.

Our new Miss Sahib has started the language study, and seems to be happy here. From what I have seen of her I think you made a good choice. She has three good qualities. She is strong of physique and character, and so far does more thinking than talking, but perhaps the majestic missionaries have awed her somewhat.

The Industrial School is ready. I am enclosing a snap view of the front. You will notice that the inscription has not been put on yet. We think it is a fine building, quite in keeping with the others on the mission grounds.

The church when it is finished will be prominent, being on an elevated plot facing the road. We chose this site because it was prominent and central. The builders objected to the extra work but we insisted and won.

Miss Simpson is making good use of her car, and for five days a week goes to the villages preaching and dispensing medicine. For one hour each morning she is at home in her Jhansi dispensary to the people in the schools and on the compound, and is much in demand. We have thought that it would be easier for her if she had dispensaries in a few prominent places to which the people could come. It may not be wise to run after them too much, however, as they do not value that which comes too easily.

The Missionary Union meets here this week. It is to be a devotional meeting lasting all day. A big man from outside is to speak. We missionaries feel the need of spiritual uplift perhaps more than other people. Mr. Lowther is able to be up again and we trust he will be able to attend. He has had a serious illness and we are grateful he has recovered.

We are great complainers. This year we are suffering from big crops and low prices which is fine for those drawing salaries but ruinous to the producers. We have the biggest crops for years but the grain scarcely pays for harvesting. One farmer sold his juar at the rate of half a cent a pound. Imagine thirty cents a bushel for



INDUSTRIAL SCHOOL, GWALIOR

wheat. Two of our Christians have done well, one, the builder, who has saved enough to buy a farm of twenty-five acres and the other, our milk man, who gets a good price for dairy products and pays little for feed. He is now well to do.

* * *

Rev. A. A. Lowther

Here we are in the middle of November. Yesterday was the time for mailing Christmas parcels and Miss Simpson had just left in her car with a number of parcels from each of us. At home you will be engrossed in Christmas shopping and so the end of another year rolls round. It does not seem long at all since last Christmas and the year that has passed has been just filled with new experiences. The postman brought me some money this week. Your letter with its most interesting account of the packing of the boxes came on Saturday and on Monday morning the money order arrived, the postman bringing the cash to the door. That is real service, do you not think? Mr. McKay is delighted at your plan to support a boy. With reduced allocation and a bigger enrolment at school it requires real "managing" to make things balance. This gift will be a great help. It is good too to get news of the parcels. This is just the time when it will help some for when such gifts arrive at the last minute the planning and purchasing have already been done without it. It should be here in a few days now and I know how much it will be appreciated. It is most encouraging to know that so many are really interested and giving so generously. The Riverdale Gwalior Circle is evidently truly achieving things. Numbers are not important, and even more than your gifts it is your prayers and sympathy that help. The very thought of you all packing these boxes at 1 Fenwick makes me grateful. "Out of sight, out of mind," is often a true enough proverb but it does not apply to so many at Riverdale. And after all it surely should be so in our work for "the things that are seen are temporal but the things that are unseen are eternal" and we have all definitely pledged ourselves to labor unceasingly for that unseen goal. The task calls for constant effort. It is so easy to see only that which is all around us clamoring for our attention every day, but it is that which is beyond the horizon which endures. May it grow more real to us all as time goes by.

Nov. 27th. Miss Moodie arrived a week or two ago. Mr. and Mrs. Hawtin sail in March for Canada. Dr. Thurrott of the Womens Hospital goes with them. They are travelling via China, Japan, etc., to Vancouver. They should have a most interesting journey and you must count on seeing them for if the word "sterling" was ever applied properly to a person's work it does apply to both of them. The more I see of them the more I admire them for what they are and what they do and none could be more simple and homelike in manner. Your "overseas" magazines were warmly welcomed by older boys and girls and the teachers. They and the geographies are in the libraries which are just beginning in the school. The boy assigned to your circle is Samson Huri, a bright lad of whom we can tell you a little later.

Dec. 5th. Your boxes came in excellent condition. We all assembled to inspect contents. Miss Stringer and Mr. McKay introduced us to the gifts as they were the ones chiefly interested. Miss Simpson, Miss Moodie were there too, a really interesting time. There were so many things for girls in the first box that we all thought there would not be much for the boys to get, yet the other parcel seemed to have a magical capacity too and when everything was equally divided there was an ample and most welcome stock. Each one will fill a need; we knew as soon as we saw it. Miss Stringer held aloft the teaspoons. Just the thing for the women. She said they love to have a spoon in their houses. I do not remember all the gifts for the girls. I do remember the boys gifts. The soap, face cloths, and colored handkerchiefs went to the girls. Combs are treasures. Then there were balls, piles of them it seemed, and everyone will find a good friend on Christmas day. I say nothing of picture-books, pencils, note-books; and some of these went to the girls too; crayons, paints which some boys especially will prize above any other gift. The musical instrument went to the boys. I suppose it will be given to only one boy but I know that even so the ninety-four other boys will help him to play it. The number of gifts, their real usefulness at Christmas time, and the spirit that sent them helped us all. There are many to give to and you have solved the gift problem for no small number.

* * *

The Mission Writes

This Fall it is not so cool as in former years for November. We have had a heavy rain which has caused a lot of damage. It was out of season, and the juar crop was badly spoilt, and large fields of wheat scalded out. The people that are able to buy more seed, are re-seeding; others, too poor to buy new seed, are crying over their great loss. Many poor people are indeed suffering.

The village work has opened up again;

but it is very hard to get the people to listen. They are all so busy out in the fields, and are so unconcerned about their souls' needs. In some villages they do, however, stop and listen very attentively. The other day we visited a village about four miles away. It was our first visit there, as we did not know it existed until a couple of days previous to our visit. They received us very gladly and as they never had heard of the Gospel story before, listened very attentively. When I was through speaking, one woman asked "How can we find this Saviour, and what is needed?" This gave us another opportunity and both Dhondibai and I told her again the way of salvation. It was hard to tear ourselves away from them, but we plan on visiting there again very soon.

This fall I found a poor wee boy of about three or four years of age. He was starving to death. His mother was dead, and his father did not want him. I could not take him by force, but when the father refused to care for him, I reported the case to the collector. The collector gave the boy over to the mission until he investigated the case. Rutti, for that is his name, is now improved so much that you would hardly know him. He is beginning to look brighter, and is so much fatter. I am praying that we may be given the child, as I do so dislike to see him go back to his former home.

In another village a little over a mile away a woman has a severe wound on her body. She was returning from her work one night and slipped over a wooden peg in the canal. They brought me news of her. I was surprised to see such a wound. Upon telling them how to look after her that night, and promising to attend to the dressing myself on the morrow, we left. In the morning when I returned, her husband who was blind, refused to let us help them. We were so sorry, because we knew his wife was suffering, but we could not do anything unless he let us. We left committing her to our Father's keeping.

Another young man was suffering with very sore eyes. He was leaving for another village to have the chords at the back of his neck, his temples, and forehead burned, and then he expected his eyes to be absolutely cured. We spoke to him of the uselessness of such burnings. Joshua prayed with the family, and we begged him to come and have his eyes attended to. This time we were successful. He came and has been coming for about ten days now. His eyes are greatly improved. He can see to walk by himself, and is free from all pain. God gave us the victory this time, and we surely praise Him.

Our work at times appears useless and we wonder, When will the results of our labor come? We must leave that to Him, and press onward.

Let us not be found idle; and when He looks to see if we are filling the gap, may He find us so doing.

Children and Youth

TOO MUCH AND TOO LITTLE

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.—Prov. 23:21.

When people have too little upon which to live, we call them poor. By poverty we mean the state or condition of the poor. Too much is often the cause of too little, the reason being that when people have, they may spend so carelessly that soon they find themselves in want. Using too much may therefore be the cause, later, of having too little. The book of Proverbs has much to say about poverty and the cause of it. It does not say that the poor are always to blame for not having what is needful for life, but it does say that many who are poor have themselves to blame for the hardships they suffer.

It is good for young people to think about these matters, because it is early in life that our state in riper years, for the most part, will be fixed. The harvest comes through the sowing, but there is quite a long time between the sowing and the reaping. In this special message of the wise man he mentions three things in which we should be careful, sparing, temperate.

We should carefully note that the things the wise man mentions are all good, save, perhaps, the first, and even it is good at some times, or is so considered, as in the case of sickness or some sudden weakness. He asks us to beware of "too much".

Drink

A drunkard is one who takes too much wine or strong drink, so that he loses control both of his mind and his body. Perhaps there is no other cause of poverty that is so great as this.

A very entertaining speaker and writer, whose name many know, Robert J. Burdette, delivered very widely and often, a lecture on *How to Swallow a Farm.* You would hardly think that a farm could go down anybody's throat, and therefore this man must have been talking nonsense. He was careful to say that the farm did not go down wholly and at once, but went down little by little until it was all swallowed. Each time the man took strong drink he spent as much money as would represent a small square of his farm; so really every time that he swallowed the liquor he was actually swallowing a piece of his farm. Much of this world's goods may disappear, perhaps slowly, but surely, by the use of strong drink. That is why we find in the text above, "the drunkard shall come to poverty", for the liquor that he consumes leaves him helpless to do his work or to earn a living. He just wastes what he has. A better rule is not to touch as the writer himself says:

Look thou not upon the wine when it is red.

Food

One very frequently hears that we dig our graves with our teeth, meaning that by using wrong food, or too much food, health in injured and days shortened in consequence It seems too bad that we should be guilty of any practice that would bring death to us earlier than it ought to come. He whose words we are considering is not thinking of *death*, but of *want*. That is brought about not merely by throwing food away, as we sometimes say: "Wilful waste makes woeful want", but by so affecting our health, and dulling powers, or making us sluggish and slow, that we shall be unable, by and by, to make even our living. Dullness is to be avoided, and especially in that wonderful instrument of the mind, the brain. Temperance in food helps to keep the brain clear. This needs to be kept in mind, specially by those who do brain work only, or almost wholly. Whatever our calling we should endeavor to have our faculties at the best, and to avoid any physical habit that would dull our faculties or lessen our energy.

A wise man who lived but one hundred years ago gives as one precept for life: Eat not to dullness.

Sleep

It would seem that sleep is not only most necessary but most healthful. However, we have the assurance of not one, but many, that one may indulge too much in sleep, even if it is that good thing that a great poet says "knits up the ravelled sleeve of care". Isn't that a fine tribute to sleep? How could we get along without it? The soldiers felt the need of more sleep, and one young lad said that when he got home he would follow the example of Rip Van Winkle. You remember how he went to sleep and woke up to find himself an old, gray-bearded man. Such was the longing for sleep that this lad felt that he couldn't very well get enough of it when the chance came. Here again is a very good thing of which we may have too much. The wise man says: "Love not sleep lest thou come to want", and again he it is who says: "Yet a little more sleep, a little more slumber, a little more folding of the hands to sleep, so shall thy poverty come as one that travelleth, and want as an armed man". The weakness here, then, is not too little sleep but too much of it, so that one becomes slow and unable to do his very best.

Perhaps there is not so great need of a message like this just now. It may be that with the passing of the years we have learned in a great measure the meaning of temperance. We may have learned in one direction but we may not have learned it in another. The counsel of the Bible is: "Be temperate in all things", and that is the lesson that life teaches us as well. The striking way in which it is put here is that *too much* by and by leads to *too little*.

A TRUE FAIRY TALE

By

Uncle Bob in The Messenger, Melbourne, Australia.

One day little John was playing in the garden when he saw an earthworm crawling over the ground, and because he loves all the little creatures God has made he watched that little worm, and wondered where its home was, and what it lived on. All day long he thought about it, and that night he had a wonderful dream. He dreamed that a fairy came out of a bright white cloud, and sat with him under the apricot tree, while she told him the story of the earthworm's life.

"All that day," said the fairy, "the little earthworm had been busily working, making a tiny home for itself in the ground. With its mouth it bit through the soft earth and formed a tunnel, making the sides quite smooth, and at the bottom it

dug a little room,

where it would lie still for a rest. At last, when darkness came, the little worm felt hungry. So it made its way out of the tunnel and set off in search of food.

"But," said John, in his dream, "how did it manage to crawl over the ground without slipping?' '

"Oh," said the fairy, "God gave it lots of tiny bristles on its skin, and it could push these out and draw them in, as a cat does its claws, and so with these bristles it pulled itself along. It had not gone far when it came upon some soft dead leaves. At once it began to eat them, and swallowed some tiny stones as well, so that they would grind the leaves up in its gizzard. But all the time it was eating it could smell something very nice; so at last it set off to find it. Soon, under a quince tree, it came upon a piece of raw meat that Towser had left that afternoon. How the little worm did enjoy the feast.

But after a while it was time to go back home, so it took a tiny piece of meat between its lips and dragged it to its hole, then pulled it down the tunnel to the little room beneath. Back it went for another piece, and last of all it took down two pieces of dead leaf, filled up the mouth of the tunnel with tiny stones, and lay down to sleep.

Next day the little worm was awake early, for it had some very special work to do. "Now," said the fairy, "I have something very wonderful to tell you. Have you ever noticed a ring of flesh right round a worm's body looking something like a belt?"

"Yes, I have," said John, "and I've often wondered why it was there.

"Well," said the fairy, "I'll tell you. Out of that ring a gummy kind of stuff began to come, more and more of it, until the ring was quite covered. Soon it began to get dry and firm, something like paper. Then the worm

twisted and rolled it

until it came off over its head. It was shaped like a tiny bag, so the worm popped

an egg into it and hid it safely in the ground till a little worm should hatch out.

"And do you know," said the fairy, "that the little earthworm and its mates every day are doing God's work in your garden. They are digging through the soil and making it soft and fine, so that the roots of the plants can grow and give you food."

Just then a dog barked loudly, waking John up, and he knew that it had all been a wonderful dream. But his father told him that all that the fairy said was true, and so now, more than ever before, he likes to watch the earthworms and to think how wise and good God is.

THE BHIL COUNTRY, INDIA

Lereine Ballantyne

Let us go with our missionaries to the hill country on the edge of the jungle where the Bhils of India are learning the Christian faith, instead of living in the tormenting fears of spirit worship. There are at least two million Bhils. They are a hill people, short in stature, muscular and exceedingly quick in their movements, and have gained fame as hunters, expert in the use of the bow and arrow.

Bhil women and children are regarded as a sort of household chattel, although they enjoy more freedom than their Hindu sisters. They are not shut up in zenanas, nor excluded from the busy everyday life.

Dr. and Mrs. Buchanan were our pioneer missionaries to these people, and they have gone back again this year, to spend the twilight of their lives with their beloved people.

The list of missionaries, station, arrival on field, there now is:

Dr. and Mrs. Buchanan, Amkhut, C.I., 1888.

Rev. D. E. McDonald, Jobat, C.I., 1911.

Mrs. McDonald, Jobat, C.I., 1911.

Miss B. W. Robson, M.A., Amkhut, C.I., 1912.

Rev. C. P. Young, B.A., Mendha, C.I., 1921.

Mrs. Young, Mendha, C.I., 1921.

Miss C. Maxwell, Sardi, C.I., 1926.

Mr. A. E. Toombs, Barwani, C.I., 1927.

Mrs. Toombs, Barwani, C.I., 1928.

Miss I. McConnell, Jobat, C.I., 1927.

Miss M. H. Williamson, Amkhut, C.I., 1927.

Miss Ellen Douglas, Amkhut, C.I., 1930.

Miss Mildred Soutar, Amkhut, C.I., 1930.

Thomas Draper, Ph. Ch., M.R.C.S., L.R.C.P., Jobat, C.I., 1929.

Mrs. Draper, Jobat, C.I., 1929.

John Howie, M.D., M.A., L.M.C.C., Amkhut, C.I., 1929.

Mrs. Howie, Amkhut, C.I., 1929.

This land in which you are so especially interested comprises the whole of the six Native States of Alirajpur, Barwani, Jobat, Jhabua, Chotta-Udaipur, and Kathiwada, together with portions of three others: viz., Gwalior, Dhar, and Indore. These Central Indian States take in the Northern aspects of the Vindhiya mountains. They also go to form the watershed of the great and sacred river Narbada.

We have a hospital, dispensary, one Indian doctor, four native nurses, and other trained assistants, not the least important of whom are the Bible women who go with the missionaries to the homes and act as interpreters. They also tell Bible stories in the most dramatic manner.

Let us visit the dispensary for one morning. Many sick are gathered about waiting for the healing from these Christian people who do not believe in evil spirits, but whose God has revealed wonderful secrets to them. Many suffer from bad sores called tropical ulcers. They are difficult to heal and it is so hard to make the people understand that they must keep them clean. Others have heavy colds and coughs, because in the winter it is chilly on the hills and these people only wear a bit of cotton clothing.

The Summer School at Toran Mall

In the summer when the terrible torrid heat visits this part of India most of our missionaries go up to Toran Mall for a summer school. They go by motor as far as the Narbada river. (Find this river on your map of India). From there the journey is on horseback, and on foot through deep gorges, over rocky hillsides, past mirrored pools, up and up and up until the glory of the mountains of India open before them, and one cries, as Mrs. Buchanan said when she first beheld this mountain station, "When I awoke, I thought I must have died and gone to heaven."

Another has said, "The voice of the mountains, which is the voice of prayer, speaks here with peculiar insistence." The Bible classes held here are full of inspiration, and even the sports have zest to them.

The Bhil people are a kindly, friendly folk, who respond to our efforts, and it is said the children are particularly dear and winning in their little ways. These people need our friendship and our interest. At the Jobat Hospital in 1929 with only 20 beds available 322 patients were cared for, and 4,289 out patients were treated. Does not this speak volumes, not only for the scope of the work, but for the service of our few workers?

By evangelism congregations are being increased and new ones formed. Young people are learning courage and pride of individuality. They send across the snow-tipped mountains of India by the sun, which kisses the snows of the Rockies in our own country before visiting them, a message of good will and greetings.

They live under a native rajah, and are not interested in Ghandi or in having any but the present way of ruling their country. If India were entirely free from British rule it is safe to say these people would be persecuted by Hindus and Mohammedans alike.

Surely there is a challenge in a

magnificent, colorful country like this which invites our young people to respond to it and take the glad message of a loving Heavenly Father to these simple, jungle folk.

In a discussison compare conditions of climate, history, and the handicap of different religions in a country like India. There are many and fearful forms of worship, and many dialects in this fascinating land. Our missionaries teach them Christianity, but not our methods of living. For instance marriages are arranged in their own fashion, but the ceremony is in the Christian way. We do not encourage European clothing. The different ways a missionary can help these people, without making them western in their methods of living, would also make an interesting topic for debate or discussion.

A number of interesting books on India may be obtained by writing for list to Publication Dept., W.M.S. (W.D.). Room 700, 372 Bay St., Toronto.

SUNDAY SCHOOL RALLIES

These are always a feature of the new year, at least in a number of cities. Erskine Church was the place of assembly for more than a thousand children from the Presbyterian Sunday Schools in Ottawa and the district. The address was given by Rev. A. Raeburn Gibson of Aylmer, Que., the subject being *Self Denial.*

* * *

The rally of Montreal Presbyterian Sunday Schools was held in Knox-Crescent Church of which Rev. David Scott is the minister. The address was by Mr. William Thomas of Campbell Memorial Church on *Overcoming Temptation.* The prizes given by Mr. James Roger for an essay were given to six out of a company of ninety-six. The subject was *David and Jonathan.* In the ten-year class prizes were in this order: Hazel Miller, Kydd Memorial; James Smith, First Church, Verdun; Dorothy Murray, First Church, Verdun. Honorable mention was given to James Dunlop of St. Andrew's Church, St. Lambert. In the eleven-year class: Floorence Miller, Kydd Memorial Church; Margaret Morris, Campbell Memorial; Nancy Henderson, Kensington. In the twelve-year class: Jean Anderson, First Church, Montreal; Ada Smith, First Church, Verdun; Beatrice MacIvor, St. Andrew's, Lachine. Honorable mention Edna Berker St. Matthew's. In the thirteenth-year class: Emily Adams, Montreal West; Jean Taylor, Kydd Memorial; Eileen Richard, First Church. Honorable mention, Sadie Cameron, Kydd Memorial. In the fourteen-year class: Harry Bewes, Scott Church; Ada DePierro, Amherst Italian Church; Flora Rivers, St. Andrew's, St. Lambert. Honorable mention, Nancy Coupar, Kydd Memorial; Annie DiGiovanni, Ville Emard Italian Mission. In the fifteen-year class: Isabel Anderson, First Church, Montreal; Helen Rhind, St. Andrew and St. Paul; Nancy Stark, St. Andrew's, Lachine. In the sixteen-year class and over: Emily Skinner, Campbell Memorial; Edith Begg, Kydd Memorial, Jane Adamson, Knox-Crescent. Honorable mention, Violetta Balestreri, Knox-Crescent.

Boxes of candy were given to the entrants in the ten-year-and-under class: Andrew Sorlie, Kydd Memorial; Evelyn Fergus, Kensington; Mary Gill, Kensington; Amy Russell, First Presbyterian, Verdun; Caroline Balestreri, Amherst Square; Josephine Pubolivo, Ville Emard, and James Dunlop, St. Andrew's, St. Lambert.

* * *

London young people, representative of six churches of the city and to the number of about six hundred met on New Year's Day in new St. James' Church. Rev. W. McIntosh of Hamilton Road Church, in addressing the gathering, chose as his message, Ye are the light of the world. The arrangements were made by a committee of which Rev. G. Carlyle Webster was chairman and Rev. D. MacKay of St. George's Church presided. Chalmers Sunday School for the third consecutive year won the banner for the largest attendance having present 68 per cent. of the enrolment of their school.

CHRISTMAS THERE AND HERE

Rev. A. A. Lowther, India

I happened to mention in a recent letter some of the similarities between our Christmas time here and the first Christfas Day. Since then I have been thinking of it still more. Perhaps you will be interested in the comparison. In the western world Christmas is always associated with thoughts of white snow and evergreen trees, frosty weather and warm fires indoors. One can scarcely imagine any other setting for the day yet none of these things were found in Bethlehem. Conditions there were far more like the ones in Jhansi. Our December days are hot though the nights and early morning turn quite cool. It is rare to have frost, however, even on the coldest winter nights, so there is not likely to be any by Christmas time. The early evening is perhaps the most delightful time of day and as we hear the boys and girls practising Christmas carols it is not difficult to conjure up a picture of that memorable day when Christ came to earth. The carols, by the way, are sung in Hindi words but to those old, old tunes so familiar to all at home. It seems to me that this is typical of the message of Jesus. From age to age, from land to land, the form differs. Otherwise men could not understand it. But, far deeper than these outward differences, is that note of love and joy and peace to which men always respond, no matter what age they live in, no matter what their race or where their land.

People flock to hear great singers even though they do not understand their words. Do we not all love the songs of birds? Yet we cannot translate them. It is the music, the beauty, the love behind it all that counts. And so it is with the good news of Jesus Christ. Words are worthless things compared with that joy and trust and beauty and love which must mark the lives of all who, in uttering them, would make Christ known. This is why it is so important that the churches at home should seek to draw nearer to their work abroad. All that we do, all that we give is barren and fruitless if it lacks the music of love behind it. How can we love that which we do not even know? From our compound we can look out over the hills and plains such as those on which sheep are pastured around Bethlehem. Very few sheep are seen here but every morning huge droves of cattle and buffalo and goats are led out for the day. Usually they are led home again for the night. Yet we are reminded of the shepherds keeping watch when after dark we see fires burning here and there over the landscape. They are the fires of watchers too, men who keep vigil all night by a garden or a field of grain to keep it safe from marauders whether thieves or destructive animals. There they watch all night long, with the cries of the jackals echoing about them just as they echoed about peaceful Bethlehem. On our roads leading to and from the city, files of camels are sometimes seen. They remind us of the wise men and their long journey on just such conveyances. The native dress of Indians is Eastern too, of course. We see the loose flowing robes of Bible times, the bare feet of the traveller who otherwise may be richly clad, the dirt and the rags of the poverty-stricken, the crafty fawning of the professional beggar. Were not all these to be seen too in that great procession in which men moved to be taxed in their ancestral homes?

On the road one other object that strikingly suggests the life of Jesus is the humble donkey. It is small in stature, mild in appearance, and patiently bears a burden which often appears too great for its strength. It is only rarely that people ride on these. Usually they carry loads of stone or earth for roadwork, of clothes for the washerman, or some similarly humble undertaking. Yet artists usually portray the flight into Egypt as undertaken with this animal for Mary and Jesus and we know that the Master made His triumphal entry into Jerusalem on just such a lowly steed. So twice He rode and never in pomp, once when He, a helpless babe, was being carried off secretly from the blind wrath of men, and once when, a mature man, He moved with stately calm and courage to allow that wrath to fall upon Him. Once His life was sacrificed and the world knows which ride added most to His honor and did most for the salvation of mankind. As night deepens the outer world more and more resembles the picture in our minds of the surroundings when Christ first came to earth. The tiny huts in which the Indians live are scarce distinguishable from the cattle sheds, yet all look beautiful at night. They have no real beauty, of course. Often they have all the opposite qualities, but now things are different. The fierce glare of the sun from which nothing is hidden has gone, the sky is that shade of entrancing blue which can only be seen in the East, a deep, deep color suggesting the world "royal" that makes a marvellous setting for the brilliant stars; these stars are not cold and distant here but they seem near; there is a glow in the coloring that suggests warmth and brings heaven close to earth; a touch of moonlight silvers the tops of the trees and makes the simple huts objects of admiration. Is not this the same kind of ethereal glory that enveloped the stable of old? Yes, if only the heavenly presence were there in the hearts of all who see? If only the echoes of the angel chorus were still ringing as they rang in the ears of the shepherds. We look down over Jhansi City with nearly 70,000 pagans and out over India with its millions who do not know even yet that Jesus came to this earth to live and die for them. And who in Christian Canada is even trying to help to tell them? The money you sent contained a personal gift from the Bible Class. I cannot take this for myself so have given it to Mrs. Hawtin for the Christmas Fund at the farm and she will acknowledge it as such. I have asked the Bible Class to allow me to do this; my needs are all met while the needs of these people are almost indescribable.



Class of Christian Women, Jobat, India

This picture was taken on the verandah of the Bungalow. Mrs. McDonald, the teacher of the class, appears in the picture. On Sundays the class is larger than is shown here.

The chief object of prayer is not to get something but to bring one into that harmony with God where he will say "Thy will be done".—*C. R. Brown.*

International S. S. Lessons

LESSON—FEBRUARY 15
Jesus the Friend of Sinners.
Luke 7.

GOLDEN TEXT.—Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

TIME.—Midsummer, A.D. 28, the second year of Christ's ministry.

PLACE.—Somewhere in Galilee.

PARALLEL PASSAGE.—The incident is found only in Luke 28.

SUBJECT.—JESUS THE FRIEND OF SINNERS.

I. THE FRIEND OF THE NEEDY, vs. 1-35.
The believing centurion.
The sorrowing mother.
The message to John.
A friend of publicans and sinners.

II. THE SINNER'S OFFERING, vs. 36-39.
In Simon's house.
Ointment and tears.
The harsh judgment.
Our attitude toward sinners.

III. THE SINNER'S SALVATION, vs. 40-50.
The foreign debt.
The forgiven sin.
The faith that saves.
The sinner's Saviour.

LESSON—FEBRUARY 22.
Jesus Bearing the Good Tidings.
Luke 8.

GOLDEN TEXT.—He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God.—Luke 8:1.

TIME.—Autumn, A.D. 28, in the second year of Christ's ministry.

PLACE.—By the Sea of Galilee.

PARALLEL PASSAGES.—Matt. 13:1-53; Mark 4:1-34.

SUBJECT.—"TAKE HEED HOW YE HEAR."

I. SPREADING THE GOOD NEWS, vs. 1-3.
Christ's twelve helpers.
Christ's woman friends.
Christian evangelism.

II. THE SOWER AND THE SEED, vs. 4-8.
Wayside sowing.
Shallow soil.
Thorny ground.
Good ground.

III. THE SEED IN OUR HEARTS, vs. 9-56.
The parable explained.
"Take heed how ye hear."
Christ's kindred.
"Where is your faith?"
Demons driven out.
The touch of faith.
"Fear not, only believe."

LESSON—MARCH 1.
Jesus Sending Forth Missionaries.
Luke 9:1—10:24.

GOLDEN TEXT.—The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Luke 10:2.

TIME.—The mission of the Seventy, November, December, A.D. 29, in the third year of Christ's ministry.

SUBJECT: OUR MISSIONARY TASK.

I. THE MISSIONARIES' COMMISSION, Luke 9:1—10:9.
The training of the Twelve, Luke 9.
The Seventy sent forth.
Every Christian a missionary.

II. THE MISSIONARIES' RECEPTION, Luke 10:10-16.
The responsibility of rejection.
With Christ's authority.
Boldness in evangelism.

III. THE MISSIONARIES' RESULTS, Luke 10:17-24.
Satan defeated.
All things are Christ's.
The coming missionary triumph.

LESSON—MARCH 8.
The Good Samaritan.
Luke 10:25-37.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

TIME.—This parable was spoken in November-December of A.D. 29, the third year of Christ's ministry.

PLACE.—It was spoken in Peræa, the country east of the lower Jordan.

SUBJECT.—THE STEWARDSHIP OF LIFE.

I. THE LAW OF STEWARDSHIP, vs. 25-29.
Inheriting eternal life.
Love of God and man.

II. UNFAITHFUL STEWARDS, vs. 30-32.
Falling among robbers.
Priest and Levite.

III. A FAITHFUL STEWARD, vs. 33-37.
A certain Samaritan.
Go and do likewise.

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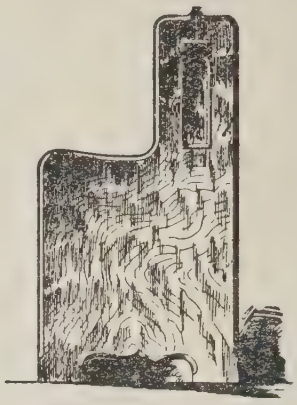
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(Continued on page 62).

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4	2	" 5 and 6 years old
6	1	" 6 and 7 years old
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2	0	" 8 and 9 years old
3	1	" 9 and 10 years old
2	0	" 10 and 11 years old
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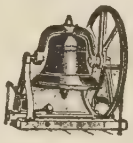
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Justice without wisdom is impossible.—*Froude.*

Calamity is man's true touchstone.—*Selected.*

We need difficulty for development.—*Rutledge.*

He soonest loseth that despairs to win.—*Anon.*

Simple duty hath no place for fear.—*Whittier.*

All but God is changing day by day.—*Kingsley.*

Friends are not so easily made as kept.—*Selected.*

The universe is but one vast symbol of God.—*Carlyle.*

Forbear to judge for we are sinners all.—*Shakespeare.*

What shadows we are and what shadows we pursue.—*Burke.*

He may love riches that wanteth them as much as he that hath them.—*R. Baxter.*

No man has learned anything rightly until he know that every day is Doomsday.—*Emerson.*

Neither armies nor treasures but friends are the surest protection of a king.—*Selected.*

As one lamp kindles another nor grows less, so nobleness enkindles nobleness.—*Selected.*

Prudence is the knowledge of things to be sought and things to be shunned.—*Cicero.*

What spiritual resource can be greater than the awareness of God's presence and His love?—*Rutledge.*

That which is unjust can really profit no one; that which is just can really harm no one.—*Henry George.*

Of law there can be no less acknowledged than that her voice is the harmony of the world.—*Selected.*

It is difficult to tell how much men's minds are conciliated by a kind manner and gentle speech.—*Cicero.*

The earth which, like our own bodies, though dust in its degradation, is full of splendor when God gathers its atoms.—*Ruskin.*

Faithfulness each day makes a fruitful life and is within the reach of all.—*Bishop Warne.*

Happiness is to be found in the service of men, never in exploiting them.—*Selected.*

The great Lord of the Universe makes life at its worst bearable—as He makes it at its best, delectable.—*Rutledge.*

There is a proper dignity and proportion to be observed in the performance of every act of life.—*M. Aurelius.*

Sorrows are like thunder clouds. In the distance they look black, over our heads scarcely gray.—*Selected.*

Man may need amusement but the churches ought not to organize themselves to amuse him.—*Fairbairn.*

It is always safe to learn even from our enemies, seldom safe to venture to instruct even our friends.—*Selected.*

The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken.—*Selected.*

Christianity brings home to us, as nothing else could do, the fact that God is no indifferent spectator of our sorrows.—*Balfour.*

Sin cannot be adequately represented as a debt inasmuch as, unlike debt, it can be paid only by him who has contracted it.—*Caird.*

The fashions, tendencies, and tempers of the times are the debilitating forces that threaten the liberty of the church.—*Fairbairn.*

It is not explanations which survive but the things which are explained; not theories but the things about which we theorize.—*Balfour.*

The blurred vision of the sufferer often transforms the God of love and truth whom he worshiped into an unreasoning, unpitying force.—*Selected.*

It is still possible that all in a moment a man's life may be given a new bent, it may make a fresh start, it may begin to organize itself about a new centre.—*Jackson.*

Christian advancement consists in nothing so much as a habit, acquired after long effort and after many struggles, and failures, of bringing high religious motive and feeling to bear upon the common incidents of life.—*Caird.*

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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, MARCH, 1931 No. 3

SOCIAL HARMONY

How shall it come? Let music answer. It comes through each individual filling his own place and playing his own part rightly. That is the foundation of perfect harmony. If one instrument is missing, if one player stumbles or falls in his part, the perfect harmony is spoiled. Each has his place assigned him by the leader, each has his part marked in the score, each must stay at his post and do his duty.

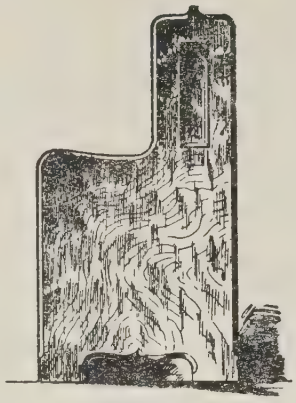
The foundation of that perfect harmony we hope to realize in human society is also that each stay in his own place and play his part rightly. Do not think your part so little that you can drop out and not be missed. Every note is essential to perfect harmony. Each is needed by the whole. Browning has a beautiful poem about a boy who every day at his work sang a little song of praise. The boy was raised to the high office of Pope and in his engrossing business the little song was forgotten; but God felt the loss of that note in the harmony of creation, insignificant though it was. There is truth in the poem. If your life, if mine, however humble, fails to fill its place and play its part, God misses something from the divine harmony He loves to hear rising from His world. If you want the perfect harmony to come, stay at your post, learn your part well, and play it rightly with joy and grace.—Dr. William P. Merrill in *Music and Religion*, Stanley Armstrong Hunter, The Abingdon Press, quoted by The Presbyterian Banner.

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The Presbyterian Record

VOL. LVI. TORONTO, MARCH, 1931 No. 3

THE MISSIONARY ENTERPRISE—AN OPPORTUNITY

Dr. J. G. Inkster, Knox Church, Toronto.

A brief survey of the missionary situation will help us to realize how vast is the enterprise and how great is the opportunity.

There was a time when the doors were closed to 400,000,000 in China, 300,000,000 in India, and 20,000,000 in Indo-China. Africa was the "dark continent"; South America was sealed and the islands of the sea were closed. To-day all these doors are wide open. Even the great Moslem world is crying "Come over and help us."

During the last fifty years material facilities have rapidly developed. Transportation, the comforts and necessities of domestic life, food and medical supplies have been increased and made easy of access, so that to-day the missionary in the midst of the heathen world is in touch with modern civilization.

The attitude, too, of the people has been changed and their minds opened so that where hostility, insult, and sometimes death, met the missionary, now he is received with a welcome and the Word finds a place of lodgment. The fruits of this are seen in the spiritual awakenings and revivals in India, China, Korea, and elsewhere.

A further result is seen in the organizing and establishing of indigenous churches with native pastors and teachers. The ideal of fifty years ago has become a fact to-day. The national missionary societies of India, China, and Korea are not only carrying on home mission work but some of them are actually following their people into foreign lands such as Mexico, the United States, and elsewhere.

The parable of the harvest is a picture of the missionary enterprise. First there is the laborious work of preparing the field. Next comes the time of sowing and the sunshine and rain. Then comes the time of harvest and reaping. This is the harvest-time, the time of reaping. To-day the fields are ripe unto harvest. The Church must not miss this time of reaping. It would be a calamity if we were to lose this harvest of missionary endeavor. Surely the followers of the Lord will not let this opportunity slip!

The open door in heathen lands has offered an entrance for others as well as the messengers of the Gospel. Certain baneful influences, the worst features of modern civilization, are at work, and the agents of other cults than that of Christianity are active.

The workers in the field are exerting themselves to the limit, mentally, physically, and financially. The next move forward must come from the home church. The question is, what can she do?

1. The Home Church must renew her conviction of the world's need and of the virtue of the Gospel. Until the Church realizes the great need of the heathen and that the Gospel of Jesus Christ is the power of God unto salvation, she will not exert herself as she should in their behalf in proclaiming the message of God's love. Indifference to the world's need, and failure to appreciate the real worth of the Gospel will cut the nerve of foreign mission enterprise in any Church.

2. The Church needs a livelier sense of her responsibility to the heathen. Few have that vision as clear as they should have it, and many are entirely blind to the issues. It is pathetic to think that some of our Christian churches do not contribute to foreign missions at all, and not a few of our church members are wholly delinquent. Paul saw his responsibility clearly when he said "I am debtor to the Greeks and to the barbarians," that is, he had something which belonged to the heathen. In neglecting to send the Gospel to the heathen we hold back something which does not belong to us, and the fact that we have that which they have not is a clear call to give to them that which does not belong to us alone. The Church which is not a missionary Church is not wholly a Christian Church. Our task, then, is to preach the Gospel to every creature and the world presents to us an inspiring opportunity.

3. The Church needs a mighty spiritual revival. She needs prayer, but she needs most of all revival. When the World's Conference on Missions ended in 1900 Andrew Murray said, "The key to the missionary problem is not strategy, methods, or cooperation, but the spirit and state of the Church." A. J. Gordon said, "All great missionary movements have been started by the Holy Spirit working in and through such men as Wesley, Whitfield, McCheyne, Burns, Edwards, and Brainard".

The need of the hour is a spiritual revival and God will send it through His Holy Spirit.

SPENDING A MILLION

Miss Winnifred P. Cairns

This is a paper read at a meeting of the Y.P.S. of Kerrisdale Presbyterian Church, Vancouver, B.C., and forwarded to us by the minister, Dr. Lister. The author has not a million dollars. This is her dream, however, of how she would spend it if she had. It is very interesting to learn that this money would not be spent on any selfish ends but would be devoted to the Church and Missionary work. Perhaps it is easy to say what one would do with a million dollars when one hasn't it and it might be that when he got it he would not spend it as he thought he would when he hadn't it. This paper then may be helpful to someone who has a million dollars or some considerable amount of money at his disposal. One merit of this paper is that it suggests that there is a real need for money for the purpose of carrying on our work and, further, that one investing money in that way would find great satisfaction in the venture.—Ed.

At first the thought of having a million dollars to spend was appalling, but, since I have had time to think things over, I have enjoyed very much planning how I should spend it.

1. Of course our own church comes first. Just think of the joy of the managers and the congregation if the church debt were paid off and the mortgage papers handed over to be destroyed.

It would be a pleasure to arrange for an increase in the salaries of the minister and organist; to increase my own contributions to the church and to take a financial interest in the choir and organ funds, in a gymnasium, and in the various other organizations of the church.

2. The Presbyterian Church as a whole needs financial assistance and it would, I am sure, appreciate funds towards the paying off of the church deficit and for church work in general, the home and foreign work of our Board of Missions, our Sunday School activities, our colleges, our central organization, Pension Fund, and for all other departments.

3. There is no Presbyterian theological college west of Toronto, although we have the ground allotted for it on our own University site. The need for ministers is great both in Canada and in foreign fields, and a contribution towards the beginning of a theological college would, I feel, be a step in the right direction.

4. Extension work of the Church in our own province should not be forgotten. Mission boats, vans or trains, libraries, hospitals, and, above all, mission workers, should be provided. I have visited logging camps and the homes of hand loggers and settlers in isolated places up the coast of British Columbia and the needs of these people are many. There are not enough mission workers to visit all these places.

Radios placed in some of these camps and homes would be a great boon to these people. By this means they could hear good sermons and also good music, which would help to make life happier for them.

5. There are a great many minority groups throughout Canada, who need financial assistance. They are struggling to keep their little congregations together and to provide for a settled minister and church accommodation.

6. The Aged and Infirm Ministers' Fund, or the Pension Fund, as I believe it is now called, and the Widows' and Orphans' Fund of the Church have always interested me very much and I should like to see a large contribution go to each of these. Numbers of ministers settled in isolated parts of Canada have been living on a miserable pittance for years and should be provided for in their declining years. Their widows and children should also be cared for.

7. As for foreign missions, I should like to visit a number of the foreign fields to see the work that is being done and find out their greatest needs. With this first-hand information one could then endow hospitals, build churches, schools, and colleges and help to pay the salaries of missionaries, doctors, nurses, and teachers.

I am afraid my million dollars will go too quickly and I shall be obliged to ask Dr. Lister for another million to carry on more extensive work.

LIGHT OF THE WORLD

Light of the World, Eternal and Divine!
Shine on my way,
That I may see the glory that is Thine,
From day to day;
And lest I falter where Thy saints have trod,
Be Thou my stay, my Saviour and my God.

How oft my wayward, and my sinful eyes,
Refused to see,
The wondrous glory of Thy sacrifice,
On Calvary;
Forgive me, Lord, and let Thy pardon flow,
Within my soul, with all its radiant glow.

Light of the World! Shine on my troubled heart,
And guide me on,
Until I see Thee even as Thou art,
When time is gone;
And when the morning breaks, and trials cease,
Take Thou me home to Thine eternal peace.

—Rev. W. Scott Galbraith.

Faith acts on our souls as a moral tonic; it takes the fret and fever out of our lives; it gives the appetite a desire for noble living; it removes despondency; it gives energy, courage, hope, patience, and perseverance; and in its highest manifestations it makes our lives a blending of power, sweetness, and peace.—*Selected.*

SERMON.

Synod of Montreal and Ottawa.

Rev. J. B. Maclean, D.D., Huntingdon, Que., Retiring Moderator.

Psalm 127:1. *Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.*

This is manifestly one of the sacred songs that the Hebrews sang after their return from captivity in Babylon. It is what William Blake would call a "Song of Experience". It has as an undertone a most humble confession of sin, and as the dominant note a triumphant profession of faith. Before the Babylonian invader came the Hebrews had dwelt secure and confident in their well-built city with its substantial houses and its strong, high walls. They felt so secure and so self-confident that they did not feel the need of God; and so when the enemy came in like a flood, they had no one to trust in but themselves; and this trust proved a broken reed; they were overwhelmed and carried away captive to Babylon. In the long years of exile they had abundant opportunity to recall their folly and to learn the secret of their tragic failure. And then the God of their fathers revealed Himself as the Help they needed in their time of trouble The Spirit of God moved the heart of the heathen King to send the Hebrews back to their own land, and to help them in the work of restoring their city and building again their houses and walls. This song is one of the records of their penitence and of their newly found faith. They have learned their lesson. They will not repeat the folly for which they have paid so dearly. They will never again forget God. In rebuilding their houses and in re-establishing their city and arranging for its defence, they will place themselves under His care and protection, and then they will be safe. And so, out of that chastened mood, this song was born:

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Now, this is the great discovery that our own generation needs to make—the discovery of God and of His readiness to be our Helper. In the great work of nation-building, in the building of houses and cities, and in the building of human souls and of the Church of Christ, we need to have this great truth brought home to us, that all our labour and all our skill and all our wisdom and all our shrewd forecasting of the future will be vain unless God has the ordering of our way and the direction of our effort and the keeping of our destiny in His hands. We are so prone to forget Him and to trust in ourselves. Of how many responsible leaders of the thoughts, and directors of the activities of others in the world to-day must it be said, that "God is not in all their thoughts and they have not known His ways"!

But the Church itself is not wholly guiltless of dishonour done to God. There is not universally diffused among people of the Church that serene and warm and satisfying sense of the reality of God's presence that should be the very breath and atmosphere of our souls. Even in the activities of the Church we are so often found allowing the human element to be unduly emphasized. Like Elijah in his discouragement we are often inclined to take the burden on our own shoulders just as though God were not carrying it and carrying us too. We toil and plan and worry as though all depended on ourselves—our sense of God's presence is not sufficiently keen and joyous for us to carry the burden to Him and rest our souls in His presence. How often in our work do we allow the details to bulk larger than the plan. How often is the spiritual meaning of our service hidden from us in the very forms that are intended to give it expression. The work of the Church may come to be regarded chiefly from its business side. The raising of large sums of money and the marshalling of encouraging statistics may come to seem to us the best proof we could offer that the Church is in a healthy state, growing and prospering abundantly. And all the while it may be that the Sabbath has ceased to be a delight because of its sacred opportunities, and the service of the Sanctuary is no longer regarded as a door opening into Heaven itself. In former generations the steeple of the Church used to dominate every other building within range, but in our generation the steeple is out-topped by hosts of buildings devoted to Big Business and to worldly pleasure. The Church is in the shadow, and there is the tendency on the part of many to consider that all the things the Church stands for are overshadowed by the things that belong to the passing world. And there is danger that the very representatives of the Church should allow themselves to be influenced by this point of view. We must not allow ourselves and we must not allow others, to forget that the Church still stands for the biggest things in the universe—and that first of all every Church building is a symbol of the presence of God in the midst of His people. While we are in the flesh, the needs of our mortal body must be constantly remembered and provided for. But we must not forget that we are pilgrims of eternity, and that there are needs deeper and more significant than those of the physical life. We are immortal souls. The chief end of man is concerned with the life of the soul. And so the chief end of the Church is not to manage well its material concerns, however necessary and important these may be. But our chief end as human souls, members and

servants of the Church of Christ, is to save souls—is to heal and to save a sin-poisoned world that is sick unto death.

In a recent number of the *British Weekly*, the leading article dealt with a certain passage in the book of Hebrews. There was a sentence in the opening paragraph that must have struck many a reader very forcibly—I can answer for one reader, at least. In referring to the problems facing the Church of the first century, the writer said "The Church at the time this epistle was written, was already *busy*—if anything *too* busy—with the work of organization, which is so necessary and yet may be so fatal to spiritual life and liberty"—"*the work of organization—so necessary and yet, it may be, so fatal to spiritual life*".

This seems to come right home—for that is the position in which we find ourselves here in Canada, and that is the danger that belongs to our own peculiar situation. In a new country like ours, a growing country whose natural increase in population has been so largely augmented by immigration, we have long been faced with this duty and this danger. The home mission problem of the Christian Church in Canada has for generations been its most pressing concern. The life of the Church, the inner life, has had little chance for development; the movement of the Church has been extensive rather than intensive. It has had to build a house, but has had little time or opportunity to make that house a home. But within recent years, the situation has been rendered even more difficult by the disastrous division in our Church over the question of organic church union. The line of cleavage ran through families and groups of friends. It split up not only larger churches that could easily stand the operation, but also congregations already small enough. To-day the whole country East and West is strewn with these pitiful fragments. Everywhere throughout Canada the work of our Church during the last five years has consisted in large measure in salvaging wrecked congregations, in gathering into groups little companies of unchurched people, and in raising money for the hire or purchase or erection of places of worship. Most of us have known something of the burden of St. Paul in his care for all the churches and of his sorrow of heart over the poverty and suffering of his afflicted friends. In all this sad story there has been much of heroism and of self-sacrifice and of devotion. But after all, this work is not an end in itself—it is only a temporary incident—it is not the great business of the Church. And busy as we may be with work of this kind we must not allow ourselves to forget the eternal things for which the Church stands. "God is a Spirit and they that worship Him must worship Him in spirit and in truth". We must not allow ourselves to be so busy, even with the business of the Church, as to forget that the great end is spiritual and eternal.

The first business that each one of us and that the Church itself has to consider is, our relation to the Living God. This is primary—this is the fountain of all good that can come to us or go from us to others. In all our work and in all our care and in all our provision for the future we are to remember that "Except the Lord *build*" and "except the Lord *keep*", all our labour and all our watching will be vain. These words of that ancient song carry in them a perpetual call for a revival of religion. In another psalm of the Restoration, the 85th, that appeal is definitely made,—

"Lord, thou hast been favourable unto thy land, thou hast brought back the captivity of Jacob:
Thou hast forgiven the iniquity of thy people, thou hast covered all their sin;
Wilt thou not *revive us again*, that thy people may rejoice in Thee.
Show us thy mercy, O Lord, and grant us thy salvation."

It is good to have a free land, and houses to dwell in, and cities and churches—but that is not enough. We need God and we need a people conscious of God and delighting in His presence.

Everywhere throughout the Church in the world to-day there is a conscious need of the revival of religion. But it is not so clear how it is to come, and what the particular form is in which it will come. We must believe that God is waiting to be gracious. But it is ours to consider, what it is that stands in the way of His revealing Himself in mercy and grace. It seems to me that we may find the answer to the question in this old song of a former revival of true religion. Here we may find three things that touch on the problem that troubles the Church to-day.

1. Personal Religion. *Except the Lord build the house.* The beginning of religion is in the heart. It is first of all the personal relationship that the soul enters into with God when He comes to the soul in redeeming love

Every man has a house to build—his own life to live. The material is put into his hands—the body of flesh and the soul that animates it and the sphere of operation. We are all born with a certain inheritance; but it is largely ours to determine what we shall do with that inheritance. There are many things to help us and there are many things to hinder us. But here is the great fact of religion—God offers to be our helper. He is near—He offers to come nearer still. In Him we live and move and have our being. He offers to come and live in us—"Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and sup with him, and he with Me."

Many people are speaking to-day of the right to live their own life—but so many mean by that the right to cast off all

restraint, the right to deny even the law of God as a check upon their desires and their actions. Now, except the Lord build the house, they labour in vain that build it. It is not our house by absolute right—it is only a tenement lent us by the architect and builder—He has the right of the landlord to lay down the law of the house. If we live without God in the world we may go far and do much and win great renown, but when all's said, how vain is success on such terms.

2. Social Religion. *"Except the Lord keep the city, the watchman waketh but in vain."*

Religion begins in the soul, in a personal relationship entered into with God. But true religion is bound to overflow into the lives of others. "No man liveth unto himself"—he has his neighbours and then there is God.

The term "city" suggests society. It is a variable term. The real contrast is not with town or country but with the individual person. It means first of all a collection of houses—and this collection may be small or large, varying from two or three to the millions of a great city or a whole state. There is a religion of the soul and there is a religion of the community of souls. When it passes from the soul to the community religion takes on certain changes, because of the change of residence.

It is surely significant that the two best known Scripture passages, one from the Old Testament and one from the New, represent these two aspects of religion. The first is the 23rd Psalm—a wholly personal document. "The Lord is *my* Shepherd; *I* shall not want. He maketh *me* to lie down", and so on throughout.

The other Scripture is the Lord's Prayer. It begins on this note:—

"*Our* Father which art in Heaven" . . .

And on this same note it ends.

"Give *us* this day *our* daily bread . . .

Forgive *us* our debts as *we* forgive *our* debtors,

And lead *us* not into temptation, but deliver *us* from evil" . . .

It is in the O. T. that the personal note is struck, and it is in the N. T. that we are reminded by our Lord Himself that religion is social as well as personal—and that in praying for ourselves we must associate others and their needs in our thoughts and our prayers.

"Except the Lord keep the city." The city suggests not only a number of people but also that number organized. They are bound together by common interests and by common needs. They are organized for mutual defence and protection and fellowship. They depend on one another; they help one another. On no other terms is life possible in a community. But even so, "Except the Lord keep the city, the watchman waketh but in vain". The lesson is simply this, that all the help we can get or give among ourselves is not sufficient for safety, unless the Lord keep the city. Behind all law and all exponents of law, He stands. And without Him no city, no country, is safe for long.

This is equally true of the organized Church of Christ. No organization is sufficiently well devised and carried out, no combination of strong and wise persons is sufficient for safety unless we are kept and guarded by God. It is His presence in the midst that makes the Church to be a Church indeed. We must animate our fellowship together with His Spirit and seek Him in our common prayer. We must bind ourselves with that golden chain about His feet, and then shall we be safe and He will give us to know that His mission will be surely accomplished through His servants who thus serve Him.

3. The Future of Religion. The future of the Church lies with the children in our homes to-day. This psalm declares that children are the gift of God. On the lower view they are the protectors afforded by God to a man for his old age, to be arrows in his hand when he shall be no longer able to meet his enemies in the gate. The psalmist lived in a warlike age, every male child was a potential warrior. On the higher view children are arrows in the hand of God through whom He is to carry on His warfare against evil in the world in the generation to follow. The Church is to be chiefly recruited from the homes of faith. Converts may come in from unpromising homes who have been rescued as brands from the burning, but the first great source of supply and the chief source, must ever be the religious homes where children are born and nourished in the atmosphere of faith. If the arrows are to be used against the enemy, they must be sharpened and feathered. All credit must be given to Sabbath School teachers and others outside the home who help in this work of Christian training. But the ideal training ground is the Christian home and the ideal teacher is the parent in the home.

We hear much to-day of the revolt of modern youth. But youth has always been in revolt against the tradition of the elders. Perhaps to-day the rebellion is a little more open, a little more unashamed, and the battle-line considerably more extended. Many are the suggestions as to the causes of this present revolt. There is the background of the Great War, when the whole world went mad. Many of the youth who are the problem of to-day were born in that period or were still in their childhood. They suffered the penalty of the feverish conditions under which all were constrained to live. They missed much that was needed for their discipline. But in addition to all this, there is the radical change that has come over the business, social, and industrial world within these last few years. And then there is the tremendous addition

to the methods of amusing the public through the introduction of the movies. And then there is the change in the newspapers with their comic strips and their Sunday editions that gather up all the scandal of the week. There is the radio with its mixture of sacred programs and of jazz music and slushy songs—all furnished on Sunday and in almost the same breath. And there are the good roads and the auto that so many use not to go to Church on Sunday but to carry the whole family off in the search for pleasure. There are now no quiet rural districts, there are now few places left for building up the soul in quiet and meditation. Every Sunday the city invades the country and carries much of its evil with it. Many of the older people who used to be regular in attendance at Church now think of the Sunday not as the Lord's Day but rather as Golf Day. Who is it that is complaining of the Revolt of youth? Let us rather speak of the Betrayal of youth by their elders who have failed to pass on to them the traditions they themselves received.

The youth of to-day are both good and bad, and also they are a mixture of both. The complaint against youth is the familiar one that has always been made. What is really needed is sympathetic understanding —and allowance—and teaching illustrated by personal example. In spite of all the charges that may be made and sustained against our modern youth, this also may be maintained, that in spite of these most difficult conditions and in spite of the peculiar temptations that meet young people everywhere to-day, there are many of the young people of our churches who are deeply interested in religion, and who are giving themselves to various forms of Christian activity. Perhaps the number is greater than ever before, and for the reason that more is being done for them than ever before. It is the duty of the Church to encourage this work among the young people, and to impress upon even the little children the duty and the privilege of membership in the Church of Christ and of service for the Master.

To-day the Church is on trial—but so has it been in every generation of its history. Our hope for the future of the Church is—as it has always been—in the young people of the Church. But the proper beginning is with the Church-that-is-in-the-House—that is, the Christian Home. In their early impressionable days children should be made to feel the presence of God there—His presence must be made as real to them as their own. If they learn to know God there, they will never forget—even though they may wander away. There will always be that to go back to—there will be bells to ring in their hearts that will recall the days of innocence and the sense of God and His nearness to them. A crime against a child is universally held in horror—but what of the sin against a child's soul, if a child is not early introduced to the knowledge and love of God? "Except the Lord build the House—Except the Lord keep the City" the end is tragedy and utter ruin. But if we accept the Lord as the Architect and Builder of our House and as the Keeper of our City, our house and our city shall stand all the assaults of Time and shall abide forever in the House of our Father and in the City of God.

DELEGATES TO ASSEMBLIES

At a recent meeting of the Committee on Correspondence with Other Churches great interest was evinced in the reports of two of our delegates to the Assemblies in England, Scotland, and Ireland, Dr. F. Scott McKenzie, Principal of the Presbyterian College, Montreal, and Dr. A. F. Scott Pearson, Professor of Church History and Homiletics, and it was agreed these should be given in condensed form in the columns of the Record.

Dr. McKenzie visited the General Assemblies of the Church of Scotland, the Free Church, the Presbyterian Church of Wales, and the Presbyterian Church in Ireland. On account of the last two Assemblies being in session at the same time he was unable to reach the Assembly at Belfast in time to be presented with the delegates from other churches. His place, however, was taken by Professor Scott Pearson. Dr. McKenzie further stated that he and his fellow delegates were treated with uniform kindness and courtesy everywhere. He was convinced of the urgent importance of keeping the facts regarding our Church and its position constantly before the people of the Old Land. It was evident that much confusion prevailed there with respect to the situation in Canada, a common misapprehension being that the Union in Canada was similar to that recently consummated in Scotland. He stated that the Church in Wales formerly known as the Calvinistic Methodist Church, now calls itself The Presbyterian Church of Wales, and suggested that care should be taken in all communications to use the proper designation.

From Dr. McKenzie's address we take the following:

> The position of The Presbyterian Church in Canada was not always clearly understood and appreciated on this side of the water. Since 1875 they had only one Presbyterian Church in Canada. The union that in Scotland had only recently been accomplished had been accomplished over there 55 years ago. Fifty years later, in 1925, there had been as they were aware a further union of churches, not this time of Presbyterian churches, but of different denominations, as the result of which there had come into being a new church,

the United Church of Canada. It would be at once seen that the situation in Canada was not the same as the situation with which they had been dealing in Scotland. The only remark that he need make in connection with the union of 1925 was that a very large proportion of the Presbyterian Church, for reasons which he need not discuss, did not approve of the union on the terms proposed and had not entered it. When the United Church came into existence, a very strong and influential Church simply remained. That was the Church which Professor Pearson and he represented.

Following this he gave in brief statistical form the facts about our church, concluding with these words:

The Presbyterian Church in Canada had not disappeared by any means. It was very much alive and was growing steadily. There were many of them who were convinced that it was good for Canada that the Presbyterian Church should be there. They believed that among the forces that were active for the building up of truth and righteousness in their land their Church had its place to fill and its work to do. At any rate, he wished to assure them that the Church was there, and was ready to offer hospitality to those members and adherents of the Church of Scotland who might follow the example of so many splendid Scottish people and choose Canada as their home.

Dr. Scott Pearson as our delegate, addressed the Assemblies of the Presbyterian Church of England, which met in London, and also the Assembly of the Presbyterian Church in Ireland, in Belfast, substituting there for Rev. Patterson Hall. He accompanied Dr. McKenzie to the Assemblies of the Church of Scotland and the Free Church in Edinburgh. He was our sole representative at the Presbyterian Church of England Assembly, and was the first delegate from our Church to that body since 1925. Dr. Pearson made valuable suggestions as to correspondence with the churches in the Old Land and the character of the information to be forwarded to these bodies. He was the only representative of our Church present at the official reception of overseas delegates in London and Belfast.

AMONG THE CHURCHES

Kincardine, Ont.

Knox Church, Rev. T. D. McCullough, has shown in the past five years considerable development, the revenue having risen steadily from $6,325 in 1924 to $11,511 in 1930. This advance has been made in reliance solely upon free-will offerings.

Lethbridge, Alta.

St. Andrew's Presbyterian Church was very fortunate in again securing the help of the Rev. James McNeill of Grace Church, Calgary, to conduct the sixth anniversary services of this church in January. The morning sermon on Sunday was Fight the Good Fight and the evening subject The Road of Life. Both services were well attended and the Lethbridge Church owes a great deal to Mr. McNeill for coming this year as he did last year with his messages of encouragement and cheer. On Monday evening he gave an illustrated lecture on New Zealand, with its beauties, wonderful climate, opportunities, and customs, in the school room of the church. The lecture was sponsored by the Young People's Society and was well attended.—*M. A. C.*

Chalmers Church, Toronto, has forwarded to our missionary at The Pas, Rev. D. H. Mackay, in addition to a pastor's outfit sent previously, a complete congregational communion set consisting of two aluminum trays with cover and base containing seventy-two glasses with six additional glasses, a silver filler, a silver baptismal bowl, with a full equipment of linen, and made the gift complete by sending two quarts of communion wine and money to purchase bread. To this gift every organization in the congregation, from the Session down to the Junior Christian Endeavor Society, made its contribution.

Minnedosa, Man.

According to the Winnipeg Free Press headlines "Knox Presbyterian Church Growing", it would seem that this congregation is making satisfactory progress, and this notwithstanding that it was a minority group with all the disabilities incidental and without a proper place for worship. The congregation is under the leadership of Rev. S. Brown. It now contemplates the erection of a church and steps have been taken to that end. The generous support of all the organizations in the church and the state of the current revenue as well as the necessity of the case warranted the building enterprise.

Calgary, Alta.

A reference some time ago to Grace Church, Calgary, was marked by a rather grievous or happy error. Happy, if what was said was the fact, grievous, if it were not so. We discovered that by some slip the mortgage indebtedness of this congregation was presented as $5,500 whereas it should have been $55,000. This, however, does not seem a disproportionate burden when the property is valued at $142,000 and the congregation has had, during the past five years, some of which have brought an experience of business depression of the

most serious character, an average revenue of almost $30,000, and its missionary appropriation has been steadily maintained, amounting to $4,500 for the Budget alone. The minister, Rev. J. McNeill, who came from New Zealand, has been in charge for over four years.

Port Credit, Ont.

St. Andrew's Church has a very beautiful edifice, a picture of which appeared at the time of dedication in the columns of the Record. The property is valued at $75,000 and the congregation still owns the former church and manse. Upon this valuable property there rested until a few days ago the modest obligation of $3,000. On Sunday, Feb. 8th, the minister, Rev. S. Lundie, announced that he had received from one whose name was not to be divulged a cheque for the sum of $3,000 to be applied to the discharge of this obligation. The Ladies' Aid was an efficient help in reducing the debt, their last contribution out of a budget of over $1,000 being $700. This result is specially gratifying following the business depression and speaks well for the interest in the work of the Church. To build and pay off all debt in two years and nine months is a fine accomplishment.

Norwich, Ont.

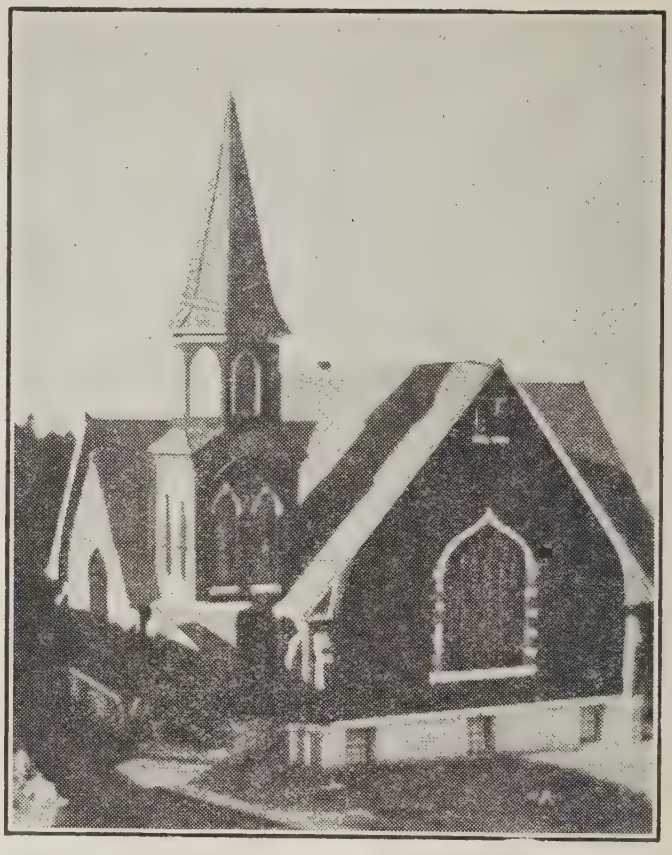
The comfort of the church has been promoted by the laying of new linoleum throughout; and a new roof has been placed on the manse. The outlay for these improvements has not interfered with the general revenue. The fine spirit of devotion shown by all members has enabled them to more than meet the current expenses and this additional outlay. A presentation was made recently to Mr. Henry McKee on his retirement as leader of the choir.

Port Perry, Ont.

The congregation at Port Perry, Rev. E. E. Annand, expects to celebrate its seventy-fifth anniversary in the summer. A splendid rally of the congregation was secured for the purpose of considering the business of the past year and making preparations for the anniversary by the Ladies' Aid providing a fellowship banquet. That the gathering might be complete on this occasion not only were invitations sent out but provision made for conveying those who otherwise would be unable to come. The results were all that could be desired.

North River Bridge, N.S.

A note from a correspondent states that the congregation is prospering and that some improvements have been made on the church, the chief being the installation of electric light.



St. John's Church, Dalhousie, N.B.

Another beautiful church building has been added to the large number erected since 1925. of which eight at least have been built within the Presbytery of Miramichi. St. John's is one of these.

The first Presbyterian church in Dalhousie was erected in 1836, and the second in 1882. This building was destroyed by lightning and was replaced in 1902 by the third church. The vote on church union in 1925 divided the congregation, but did more, left the minority with a bitter sense of having been wronged, because their property had been diverted by the votes of new-comers and minors. However, with courage and faith, the small company of members and adherents who were left held together and having, by the generosity of the Masons, found a place of worship, held services regularly. Legal action for the recovery of the property, carried on over a period of three years, was unsuccessful. In the winter of 1929, under the leadership of Rev. W. M. Campbell, the present minister, it was decided to build. The excavation was completed on May 20th, 1930, and in seven months the congregation left the Masonic Temple to occupy the basement hall of the new church, and on the 28th December the church itself was opened for services.

The building is of Gothic architecture and is of dark red brick-veneer trimmed with white stone. The interior decoration is in harmony with the type, including furniture and chancel. There is seating capacity for 350. The completion of this

building has been an achievement of faith and sacrifice on the part of the congregation, and the substantial help of many friends from all parts of the Dominion.—*Com.*

West Fort William, Ont.

Our congregation there, under the care of Rev. George Aitken, B.A., is known as First Presbyterian Church. The anniversary services in January were conducted by the minister in the morning and Dr. H. R. Grant of St. Andrew's, Fort William, in the evening. On the Monday evening following a supper was served by the ladies which was attended by nearly 300 guests. The Sunday School, now 165, is the largest on record and is contributions, $221. The church membership is just over the one-hundred mark and notwithstanding the congregation's short history it contributed to the Budget beyond the allocation. The Ladies' Aid has proved a helpful organization, having raised $840, and the Mission Band $73.

Pine Orchard, four miles distant from Newmarket, Ont., which has been the centre of a Quaker settlement, has sought supply from our Church. Accordingly, Dr. D. McIntyre undertook to provide services there, the first of which was held on the first Sunday of January.

On Sunday, December 14th, at St. Andrew's Church, Stirling, a beautiful memorial window, *Christ in the Garden,* was unveiled in memory of Robert Rollins. This is the gift of his only son, Mr. Harper Rollins, and his wife. Rev. R. Simpson, a former minister, gave the address and the dedication service was conducted by the minister, Rev. A. N. Reid. Mr. Rollins had first served as an elder in West Huntingdon about forty years ago and in this capacity served St. Andrew's, Stirling, since 1904. This window is but one of a number of beautiful memorial windows of which the congregation is justly proud.

Writing from Listowel one refers to a recent visit of Dr. Kannawin, Secretary of S.S. and Y.P.S., to Knox Church. Dr. Kannawin spoke in the morning to the parents and in the evening to the young people. Both addresses made his visit very welcome. On the Monday evening a meeting of over one hundred young people was held for the purpose of organization.

McLeod, Sask.

A correspondent draws attention to the progress of St. Andrew's Church, pointing out that there is deepening interest and steady progress. This has been evident, not only in the immediate affairs of the congregation, but in the missionary enterprise as well. The Ladies' Aid had a revenue of over $1,200. The Sunday School has increased by 50 per cent. Organization work in the community in behalf of missions was marked by the establishing of a Presbyterial of the W.M.S. This was effected by Mrs. Allott of Calgary, Provincial President. The President of the new body is Mrs. J. H. Harback of Vulcan. The local Women's Missionary Society was able to report that it had met in full its obligation to the general organization. The Church is entirely free of debt and notwithstanding the depression is able to do somewhat more than meet its current obligations.

Centreville, Ont.

This church is situated on the Cavan side of the king's highway midway between Peterboro and Port Hope, and is one of the oldest churches in that part of Ontario. The minister's method of travel in those early days was on horseback. Since 1925 Centre Church and Grace Church, Millbrook, have been united, the minister, Rev. J. Riddell, having been ordained at the time of his induction into the charge. The work in the congregation is prospering. The Budget allocation was met in full and the current revenue for congregational purposes was such as to leave a balance of $400.

Dundalk, Ont.

On January 4th fourteen new members were received into Erskine and Knox Churches, making an addition of thirty-one since October, 1930. A regular Sunday bulletin has been made possible by purchase of a mimeograph by the congregation, which was placed at the disposal of the minister. The attendance at services averages 175. The week of prayer was observed in association with the other churches with an attendance of 125 each night. The minister, Rev. John B. Mills, was the recipient at the hands of the congregation of an address and a presentation.

Amongst those received into the fellowship of a church in the West, at a recent communion, were five young men, brothers, from sixteen to twenty-six years of age. Their father fell in action at the outset of the Great War, leaving these splendid lads in the care of their mother, a woman of culture and courage, who devoted herself to her family while active in the church and community life. Some months ago she passed away suddenly, but the boys in their steadiness and industry kept together, and together entered the membership of the church.—*Com.*

Winnipeg, Man.

The congregation of which Rev. David Johnstone is the minister observed its anniversary recently by special services with Dr. Frank Baird, Moderator of the General Assembly, as the preacher in the evening. In 1925 the congregation voted to remain Presbyterian, the only one in Winnipeg to retain possession of its church

and carry on its work without disruption. Mr. Johnstone was called in that year and progress since that time has been steady. The membership is 135 and the enrolment in the Sunday School is over 200.

Seaforth, Ont.

At its sixty-third anniversary, observed in December, First Presbyterian Church, Seaforth, received an offering of $935, the proceeds of the Sunday services and the Monday evening gathering. Dr. A. T. Barr of Brantford preached both morning and evening. The congregation, at the latter service, was augmented by the attendance of Northside United Church and Egmondville Church.

Elmsdale and Nine Mile River, N.S.

This congregation is located in central Nova Scotia, on the main line of the Canadian National Railway, midway between Halifax and Truro, and in the chaos following the disruption of the Church, by its position, became a strategic point for the Church in that region. The Rev. D. O. Mackay became minister in 1925, and was at that time the only continuing minister in the three former Presbyteries of Halifax, Truro, and Wallace.

Elmsdale voted Presbyterian by 45 to 12, but the country section, Nine Mile River, gave a tie vote of 16 to 16, a small vote on account of the severity of the weather, and the impression prevailing that the two votes would be counted together, inasmuch as there was but one Session and communion roll for the entire congregation.

The Unionists, on the small tie vote, immediately took possession of the church at Nine Mile River, and proceeded, on the same ground, to claim a half interest in the manse at Elmsdale, later demanding $1,500, then $1,350, and $1,200 all of which were rejected.

What evidence is available about the building of the manse, forty-four years ago, indicates that Elmsdale contributed by far the most of the original cost, as well as the burden of the up-keep ever since. In February, legal papers were served on us. Our counsel, Mr. H. P. Mackeen, advised that under the Act of Parliament, we had small chance, and suggested making an offer to the Unionists. A small moral claim was admitted, but it was decided to end the long drawn out suspense which prevented repair of the old manse by making a fairly generous offer, which was done, and after a little delay, accepted.

The minister undertook the raising of the one thousand dollars necessary to pay off the claim and legal expenses. The entire amount was quickly given, directly, by the people of the congregation, and a few outside friends. The whole has been done so unanimously and so cheerfully that the experience has been a blessing in disguise. We are now hoping as soon as possible to make long-needed repairs on the manse.

This season the young people of Elmsdale undertook the cost of painting the church there, and this has been completed, also without debt.

The two country appointments are without churches, Nine Mile River using an old store, kindly put at our disposal, and Hardwood Land using the local school house. In time, it is hoped, better housing will be provided.

This congregation, an augmented charge only, has these five years, rendered important service in central Nova Scotia, by willingly allowing their minister, without advantage to themselves or to him, to give much time and work to other groups in the region. They now rejoice in the steady growth and consolidation of these, and the settling of faithful ministers to serve them.

Hamilton, Ont.

St. Andrew's congregation, Rev. C. L. Cowan, minister, on the occasion of its anniversary recently, had the privilege of hearing Prof. Morrow of Knox College. At the time when the district was a commons Rev. Robt. Burnet of St. Paul's Church laid the foundations of St. Andrew's and other congregations by organizing a Sunday School. Organization of the congregation was effected in 1885, from which time the work grew rapidly. Although many churches have been established in the neighborhood St. Andrew's is still strong and influential. The membership is now 850. The Sunday School has an enrolment of 400 with a large Bible class and various societies representative of all phases of work in a flourishing condition.

Toronto, Ont.

Parkdale congregation, of which Rev. F. G. Vesey is the minister, has suffered a heavy loss in the sudden death of Mr. John Crawford Smith, a man prominent in the business world of Toronto, and chairman of the Board of Management of the Parkdale Church. He was highly esteemed for his personal work and valued for his generous services to the congregation.

* * *

A change has taken place in St. Andrew's Church, King Street, Dr. Stuart H. Parker, minister, which has meant the severing of ties of long standing. The former organist, Dr. Anderson, who has been for many years identified with the congregation as organist and leader of the choir, has resigned. In this form of service he has been an outstanding figure in Toronto and his good work has been greatly appreciated by the congregation and widely recognized. His successor is Mr. Albert Wilson, a native of Scotland, who was chosen from among fifty applicants. Dr. Anderson was of Scottish descent but was born in Ontario.

* * *

Miss Laura Pelton, Field Secretary of the Women's Missionary Society (W.D.) has entered upon a three months' campaign

in Toronto Presbyterial. She will deliver four lectures in succession the subject being "Missionary Work and Ideals".

* * *

Our fellow-editor, Miss M. G. Fraser, who edits the women's publication of the Western Division, *Glad Tidings*, was honored recently for her outstanding service by the Parkdale W.M.S. by the gift of a life-membership. This is a well deserved tribute.

Miss Fraser recently suffered the loss of her father at an advanced age after a protracted period of illness.

Milton, Ont.

The Presbyterian Church in Canada was remembered by the late Mr. Hugh Campbell who for forty-seven years was a devoted member of the Milton congregation and for some time treasurer. He provided for a bequest of $1,000 as follows:

> To the Treasurer of the Home Mission Fund of the continuing Presbyterian Church in Canada the sum of $1,000 within one year from my decease.

Mr. Campbell passed away last summer and a cheque for the full amount of the bequest was received by the Treasurer, Mr. E. W. McNeill, dated Jan. 2nd, 1931.

The minister of the Presbyterian Church, Milton, Rev. J. N. McFaul, reports that a Christmas offering of about $300 was given by the congregation for the Budget.

Ottawa, Ont.

St. Andrew's Church made a substantial increase in its membership at the last communion. Under its minister, Rev. Dr. Leathem, this historic congregation is growing in numbers and influence. On the occasion of the hundredth anniversary of the first dispensation of the communion, a special communion service was held on the afternoon of Feb. 22, and on the exact date, Feb. 20, a pre-communion service. To these services the members of other Presbyterian congregations in the city were invited.

Mr. J. Jones Bell, who has filled the position of Session Clerk for over twelve years with much acceptance, having resigned, his fellow-members of the Session took occasion to present him with an oil portrait of himself, which has been hung in the church rooms as a constant reminder of the work he has done for the church and congregation.—*Com.*

Quebec, P.Q.

The congregation of St. Andrew's placed on record by formal resolution its deep affection and high esteem for the late Dr. Love. This arose out of a report of the Kirk Session which at length reviewed his career and expressed its regard, the sentiments of which were adopted in the following resolution:

> The congregation in annual meeting assembled desire to express the very high estimation in which they held their much-lamented minister and friend, the Rev. Andrew Tannahill Love, B.A., D.D., and to recognize his constant and ever willing service to this congregation and to The Presbyterian Church in Canada. We also wish to bear testimony to his large-hearted benevolence, his genial disposition, and his outstanding nobility of character, which so endeared him to this congregation, to which he so ably ministered for forty-one years and faithfuly dispensed the Bread of Life.
>
> On other shores may it be ours to meet him;
> In other realms may it be ours to greet him.

It was decided also that in the near future a mural tablet in memory of Dr. Love should be erected in the church, to be unveiled with proper memorial services by the Moderator of the General Assembly, Dr. Frank Baird.

Teeswater, Ont.

As a testimony of their appreciation of the character and services of Miss Wilma Stevens on the eve of her leaving to enter the Eastside Hospital, Toronto, as a nurse in training, the choir of Knox Church presented her with a handsome fountain pen.

At a meeting of the Women's Institute of Teeswater and district at which Mrs. Raymond presided, a very instructive talk on *The Right Food, the Right Remedy*, was given by Mrs. (Dr) Alexander Forbes.

Recently substantial improvements were made to Knox Church by the addition of several rooms to the hall downstairs. Dr. Alexander Forbes is the minister.

Atwood, Ont.

The Ladies' Aid gave attention to the beautifying of the church and installed new leaded glass windows at a cost of $600. This has been a very gratifying improvement. Rev. W. J. West is the minister.

Vancouver, B.C.

Kerrisdale Presbyterian Church was the scene of a presentation made to Mr. G. L. Smellie, treasurer, in the form of an onyx inkstand in recognition of devoted service in behalf of the church.

Dorchester, Ont.

The congregation of which Rev. D. McKay is minister has undertaken to install a new pipe organ. It is expected that in a very short time this work will be completed.

Owen Sound, Ont.

A generous gift from Mr. Robert Wightman and Mrs. Barrett of St. Andrew's Church, minister Rev. J. C. Strachan, has met in full the obligation standing against the organ.



INTERIOR WESTMINSTER PRESBYTERIAN CHURCH, ESTEVAN, SASK.

This church was dedicated at the close of the year by Rev. Samuel Farley, M.A., of First Presbyterian Church, Regina. The congregation having failed to repurchase their former church were compelled to build and now find themselves in possession of a beautiful and comfortable building. The former building was a substantial structure of stone and still stands empty. The new edifice is of stucco exterior, and in addition to the completely furnished auditorium has a full-sized basement, kitchen, and a modern heating plant. Many gifts helped with the furnishing, pulpit-bible and hymnal, pulpit and chair by the Girls' Guides, and a two-manual organ from Knox Church, Weyburn, communion table in memory of the late George Alexander Bell, Regina, by members of his family. A very large gathering assembled on the Monday evening following the special Sunday services, features of which were a supper, a musical program, and addresses by neighboring ministers of all denominations. A special service was held later at which Rev. H. R. Horne, Synodical Missionary, dedicated the beautiful communion table, the gift of the Bell family. At the communion service following the opening of the church, nine new members were added, and at a service in the afternoon there were eleven baptisms. The work is under the direction of Mr. T. W. Fry, missionary. The church is not quite complete, the congregation having had a long, hard struggle and their resources limited.

Huntsville, Ont.

The benefit of using the duplex envelope was illustrated in the experience of St. Andrew's Church last year. The year opened with an individual canvass but after that no appeals were made with the result that a total revenue of $4,177 was secured.

Bobcaygeon, Ont.

A very satisfactory piece of work was accomplished by the Ladies' Aid Association of Knox Church which undertook responsibility for improvements and renovation of the church both inside and out at a cost of over $6,000 and successfully accomplished their task.

Toronto, Ont.

A very flourishing class is that of the young women of Calvin Church most of whom are strangers in the city engaged in various employments. They meet at 4:30 in the afternoon and under the leadership of Mrs. Reading study the Sunday School lesson. The president of their organization is Mrs. Wm. Pettigrew. The attendance has been as high as 40. Tea is served every Sunday after the class, providing the opportunity for social relations. This year the class prepared and carried to a successful issue a Christmas entertainment, the program being wholly their own work. At the close they presented Mrs. Reading, their teacher, with a handsome scarf and their president, Mrs. Pettigraw, with a set of crystal costume jewelry. From their funds they have contributed to congregational support, to the Budget, and to various other benevolences.

Stratford, Ont.

Knox Church has two bequests of a substantial character, one from the late Miss Mary Buchanan, estimated at $10,000, to the trustees of the congregation for maintenance, home and foreign missions, Ladies' Aid, and choir; the second is from the late Dr. S. T. Rutherford, the sum of $5,000, to be invested in Victory Bonds and the interest paid to the Women's Missionary Society of the congregation.

EVANGEL HALL, TORONTO

Eighteen years of service have been rendered by this institution, the value of which cannot be expressed in the citation of activities or the mention of figures. The hall is open every day of the week and all day long and extends a constant welcome to all who pass by.

MONDAY. Four meetings are held: A communicants class of boys and girls after school, and at the same hour smaller children to the number of 25 gather for a story hour. The Mission Band, averaging 25, meets in the evening. Every second Monday at 8 p.m. the Willing Hearted Workers meet for Bible and missionary study. This group, some of whom have problems unending at home, contributed $50 for missions.

TUESDAY. The Men's Glad Hand Clasp, numbering 30, which secures members for the Men's Bible Class, meets.

WEDNESDAY. Teachers in the primary and beginners' departments meet for study in preparation for the class on Sunday. These departments are greatly hampered by overcrowding, the attendance being over 100. There is no room to invite more.

THURSDAY. The Women's Circle meets at 2.30. Frequently the hall at this time is crowded beyond all comfort. Many little folks come, who find accommodation in the nursery on the third floor. This meeting is a bright spot in the week for an increasing number of women. The Gospel message is given at this gathering and there is opportunity to learn of their sorrows and difficulties and the needs of their homes. Much clothing is distributed and seasonable help rendered in this way.

At seven in the evening the boys and girls fill the hall beyond seating capacity for the picture and story hour. Bible stories are presented and other good tales. A moving picture of travel is occasionally shown. Many come here who attend no other place of worship or Sunday School.

FRIDAY. In the evening a meeting for prayer and Bible study, having an attendance of about fifty, is held. Many take part in this.

SATURDAY. Open air meetings are held at night. This has brought us into contact with many who otherwise would not have been reached. Hundreds of Gospel portions in many languages have been distributed among those in attendance.

SUNDAY. This is the great day of the week. A junior church service is held for the boys and girls in the morning, and training given in forms of service. This gathering contributed $57 for missions.

In the evening the hall is a hive of activity, the Bible School taxes the capacity of the building, and two classes of older boys meet in the cellar. The men's class on the top floor, and also the little folks department, have outgrown accommodation.

There is a staff in all of 30 teachers. The attendance for the year was 245, an increase of 30. The average offering was $28.86, and $709 was contributed for missions. Instead of our $250 expected for Budget, we sent $389 to the treasurer. Besides, we turned back from the Bible School and evening offerings the sum of $644 for maintenance to the Committee of Knox Church which sponsors us financially. The use of the duplex envelopes contributed to the advance in mission contributions. In the evening a Gospel service at 7 o'clock brings the Sunday activities to a close. This gathering has been instrumental in bringing many to Christ.

Our fresh-air camp at Newcastle on the shores of Lake Ontario provided opportunity for over 200 to enjoy the great privileges of out-of-doors. Over 6,300 meals were served and the entire outlay was only $1,366. Women and children were much benefited by this grateful change. The help afforded by the Ladies' Auxiliary was splendid, and this assistance is maintained enthusiastically throughout the year. The Women's Society of Knox Church has given timely help.

Suggestions of the good done are found in such tales as that of the man who without coat, hat, or vest, after a drinking bout, dirty, ragged, and forsaken, came to the mission where he met friends, and best of all, the Saviour Himself. Another, so dejected that he contemplated suicide, found help at the anniversary services and is now studying for the ministry. Two of our young people are in the day classes at the Toronto Bible College, and another in the evening classes, and one taking preparatory work at McMaster.

IN BEHALF OF THE RECORD

Intensive effort for additional subscribers to the Record has marked not a few congregations and with gratifying results. St. Andrew's, Pictou, N.S., put the matter in the hands of the Young People's Society with the result that at the date of writing the number had increased from forty-one to ninety-five "with more to follow". The congregational bulletin commended the Record in this paragraph:

> The Record is the official organ of The Presbyterian Church in Canada, and it should be in EVERY Presbyterian home. The Kirk congregation has been divided into sections, allocated to different members of the Senior Y.P.S. as follows: West End, Misses Ella McKenzie, Helen and Margaret Carson; Church and Faulkland Sts. and vicinity, Ritchie Fraser and Bert McDonald; Denoon St. and E. High St., Miss Evelyn McKenzie; Battery Hill, etc., Miss Isabel Whitman; The Valley, Stewart Heighton; Bayview, etc., Jim Paige. Should you live beyond these limits, or should you be accidentally overlooked by the canvassers, please hand

your name in to any of the above, or phone 383. The subscription rate is 40 cents a year.

The minister, Rev. S. T. Nicolls, reports his Y.P. "agents" as very enthusiastic and rightly suggests that "other congregations could quite easily, by a systematic canvass, achieve the same result".

* * *

Another correspondent in charge of the Record in her congregation writes:

Each number has to be delivered personally and careful canvassing done also. Our attendance could never take care of the bundle if placed on a table. Our attendance at church is not large. A good sermon reaches such a very few that it makes a regular attendant discouraged. Personally, therefore, I am very happy to report that The Presbyterian Record fills a large part in making and keeping Presbyterians loyal to the Church and to the Great Shepherd.

* * *

Our Record representative in Knox Church, St. Mary's, reports the effective service done by a lad not yet in his teens, Master John Robinson, son of the minister, who alone by a house-to-house canvass secured 25 additional subscriptions to the Record.

* * *

One of our helpers in connection with the Record in a certain congregation stated that one young Sunday School scholar said to him, "I am glad Dad gets this Record for I always read those things on the last page and it does me good."

PRESBYTERY OF LINDSAY

Some changes have taken place recently within the Presbytery. At the January meeting consent was given to the translation of Rev. J. C. Robinson of Uxbridge to Campbellford.

The Sonya charge, which has been vacant for a year, desires the services of Mr. Sharkey, a student in his final year at Montreal College, and in the meantime the pulpit will be supplied without further hearing of candidates.

Rev. J. B. Snider of Fenelon Falls, who has been seriously ill since November, is not yet able to undertake his duties but is progressing satisfactorily.

Mr. Lee of Bobcaygeon has recovered from an attack of pneumonia and is on duty again.

WANTED

A small congregation appeals for the gift of a communion set. It is a minority group and is struggling to maintain itself. One tray containing 50 cups or two with 30 cups each would be suitable. Please communicate with the Record.



London, Ont.

St. James Church, of which Rev. James Mackay, B.D., is the minister, has a fine record in the contribution it has made to the workers in our Church. A correspondent gives the following list:

Rev. and Mrs. James Gorwill, B.A., B.D., United Church, Cochrane, Ont.; Rev. and Mrs. A. N. Miller, B.A., Mount Royal Vale Presbyterian Church, Montreal, Quebec; Rev. and Mrs. John H. Imrie, B.A., U.S.A. Presbyterian Church Mission, French Cameroons Central Africa; Rev. and Mrs. G. Carlyle Webster, Knollwood Park Presbyterian Church, London, Ont.

Miss Ida Haskett was registered to train as a deaconess, but died from the effects of an operation before entering upon her course.

The following are now training for the ministry of our church: Mr. Carlton Wells, third year Arts, University of Western Ontario; Mr. Thomas MacIntosh Bryan, a second year Arts, Toronto University; Mr. Oliver Nugent, first year Arts, McGill University, Montreal, Que.; Mr. Edward Bingham, senior matriculation class, Presbyterian College, Montreal; Mr. Arthur Young, third year matriculation class, London, Ont.; Mr. Ian MacKenzie, third year matriculation class, Strathroy, Ont.

A photograph of all now preparing for the ministry, except Mr. Carlton Wells, is given above with Mr. MacKay.

* * *

Since this article was written we have learned that two other lads have joined the ranks of volunteers for the ministry, one Arthur MacAsh and the other John Pickering. These, like the other lads, come from splendid homes and their decision is to be attributed largely to the training there and to the influence of the Sunday School Superintendent, Mr. D. MacEachern, two Sunday School teachers, Mr. W. Adamson and Mr. Russell Wade, in whose classes these young men studied for years, and to their minister.

PEACE RIVER

Rev. E. A. Wright

Last week I journeyed to what I considered the jumping-off place of this whole district, in order to visit some of the settlers, but to my intense surprise I discovered that beyond the river (East Pine) there was still another settlement called the Lone Prairie District. There are about twelve families there now who have neither church nor school.

The journey in was very difficult and in some places dangerous; however, we made it without accident, even if we were stuck five times on very dangerous hills.

How I wish you were twenty years younger so that together we could travel this wonderful country, for I know that I would then have some one likeminded to show the need, and our duty and responsibility to those who are braving hardship to develop our still undeveloped country.

The scenery is superb, the roads for travel in many parts only waggon trails with very deep ruts and surrounded on either side by a forest of jack pine. Occasionally you run across the odd moose, deer, or black bear, but at all times you are enchanted with the beauties of nature.

Our people *must* be made to realize their great privilege and responsibility to contribute to the real development of this great Empire.

"The fields are white unto harvest". Laborers are needed, money is needed, and *we* must not shirk our duty.

On this trip Miss Macdonald and I travelled with the provincial engineer and his assistant who are planning the most feasible highway to the coast. This route is called the Pine Pass Highway. We had our two cars with us for safety and both were needed as we had to help each other up grades which were from 18 degrees to 25 degrees in spots. If you want a thrill travel this country by car in the winter.

Note the map on the back of this envelope. Hudson Hope has now close on 100 people but no church. We ought to have a man there who would work west to Findley Forks.—*Letter to Dr. Grant.*

SUMMARY TREATMENT

A devoted lady, whose obituary appears in another column, when a representative of the International Bible Students' Association, or Russellite, called upon her to sell her a book, welcomed him and invited him to remain for dinner. In recognition of her hospitality he presented her with a well-bound volume of the book he was selling. She said, "If you value this book do not leave it here for it will go into the fire." He assumed, as the volume was well and attractively bound, that she could hardly have the heart to destroy it. As soon as he left she put it into the kitchen fire and thus expressed her sense of relief, saying, "Neither the hired man nor a visitor can now read it."

BRITISH SETTLEMENT SOCIETY

The report of this organization for 1929-30 states that the society has brought out 344 immigrants, comprising 65 families, 71 single men, and 15 single women. Fifty-five families were placed in eastern Canada, and 10 in the west. The society has taken its first step toward colonization, seven families having been placed on farms of their own at Vermilion, Alberta, and each has been provided with a farm of 160 acres, house and barn, two horses, and a cow. These families are under the direction of a supervisor. The care of those brought to this country is also the concern of the society, and has become quite a heavy task. In the course of five years approximately 500 families have been brought to Canada the majority of whom are doing well.

BOOKS

The Speaker's Bible

This is edited by the Rev. E. Hastings, M.A., and is one of the series founded by Rev. Jas. Hastings, D.D., editor of The Dictionary of the Bible, The Encyclopaedia of Religion and Ethics, and other works. The volume now offered to the public is devoted to two of the New Testament epistles, Ephesians, and Colossians. The helpfulness of this book and companion volumes lies in the critical aid afforded in compact form so that the minister may proceed with confidence in preparing his message, and in its rich suggestion of themes to be found in these letters. It may be secured at the Upper Canada Tract Society, 128 University Ave., Toronto 2.

* * *

The Biblical Review

The January number is now off the press and, as usual, has some very meritorious discussions of vital themes, such as *A Study of the Biblical Supernatural* by Harold Paul Sloan, and *Current Tendencies Which Limit Faith and Life* by Alva J. McClain, and others.

* * *

5,000 Facts About Canada

Compiled by Mr. Frank Yeigh and issued by the Canadian Facts Publishing Company, 588 Huron St., Toronto, this book is now available for 1931. As a handy reference book there is nothing better and it should be in the possession of all. The price is 35 cents.

The Treasurer is in receipt of a letter without name of place and with the signature, A Friend, under date of December 12th enclosing the sum of $15.00 to be devoted to foreign mission work.

On January 13th the sum of $20.00 was received from A Presbyterian, St. Mary's, Ont.

A Friend sends from Vancouver, under date January 26th, to the Treasurer, Mr. E. W. MacNeill, the sum of $25 to be applied on deficit.

MR. ROBERT GIBSON

In the death of Mr. Gibson, St. Andrew's Church, Maple Valley, suffered a severe loss. He was treasurer of the church, a member of the Session and, at the time of his death, representative elder. His keen perception of values, his good judgment in matters pertaining to the Church and the community, and his rugged integrity, won for him general respect and admiration. He was most faithful in attendance upon public worship and his deep spiritual life thus nourished enriched the lives of others.

MR. ROBERT A. KENT

Mr. Kent's death was a great loss to St. Andrew's Church, Hillsdale, with which he had been connected for many years. He was a staunch Presbyterian, regular in his attendance upon worship, and served as secretary of the church and board of managers for many years. He was born in Montreal in 1841. For sixty-five years he served the government in Ottawa in various capacities. Five years before Confederation he was appointed Clerk of Committees in the Parliament of the Province of Canada. From 1867 to 1873 he served as clerk for both the Dominion and Ontario parliaments. Then, when the sessions were held concurrently he continued work in Toronto not missing a session until 1929. To him the most signal honor was writing the address of loyalty to Queen Victoria at the time of Confederation. The address was in both English and French.

MR. ARCHIBALD McLEISH

Mr. McLeish's death, which took place on New Year's Day, was a great loss to Knox Church, Centre Road, of which he was one of the oldest and most respected members, a strong supporter who stood staunchly by the Church in the days of its difficulties and who served as an elder for forty-one years. Having travelled widely he was able to delight many audiences by his lectures. He is survived by his widow, two daughters, and two sisters .

MRS. MARY STEWART

Mrs. Stewart, of Beechwood, Ontario, had attained the age of 74 years. She was an active member of the Beechwood congregation, President of the W.M.S. for many years, and further expressed her interest in foreign missions by paying part of the salary of a missionary in China. She was of a very cheerful disposition, explaining this by her faith, and was devoted to the sick and needy. She was honored by the congregation in being asked to lay the cornerstone of the new church erected in 1913. Her father, Mr. McLeish, was a native of Scotland and one of the pioneer school teachers in the district. She is survived by two sisters, four daughters and two sons.

MISS MARY A. MacLEOD

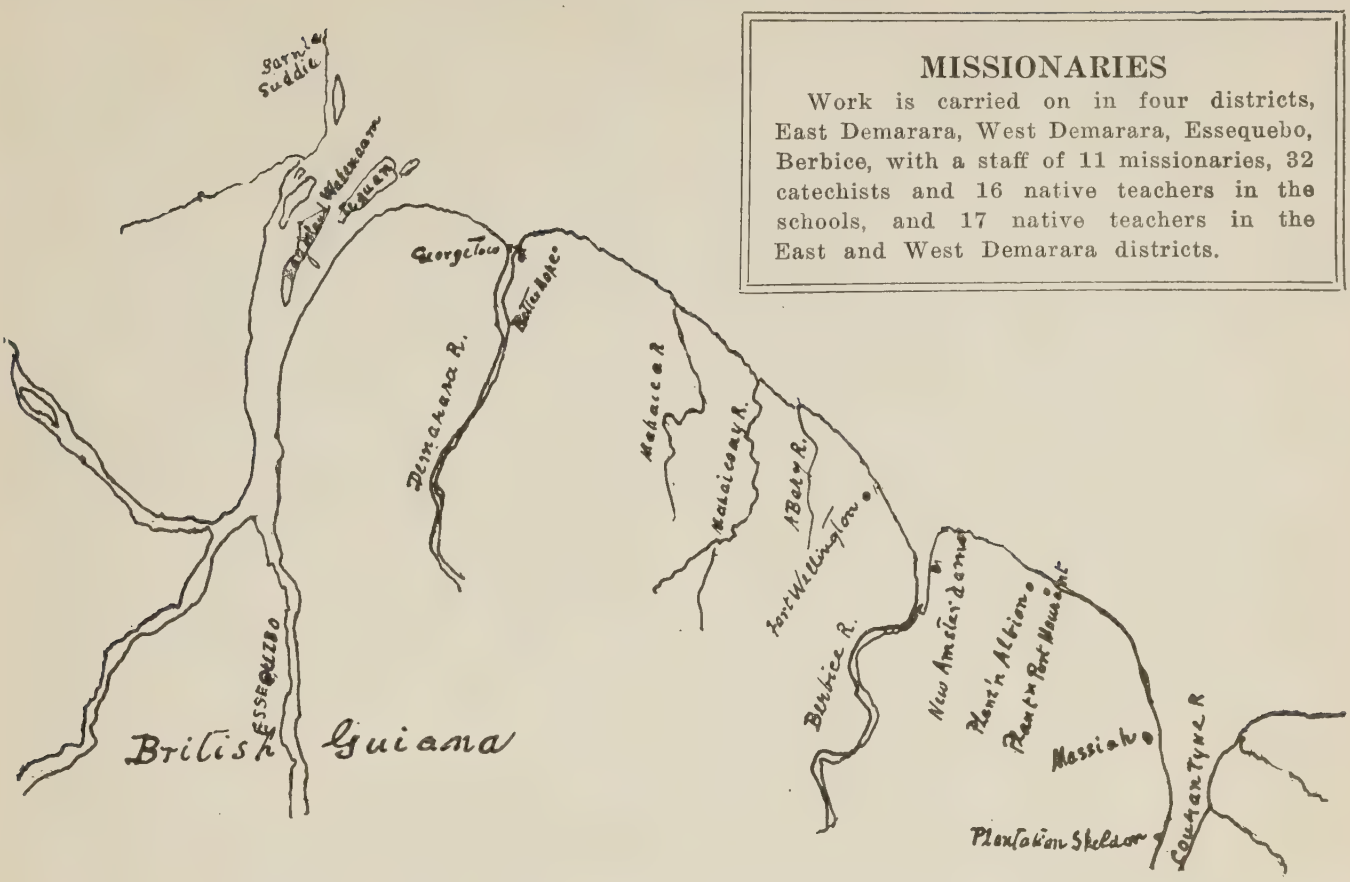
At the home of her sister, Mrs. H. H. Pitts, 331 Metcalfe Street, Ottawa, on January 21st, Miss Mary A. MacLeod entered into the joy prepared for the redeemed. She was the eldest daughter of the late Cosmo Faulkner MacLeod and Ann Forbes of Springfield, New Brunswick. Early entering the teaching profession she gave years of service in Saint John and other sections of the province, and interest in Sabbath School work led her to study at Springfield, Mass. A life member of the Bible Society and a life member of the Women's Missionary Society, the winning of souls for the Master at home and overseas was her great desire. Very sacred was the Lord's Day, and early memories of the family worship, with Bible study and Shorter Catechism were very precious. Surviving are five sisters, Mrs. H. H. Pitts, Mrs. J. Robertson McIntosh, Miss Margaret F. MacLeod, Ottawa, Mrs. D. Fiske, Englefield, Sask., and Mrs. I. Clarence Sharpe, Montreal.—*Com.*

MR. JAMES TURNBULL

Our Church has suffered a great loss in the death of Mr. Turnbull who passed away at his residence, Toronto, on February 5th at the advanced age of 82. A native of Glasgow, he came to Toronto in 1873, and engaged in the banking business in which he rose rapidly and became the General Manager of the Bank of Hamilton until his retirement in 1914. He was a member of St. Andrew's Church, Toronto. He is survived by Mrs. Turnbull and two sons.

Mr. Turnbull took a very active part in various organizations of our Church, during and since the struggle over union. He was a member of the executive committee of the Presbyterian Church Association and was liberal in money and in time in its support. In 1925 he was appointed by the General Assembly to the Board of Administration. He was also a member of the Board of Trustees of the Church Extension Fund, and was appointed by the Ontario Legislature in 1925 as one of the three trustees for Knox College when that property was assigned to The Presbyterian Church in Canada. He was a member of the Board of Management of Knox College and a trustee of the Caven Library.

Let us be kind
The way is long and lonely
And human hearts are asking for this blessing only
Let us be kind.
We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way to-day, tomorrow,
Let us be kind.



MISSIONARIES

Work is carried on in four districts, East Demarara, West Demarara, Essequebo, Berbice, with a staff of 11 missionaries, 32 catechists and 16 native teachers in the schools, and 17 native teachers in the East and West Demarara districts.

BRITISH GUIANA

Rev. G. H. Nicoll, B.A.

The Situation

Our people are East Indians living in an environment largely western. East and West have met in British Guiana. Eastern religions and ethical views coupled with social structures embedded in age-long tradition have been and are being influenced by western Christian civilization and more especially by the secular mind of science and humanism permeating our educational systems the world over. The two rising generations of our young people have lost much of their traditional past and have found much from western sources which is neither inspiring nor instructive. There is a process of disintegration in our Indian religions.

Disintegration means moral and spiritual chaos. We need therefore a gospel permeated with social, ethical, and spiritual principles. Disintegration means negation, so we must be positive in the presentation of our Gospel. It means a casting away from traditional anchorage, a drifting from historical connections. New historical connections must be forged. We have a religion with historical roots, even Jesus Christ. It means the loss of religious ideas and principles which hold Indian society together. Christ is all of this plus and throbbing with life.

To meet this situation our Canadian Mission in British Guiana has a rather effective set of machinery. Much energy is spent by field missionaries in the administration of this machinery and in striving to keep the vital pulse of evangelism sensitive within it. As we watch this machinery at work we notice results some of which can be tabulated, others deeply felt. A survey of this machinery gives one an insight which brings a goodly measure of satisfaction.

Primary Schools

We have thirty-four of these schools under the management of field missionaries. Quite a number are "full grant-in-aid", that is, solely supported by the Government of British Guiana. Most of the others receive a substantial grant-in-aid, the balance of funds required being furnished from mission sources. Some 1,800 children attend these schools daily. The value of primary school work to our mission cannot be overemphasized. It is essential that children learn arithmetic, writing, and reading if we are to hope for an intelligent Christian community. Then we have the influence of Christian teachers in the daily lives of children, besides the opportunity eagerly grasped of religious instruction throughout the entire primary school course. When the process of disintegration referred to above is remembered it will easily be seen that through these primary schools the mission may lay solid foundation stones on which the young people may build their lives. The future belongs to the young. Our hope, our joy, is in the young. Win the young to Christ over a period of twenty-five years and you have met the situation, solved your problem.

Sunday Schools

Approximately seventy Sunday Schools assemble throughout our mission every Sabbath day. The average attendance is on the increase in spite of many handicaps.

Steady progress is maintained in teaching efficiency and results are apparent. Our Sabbath Schools have been recruiting ground for primary school teachers and catechists, while the influence of contacts formed in Sabbath Schools finds a responsive echo in many Christian and non-Christian homes. The cumulative impression on mind and heart of the growing child made by memorizing of Scripture passages, hymns, and catechism, besides the lesson and story, cannot be computed in a tangible way but can be felt as real and abiding. With it all there grows up an interest, reverence, love, and trust in the Saviour.

Boys High School and Girls High School

These schools are making a worthy contribution to the educational needs of British Guiana and this effort of the mission is appreciated by the general community in Berbice (land of many biting beasts). They place young East Indian men and women within the influence of Canadian missionaries in the persons of the principals. They contribute towards East Indian community leadership by placing educated and cultured young people in community life who have been under Christian teachers and have studied part of the Scriptures in their course. The high schools have also contributed towards the training of primary school teachers for mission schools. With the changing place of women in East Indian life, consequent upon the breaking down of caste, we may hope for a greater attendance of East Indian girls at our Girls' High School as time passes.

Sunday Services

In approximately seventy-five stations throughout our mission the Gospel of the grace of God in Christ Jesus is preached in faithfulness and love every Sabbath day. The missionaries travel perhaps from thirty to ninety miles preaching usually five times on a Sunday and are able practically to complete the tour of their fields in five weeks. Tribute must here be paid to the faithful and diligent service rendered by our mission catechists in preaching and exercising oversight in their particular districts. It is only by a mutual loyalty to the Master by both catechists and missionaries that the work as a whole moves forward. Slowly, by means of the Sunday services, our people are built up in the foundation principles of our faith. The spirit of worship deepens and becomes more clearly defined as Christian. Communion services especially reveal to the writer that our people are moving up the Mount of Transfiguration and are ever appreciating with keener spiritual insight the eternal values of Christianity. Sunday work for the missionary is gratifying and a thing of joy even if nervously and physically trying.

Open Air Work

Open air services are essential if we are to reach the non-Christians. The mission must go to them and introduce the Saviour. They will not come to the mission. We introduce our Gospel offering Christ, the remedy for sin, as the giver of life, full, abounding life. Questions are asked and answers given after open air services. These questions are sometimes critical and speculative in thought and so are not of much real value, but we find many questions which reveal a conscious want in heart and mind of the questioner and to these we pay very great attention. A mental note is taken of the questioner, visits with the district catechist may follow, and interviews with the missionary, till finally baptism may result.

Visitation Evangelism

Realizing the need for visitation for strictly evangelistic purposes I conducted a study class with my Berbice catechists early in 1929. The personality of Jesus was taken as the subject of a course of lectures lasting for one week. An evangelistic effort was correlated with this study. The men went together in pairs and visited from house to house in various districts. They were instructed to talk intimately about Jesus as studied in class. I was present directing these visitations and took part in them. Some fine open air services were held in connection with this campaign. We found a more friendly atmosphere and a more sympathetic understanding and appreciation of Jesus resulting from our effort. The personal note must be sounded if missionary enterprise is to succeed and time spent in this way brings results of a very satisfying kind. The touch of the lady missionary is much needed in visitation among the East Indian women.

Conclusion

In British Guiana the Church has mental and spiritual material in the native membership with which to build a successful native church in course of time. Much patience and perseverance will have to be exercised in the building of this church but if we look forward in faith and hope and prayer success is assured. Your missionaries are pioneer workers facing many handicaps and trying to solve many problems. They deserve the support of the mother Church not only in funds but above all in prayer.

Our Missionaries

Dr. and Mrs. J. B. Cropper, Better Hope, Demarara.

Rev. and Mrs. R. Gibson Fisher, Suddie, Essequebo.

Rev. and Mrs. George C. Nicol, New Amsterdam.

Mr. Charles F. Wilson, New Amsterdam.

Miss Elise Barlow, New Amsterdam.

Miss Annie W. Aird, New Amsterdam.

Miss S. Cropper, New Amsterdam.

Miss Mary Murray, New Amsterdam.

Our work is carried on in the following districts: Demarara, Essequebo, Berbice.

In addition to the English-speaking missionaries in these districts we have 32 catechists and 16 native teachers in the schools. In East Demarara and West Demarara we have 17 native teachers.

EVANGELISM IN FORMOSA

Rev. J. Douglas Wilkie, B.A.

We had an interesting experience last Sunday before telling which a word of preface is necessary.

The largest part of our population is Chinese, who have come from the mainland of China, numbering about 4,000,000. The natives, like the Indians of Canada, are still in the island to the number of about 150,000, and there are 200,000 Japanese. Our work is confined to the Chinese. Little is being done amongst the aborigines who are scattered and in some parts formidable. There was an outbreak a short time ago and two Japanese in a nearby village were killed. Among the headhunters on the east coast we have one Biblewoman, a native, who preaches to her own people.

Of the aborigines the best are the Ami people, also on the east coast, a very industrious, hardworking class. Having no one who understands their language, we have been unable to do anything for them thus far. Upon the arrival last spring at our school of two Ami boys we thought our opportunity of securing a preacher for these people had come. For five years these boys will engage in Bible study, that being one on the list of studies, but, as Bible teaching is conducted in the Formosan and not the Japanese, the language of the school, for this subject the boys were assigned to a consecrated Japanese teacher. The effect of this study and the influence of the teacher were seen when last Sunday one of the boys, Adolpu, came forward for baptism. We were thrilled. The Japanese teacher told me later that Adolpu wants to enter the ministry and to preach to his own people. We still pray for Adolpu that he may ever keep his simple faith and return as a Gospel messenger to his own people. He is one of the finest fellows. He was in Tamsui during the summer holidays and several times I went swimming with him. He has a splendid body, is as strong as an ox, and is as fine in character as in physique. His fellow-students admire him because he is a good student as well as athlete. Last Sunday therefore was a red letter day in the history of our mission.

* * *

From a preaching station established two years ago by Mr. Dickson has come a call for organization, there being at least a dozen ready for baptism and more who are candidates. A lay preacher ministers to them in a small building while Mr. Dickson and students from the theological college go out every Thursday. One Thursday recently I joined Mr. Dickson and his students. We took the car to the river and were rowed across to the town. On our way to the meeting we sang Onward Christian Soldiers and as we passed the shops we invited all within hearing to come to the service. Awaiting us at the hall was the aged Biblewoman with a girl assistant who had been there for some weeks. The former is a great worker. She said, "I just go out and make them come in." She speaks well also for it is said few of our pastors excel her in preaching. Her power lies in her strong faith in the Gospel. The girl said they were so busy they could not get time to sleep. People come late at night to be taught to read the Bible and all day the children clamor to learn the hymns. When we arrived, there were about 50 children busy with the Bible and hymns. There was a class of 10 girls from 16 to 18 years very earnestly engaged in Bible study. Then the older people came. Soon about 60 adults had assembled outside for there was room for only the children and a few of the mothers with babies. Several of our company took part in the service, a most helpful experience in their preparation for the ministry. Mr. Dickson deserves great credit for this form of practical training. As the service went on people came and went but the crowd never diminished.

* * *

At special evangelistic services some time ago a method of increasing attendance, Mr. Dickson's idea, was successfully tried. In the evening at 5.50 Mr. Dickson, myself, with the students, met at the church for prayer. Then, equipped with large lanterns bearing inscriptions, a few musical instruments, and papers for distribution, we marched through the town announcing meetings, stopping at intervals to make appeals and to distribute notices. About 7 o'clock we returned to the church. Instead of the usual company of 50 in attendance we had 200. Following the same method the next night we had 350 in the church and 150 in the adjoining room, the greater number being the class we wished to reach. On these lines we carried on for a week when the Buddhists organized opposition and although our attendance was reduced in consequence the church was well filled every night. At the close of the meetings we secured the names of those most regular in attendance and who expressed a desire to hear more of our message with a view to giving them further earnest attention. The boys of the college are visiting these enquirers regularly and we are sure there will be a good harvest from this effort.

* * *

Lim Tho Seng was a templekeeper in a small village called Kantau where he had worked for ten years under the head monk of the Buddhist monastery. Being a virtuous man he was urged to become a

monk but he refused on account of the corruption in the monastery. Nevertheless he did his work faithfully and remained true to the idols. Kantau's Ma-cho (a goddess) was devoutly worshiped by people who came from all quarters. In addition idols were called out to the various homes to heal the sick and cast out devils. Mr. Tho Seng, "bio-kong", (a grandfather of the temple) was in charge of this work. People who came later to the village were denied the use of these idols and entreated Tho Seng to give them new gods. He responded and four idols were placed at their disposal. In this way Tho Seng earned much money for the temple owner.

Bereavement and questioning of the virtue of the idols induced him to give up his temple. He became an atheist and engaged with the government for the sale of opium.

The boys from the theological college having established a preaching service at Kantau, Tho Seng attended the meetings and later expressed a desire to become a Christian. His opium business stood in the way. Nevertheless he offered to give this up but the police, who trusted him, and the people who used the opium protested. Nevertheless he made the sacrifice. He comes to church regularly though he has to travel four miles. He has endured the scoffing of the neighbors but he spoke courageously to them denouncing the idols, telling at the same time of his misery while he worshiped them, and urging the people to give up their superstitions and worship the true God. He is now devoting his time to the study of the Bible with the same intensity which he gave to the works of Confucius. Our expectation is that at our next communion service he will unite with the church.

YOUNG PEOPLE'S RALLY

One of these of which we received a late report was described as the most successful in the history of the Presbyterian Church in the county of Pictou. It was held in First Presbyterian Church, Stellarton, and the attendance was so large that it exceeded the seating capacity of the church. The delegation represented nearly all the outlying districts of the county as well as the towns. Upon the roll being called it was learned that 328 delegates asked for registration, the balance of the company bringing the number to about 500.

* * *

The Presbyterian youth of the lakehead cities assembled at supper in St. Andrew's Church, Fort William, on January 19th, under the auspices of the local society, the visitors being welcomed by Mr. James Griffiths, president of St. Andrew's Y.P.S. The supper was provided by the Young Women's Guild.

Children and Youth

CHRISTMAS IN JHANSI

Miss Catherine M. Moodie

We must take a long journey and still longer voyage to reach India. Hence news that comes to us by letter comes very late. We are sure, however, that our young people will be interested in this story of Christmas at Jhansi, the centre of our Gwalior mission.—Ed.

Lacking snow and the crowded, decorated stores of Canada, it was little like a Canadian Christmas, but never was there a busier group than the folks of this compound, and never a happier or greater day than Christmas to these people. For a week previous three darzies (tailors) worked steadily, making dresses for all the girls of the school, while another worked to finish pyjamas for the boys and quilts for the preachers. Then there was the selecting, wrapping, and naming of each of these gifts, along with the buying of cloth goods for the women, and toys and prizes for the little ones.

The preachers and their wives and many of the girls' parents began to gather during the Friday previous to Christmas. Festivities in this compound were started with the girls' closing concert. The hall was nicely decorated and a very good performance was given which did credit to the training of the native teachers who were in full charge. The audience differed from yours, in that the boys and girls and many of the men and women sat on the floor while the visiting missionaries and some of the Indians sat on benches round about. It was not what would have seemed an appreciative audience, as many chattered during the program and babies cried, but one item which did appeal very strongly, especially to the boys, was a doll shop, dolls representing all countries and each having her particularly fine quality, as the store keeper explained to each customer. The American doll was a "Mamma" doll who very skilfully said, "Mamma", when bent over, to the great amusement of all.

The great time of the year is the Christmas feast when all enjoy a day of Christian fellowship. This year it was held the day before Christmas when about 500 people gathered. At 7 a.m. the bile-garrys (ox-carts) began to arrive from the various villages, bringing in all our Christians and those interested for the great day. Festivities began at 9 a.m. with sports. Racing, jumping, throwing, skipping, and all Canadian sports were enjoyed by the boys and girls, men and women, until about 11:30. About an half-hour's rest was enjoyed by all and at 12 a.m. all gathered in the new Industrial Building, an ideal place of meeting, for the Christmas service which consisted of hymns, short talks, singing by the girls and boys, and a recitation.

The cooks started early in the morning to prepare for the feast. Some 250 lbs. of rice, 7 goats, 40 lbs. potatoes, 70 lbs. ghi, (clarified butter), half a dozen cocoanuts, 7 lbs. raisins and spices of all kinds were used, to provide the great treat. You can perhaps imagine slightly the huge vessels that must have been used to cook such quantities. The menu for this meal was palau (rice cooked a special way), vegetable curry, and sweetened rice colored yellow with tumeric.

At 2 p.m. all gathered to enjoy the great feast. What a crowd and how varied! From the few weeks old babe to the man or woman stooped with age. They sit in rows, the girls and women on one side and boys and men on the other. Plates made from leaves sewn together were then handed out and of course they used their fingers to eat with. Some brought along their brass cups for water. The serving was done from bathtubs of food by huge plates to the individuals. Such huge helpings I wondered how they would ever get away with it all but as I watched I saw each plate emptied only to be refilled with another helping. The bhistie with his waterbag of goat-skin was on duty ready to fill the empty cup.

The day was brought to a close with a hockey match for the boys and men, and badminton for the girls.

The day was not yet completed for us as we felt some little special treat should be given to our orphans in the school and those who could not go home. In the evening about 30 gathered in our bungalow. What a simple, yet happy time we had playing games and singing. We had a small Christmas tree on which we put small gifts such as ribbons and handkerchiefs and yet they were appreciated just as much as some of our most expensive ones. After giving each a little bag of candy they merrily went to bed, feeling it really wasn't so bad to have to stay in the school while the others went home.

About 4:30 a.m. we heard singing in the distance and it was the boys, singing carols at the men's bungalow. It wasn't long before they visited us and disturbed our peaceful slumbers. Being on the verandah we received the full benefit of these early singers, and being upstairs we hesitated about rising, dressing and going down to give them a hand-out as they expected. That is the big difference, as I see it in this land, especially among the non-Christians, Christmas is a time for receiving all they can get rather than of giving.

On Christmas day the boys and girls in the schools were given special treats such as purrees and meat for their Christmas dinner. The missionaries enjoyed a happy Christmas as guests of Miss Whatling at the new bungalow and it was brought to a close by short devotions and an informal yet helpful talk from Mr. Lowther.

GWALIOR MISSION IN INDIA

Lereine Ballantyne.

"The old order changeth," is startlingly true in India to-day. Social and economic changes are following education and the breaking up of old caste systems and decaying religions. Communities more or less emancipated from old slavish conditions are seeking something that will satisfy them spiritually, something that will help to clarify their groping for a better form of life. Truth is gaining power.

This opens the door of opportunity for the Christian Church. It will not be an easy task. Secular education in government schools, prejudices of the old families for high caste customs, and the industrial changes that bring new conditions in the home life, make adaptation difficult and spiritual enlightenment a slow process. Nevertheless, if it were not for the fact that missionaries have been in India these many years, and have given the people so splendid an example of good living, it is certain that conditions there would be much worse in the political world than they are to-day; and, thanks to the Soviet principles and fiery young nationalists, they are bad enough.

It is a great opportunity for the Church, and every young man and woman in The Presbyterian Church in Canada should stand behind our missionaries there. They should become acquainted with their problems by intelligent reading, discussion, and then through prayer sustain them in the noble crusade they are carrying forward.

Gwalior is north-east of the Bhil country. It is an agricultural district thickly populated, and the tiny villages are numerous. Life in an Indian village is usually very primitive, and just as from the villages in Canada come some of our finest people, so in the many villages of India the possibilities of finding diamonds of God buried in the confusion of caste and custom are great indeed. Education therefore, and evangelistic effort are both necessary.

Our representatives there are:

Rev. A. A. Lowther, Mr. and Mrs. Arthur Hawtin, Mr. Angus MacKay, Mr. John L. Cheshire, and under the W.M.S. (W.D.): Miss Annie L. Whatling, Miss Irene Stringer, Miss Lily A. Simpson, Miss Catherine M. Moodie. All these are carrying the blue banner of our Church forward in this grand old field where the late Dr. J. Wilkie pioneered during a lifetime of service, fruitful of results in the vineyard of the Lord.

At Jhansi the headquarters of the mission, the land which constitutes a narrow strip of British territory, is protected by British rule, yet on all sides there are native states into which our missionaries are free to go and teach. Land was acquired, and we have now the Helen Macdonald School for girls, the Alexander McDougall Home for boys and the new Industrial

School. Educating the children is the first and most important step for the future generation. For the present evangelistic work is what the adults need, and this is stressed in the Gwalior mission.

Services held in these Hindu villages would seem quaint to us. Generally the listeners sit in a circle on the ground, and to the playing of native drums and cymbals a few verses of Christian hymns are sung. Then there is speaking, and Bible stories, and more songs. They love music and get many messages from the hymns we sing.

The Hindu priesthood have so frightened the people that they are in constant terror of angry gods and evil spirits. To give them faith for fear, and love of God for unknown terrors is worth all the efforts we could put forth to help these fellow citizens of a country both magnificent and terrible, sublime in the philosophy of the ages and grovelling in ignorance and superstition. There we have a land of paradoxes, but we find a people grateful for the light and understanding that we bring in the name of Christianity. It is our opportunity, and the young people of Canada could get behind no bigger or finer work.

Discussions and comparison of conditions will make the meetings interesting. Supplementary reading will be found in such books as *India in the Dark Wood*, by Nichol, 90c.; *Our Summer School at Toran Mall*, 5c.; *The Star of India*, 75c.; *Ambassadors of Good Will*, 25c. These may be obtained from the writer, by sending to Room 700, 372 Bay St.. Toronto.

Note: In the list of missionaries among the Bhils the names of Rev. Clarence L. Wood and Mrs. Wood were inadvertently omitted from last month's article.—*Ed.*

LAYING UP TREASURE

One of Jesus sayings is: *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*

What a wonderful teacher He was and how carefully we need to study His sayings. He expected this of all who listened to His messages.

A bank is a place where we place our money for safekeeping and from which we can draw whenever we are in need. In Canada there is what is known as The Penny Bank, which receives money in very small sums, as its name indicates, a penny and upwards. This kind of bank is intended for children for the purpose of encouraging them to save something from the small amounts of money which pass through their hands, and most certainly it has been very successful. At the end of December, 1930, children had to their credit in the penny banks, the most of them in Ontario, some in other provinces, the sum of $1,276,275.64, and that amount of money was received from less than 500 schools, 448 to be exact. The report from which this is taken shows that more than $70,000 in advance of last year has been deposited and 34 more schools have sent in their pennies to raise this amount.

If Jesus were to come to the earth now and give a message upon laying up treasure would He condemn all the children for saving this amount of money? I do not think He would. A little girl of ten years of age who sells papers has now in the bank between $90 and $100, to which she adds as frequently as possible when her earnings permit. She has an object in view being very desirous of going back to England some time and steadily she is providing for what she says will be the grandest opportunity of her life. Is she doing wrong? Would Jesus denounce her?

We can see much good for children in this practice of what we call thrift or saving. It teaches children to be careful about waste. As we should not waste bread so we should be careful about money and not spend it foolishly or needlessly. Then it is a great help to character. We make ourselves strong by self-denial. We become weak if we yield to every desire for pleasure. How many ice-cream cones, candies, and other toothsome delights for children have been refused in order to put by this great amount of money. The children are the better for it, better in health and stronger in character. We can see, therefore, many virtues in thrift or saving and are sure that Jesus would not condemn us for the habit of saving. Did he not tell the disciples, after he had fed the five thousand, to gather up the fragments that nothing be lost?

What Jesus had in mind apparently was to tell us that we should not think too much of earthly treasure or set our hearts upon it as if it were the only good. In this message he warned us of the difficulty of keeping earthly treasure. It doesn't matter where our money is stored or our treasure hidden, it may be lost. An elderly gentleman, distrusting banks, hid away his money in the form of paper only to discover that the mice had so mutilated it that it was useless. Someone long ago said and said truly:

Riches certainly make themselves wings; they fly away as an eagle toward heaven.

For that reason, but not that alone, Jesus said that we should lay up treasure in heaven where it would be secure. Treasure there cannot be lost for there is no means of destroying it, none can take it out of our hands, and it cannot be affected by any secret blight whose destructive work is done before we know it. When we lay up heavenly treasure we shall always find it.

It would seem that we lay up treasure in

heaven by being heavenly that is, true, pure, good, and kind, and by doing heavenly things, deeds not to honor ourselves, but for the good of others and deeds that are done without thought of self or reward. That means that we should be more careful about what we are and what we do than about what we get.

One day Jesus had a long and earnest talk with a young man who was very eager to find out in what respects he was lacking. He was dissatisfied with himself although he was very rich and he was also very good so far as keeping the commandments was concerned. The direction that Jesus gave him if he wished to have treasure in heaven seemed very strange to him and would appear strange to us also, for He said:

Go and sell that thou hast and give to the poor and thou shalt have treasure in heaven.

All this money placed in the penny banks by children has become so large a sum because they have saved and saved. That is the way to get earthly treasure. It would seem clear, however, that a different method is to be followed if we are to store up treasure in heaven. In the one case we save, in the other we spend; in the one we get, in the other we give. In the giving it is not only money but time and talent and even ourselves.

When David Livingstone came back from Africa he received a gift for his work in that dark continent from a gentleman who was the master of a ragged industrial school, a school where the poorest of the poor were received and trained. That gift was thirty postage stamps, a very small offering this. The letter stated that the master told his pupils of Dr. Livingstone's journeys and adventures and the motives which led him to give his life to help the natives of Africa. One of the lads said, "Let's give him some money." To this all agreed and some of them gave all that they had, others who had none sold their marbles to obtain it. The master further said, "If you could see the lads and know who and what they are you would be as much astonished as myself; you would admit that the offering is not only spontaneous but as magnificent as the one presented you at the Mansion House." The Mansion House was the home of the Lord Mayor of the city of Manchester, England. Dr. Livingstone answered this letter and asked the master to tell the boys how much he appreciated their gift. These pennies did not go into banks but by giving them to God's work these boys laid up treasure in Heaven. The verse of a hymn expresses this thought very finely:

We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend
Who givest all.

International S. S. Lessons

LESSSON—MARCH 15

Jesus Among Friends and Foes

Luke 10:38—11:54.

GOLDEN TEXT.—Ye are my friends, if ye do the things which I command you.—John 15:14.

TIME.—November and December, A.D. 29, the third year of Christ's ministry.

PLACE.—Bethany and Peræa.

SUBJECT.—FRIENDSHIP WITH JESUS.

I. FRIENDS AT BETHANY, Luke 10:38-42.
   Mary and Martha.
   Troubled about many things.
   The one thing needful.

II. FIVE TESTS OF FRIENDSHIP, Luke 11:1-36.
   Friendship in prayer, vs. 1-4 .
   Friendship in giving, vs. 5-13.
   Friendship in service, vs. 14-26.
   Friendship in obedience, vs. 27-32.
   Friendship in purity, vs. 33-36.

III. PHARISEE FOES, Luke 11:37-54.
   The inside of the cup.
   The chief seats.
   Burdens for others.
   Laying wait for Jesus.
   Friend or foe of Jesus?

LESSON—MARCH 22

The Use and Abuse of God's Gifts

Luke 12.

(Temperance Lesson.)

GOLDEN TEXT.—Be not drunken with wine, wherein is riot, but be filled with the Spirit.—Eph. 5:18.

TIME.—November-December, A.D. 29, the third year of Christ's ministry.

PLACE.—Peræa.

SUBJECT.—THE SIN OF DRUNKENNESS AND GLUTTONY.

I. IN WHAT DOES LIFE CONSIST? Vs. 1-15.
   Fear God.
   Confess Christ.
   Keep from covetousness.

II. TREASURE FOR ONE'S SELF, vs. 16-21.
   Bigger barns.
   This night.
   Rich toward God.

III. MAKE READY, vs. 22-59.
   Seek His kingdom.
   Found watching.
   Unfaithful stewards.
   Interpreting this time.
   The enslaving power of strong drink.

LESSON—MARCH 29

Review: Jesus the World's Saviour: Preparation and Popularity

GOLDEN TEXT.—Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with him.—Acts 10:38.

THE TWELVE-CHAPTER REVIEW

As this quarter we have studied the first twelve chapters of Luke's Gospel, and have taken virtually a chapter to a lesson, an adequate review will be made by assigning

each chapter to a different pupil, asking him to present his chapter to the class in his own way. Of course, if you have fewer than twelve pupils in the class, you will assign two chapters each to certain pupils; and if you have more than twelve pupils, you will ask pairs to work together on certain chapters, presenting them in the form of original dialogues. Limit the time to be used in each chapter presentation. You may suggest different ways of setting forth the chapter, as by a letter from one character of the chapter to another Gospel character, or by a personal record of the event in diary form written by one of the characters of the chapter, or the presentation may be in the form of a poem, or a story, or a little talk by the pupil.

A Christ-centered Review

In this review different characteristics of our Saviour will be illustrated from the entire twelve chapters of Luke which we have studied, or different features of his work. To one pupil, for instance, you may assign Christ's use of the parable, and he will speak of all the parables studied this quarter, dealing with them, not in particular, but in general. Another pupil will in the same way discuss Christ's working of miracles. Still another will give a little talk on Christ as a public teacher. Other topics that may be used are "Jesus as a Soul-Winner," "The Sympathy of Christ," "The Power of Christ," "the Wisdom of Christ," "The Tact of Christ," "Christ's Objectives," "Christ's Humanity," "Christ's Majesty," "Christ's Courage."

LESSON—APRIL 5
Jesus Teaches Humility
Luke 13:1—14:35; 18:15-17.

Golden Text.—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14:11.

Time.—The discourses of Luke 13 were spoken in November-December of A.D. 29, in the third year of Christ's ministry. The dinner with the Pharisee took place the following January. The blessing of the little children, the following March.

Place.—Somewhere in Peræa.

SUBJECT.—Christian Humility.

I. Lowly Christians, Luke 13.
- Humility and repentance, vs. 1-5.
- Humility and accomplishment, vs. 6-9.
- Humility and compassion, vs. 10-17.
- Humility and the kingdom, vs. 18-21.
- Humility and salvation, vs. 22-30.
- Humility and indignation, vs. 31-35.

II. Chief Seats, Luke 14.
- "Go up higher," vs. 1-11. ....
- Inviting the poor, vs. 12-14.
- Humility and Christ's invitation, vs. 15-24.
- Humility and renunciation, vs. 25-35.

III. The Child Example, Luke 18:15-17.
- The disciples' rebuke.
- Christ's rebuke.

OUR CHURCH CALENDAR
Vacancies

Musquodoboit Harbor, N.S., Mod. Rev. Dr. C. E. Kerr, 71 Seymour St., Halifax, N.S.

Charlottetown, P.E.I., Zion, Mod. Rev. R. Moorhead Legate, Charlottetown, P.E.I.

Scotstown and Gould, Que., Gaelic, Mod. Rev. Edwin A. K. Grant, Melbourne, Que.

Milan and Hampden, Que., Gaelic, Mod. Rev. E. A. K. Grant, Melbourne, Que.

Danville and Asbestos, Que., Mod. Rev. E. A. K. Grant, Melbourne, Que.

Rosetown, Sask., Mod. Rev. Hugh Jack, Box 181, Biggar, Sask.

Mitchell, Ont., Mod. Rev. G. P. Duncan, Stratford, Ont.

Granum and Jumbo Valley, Alta., Mod. Rev. A. Ferguson, Macleod, Alta.

St. Mary's, Ont., Mod. Rev. T. J. Murdock, Shakespeare, Ont.

Ancaster and Alberton, Ont., Mod. Rev. Thos. E. Kennedy, Glanford Sta., Ont.

N. Vancouver, B.C., St. Andrew's, Mod. Rev. W. Patterson, 4505 12th St., Vancouver, B.C.

New Westminster, B.C., St. Andrews, Mod. Rev. R. J. Douglas, 550 Campbell Ave., New Westminster, B.C.

Brussels, Ont., Mod. Rev. K. McLean, Wingham, Ont.

Brampton, Ont., Mod. Rev. Dr. Stuart Parker, St. Andrew's Institute, King and Simcoe Sts., Toronto, Ont.

Embro, Ont., Mod. Rev. J. A. Brown, Ingersoll, Ont.

Fingal, Ont., Mod. Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

Toronto, Bonar Church, Mod. Rev. J. A. Hilts, 128 Lauder Ave., Toronto.

Avonmore, Ont., Mod. Rev. Dr. J. O. Roberts, Finch, Ont.

Westmount, Edmonton, Alta., Mod. Dr. F. D. Roxborough, 11309 63rd St., Edmonton, Alta.

Montreal, Cote des Neiges, Que., Mod. Rev. A. S. Reid, 1405 Bishop St., Montreal.

Uxbridge and Quaker Hill, Ont., Mod. Rev. Peter W. MacInnes, Leaskdale, Ont.

Wiarton, Ont., Mod. Rev. Major J. C. Tolmie, Southampton, Ont.

Ashburn, Ont., Mod. Rev. D. Munro, Oshawa, Ont.

Molesworth and Gorrie, Ont., Mod. Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Watford, Brooke and Napier, Ont., Mod. Rev. A. J. Sinclair, Alvinston, Ont.

Little Harbor-Pictou Landing, N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Megantic and Marsboro, Que., Mod. Rev. Dr. E. A. K. Grant, Melbourne, Que.

Moose Jaw, Sask., Knox and St. Pauls, Mod., Rev. Dr. D. G. Cameron, Swift Current, Sask.

Walkerton, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

Simcoe, Ont., St. Pauls, Mod. Rev. Dr. A. T. Barr, Brantford, Ont.

(*Continued on page 92.*)

DIAMOND JUBILEE YEAR

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SIXTY YEARS OF PROGRESS

STATEMENT FOR 1930

NEW ASSURANCES PAID FOR (net) - - $705,678,000

ASSURANCES IN FORCE (net) - - $2,863,701,000

TOTAL INCOME (net) - - - - $186,662,000

PAYMENTS TO POLICYHOLDERS AND BENEFICIARIES IN 1930 - - - - $81,274,000

PAYMENTS TO POLICYHOLDERS AND BENEFICIARIES SINCE ORGANIZATION - $500,949,000

TOTAL LIABILITIES $552,201,000
(including paid up Capital Stock)

SURPLUS AND CONTINGENCY RESERVE - - - $36,532,000

ASSETS, AT DECEMBER 31st, 1930 - - - $588,733,000

NOTES FROM DIRECTORS' REPORT

In a year in which all classes of business have encountered many difficulties, the Company has made gratifying progress. New policies paid for show an increase of $51,227,652.32, both the ordinary and group departments making substantial gains.

Total assurances in force show an increase of $462,464,542.58. This gain represents a very high rate of persistency, indicating the high value placed by our policyholders on their contracts with the Company in a period of extreme financial pressure.

The number of policies and group assurance certificates outstanding passed the million mark during the year.

The total net income shows an increase of $13,804,544.54.

The total payments to policyholders and beneficiaries since organization . . . equal the total assurances in force in the Company's fiftieth year (ten years ago).

The mortality among our policyholders has been highly favourable.

The rate of interest earned on the mean invested assets was 6.44 per cent.

Profits paid to policyholders during the year amounted to $25,641,231.04.

In a year of almost unprecedented business depression the outstanding quality of the investments has been strikingly shown. The actual cash dividends received on the total common stocks held by the Company were $969,103.84 in excess of the dividends payable on those indentical shares in 1929. . . . Even on the basis of the low prices at the close of the year our common stock holdings show a substantial excess of market value over cost.

Profits to policyholders entitled to participate during the ensuing year will be again allotted on the scale at present in operation.

The special Maturity Dividend is also continued on the basis announced last year.

SUN LIFE ASSURANCE COMPANY OF CANADA

OUR CHURCH CALENDAR

(*Continued from page* 90.)

Toronto, Dovercourt, Mod. Rev. W. Hardy Andrews, 69 Astley Ave., Toronto.

Calls

Sonya, Ont., to Mr. Norman Sharkey of Montreal College.

Alberton, P.E.I., to Dr. J. Keir Fraser of Renfrew. Accepted.

Victoria, B.C., St. Pauls. to Rev. G. F. Cox, Murrayville, B.C.

Prince Rupert, B.C., First, to Rev. W. D. Grant Hollingworth, Calgary, Alta.

Beamsville, Ont., to Rev. Stuart Woods.

Kinburn, Pakenham and Torbolton, Ont., to Rev. S. Hill, of Amherst Is., Ont.

Inductions

Windsor, Ont., Riverside, Jan. 2, Dr. Calvin A. McRae.

Kamloops, B.C., Jan. 8th, Rev. Gardner Dickey.

Montreal, Calvin-Westminster, Jan. 22, Rev. W. Forbes Robertson.

Todmorden, Ont., Rev. G. M. Dunn as Stated Supply.

Maple Valley, etc., Ont., Rev. Wm. Swales, Stated Supply.

Eversley, Strange and King, Ont., Feb. 11th Rev. T. Lewis Williams.

Georgetown, Ont., Feb. 24th, Rev. A .L. Howard.

Elmvale and Flos, Ont., Feb. 3rd, Rev. Dr. W. J. Mark.

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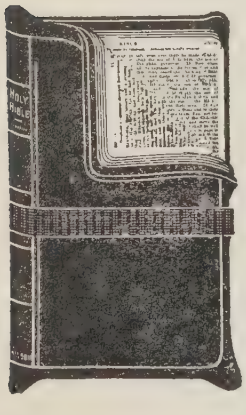
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Let the Church cease to criticise; let her begin to try to understand. Let her cease to dwell at ease in Zion and recapture the spirit of adventure. And there will be nothing impossible of achievement, in His conquering grace and power, for the fields are white unto the harvest.—*Dr. G. H. Morrison.*



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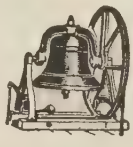


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Content thyself to be obscurely good.—*Addison.*

It is a poor heart that never rejoices.—*Dickens.*

Sorrow ends not when it seemeth done.—*Shakespeare.*

He sins against this life who slights the next.—*Young.*

Without love and mirth there is no pleasure.—*Selected.*

Nothing is so easy as to deceive one's self.—*Selected.*

God wants us not only to be good but happy.—*Rutledge.*

Light sorrows speak but deeper ones are dumb.—*Seneca.*

The divine essence itself is love and wisdom.—*Swedenborg.*

Children obey your parents in the Lord for this is right.—*St. Paul.*

The truly great of heart are those who spend their souls.—*Rutledge.*

From the discontent of man the world's best progress springs—*Wilcox.*

Never does the laurel of victory sit better than on a cool head.—*Claudel.*

I shall adopt new views as fast as they appear to be true views.—*Lincoln.*

It is in a good cause only that God can recognize us as his martyrs.—*Calvin.*

Justice consists in doing no injury to men; decency in giving them no offence.—*Cicero.*

It is more grievous to be a slave to one's passions than to be ruled by a despot.—*Selected.*

Something attempted, something done,
Has earned a night's repose.
—*Longfellow.*

When people find out that you really love them all those things that are in their hearts against God and against Christianity will be swept out of the way.—*Moody.*

Innocence is an armed heel to trample accusation.—*Shelley.*

Greater than His teaching is the character of Jesus.—*Selected.*

It costs more to revenge injuries than to bear them.—*Selected.*

It is often better not to see an insult than to avenge it.—*Seneca.*

Is not every meanest day the confluence of two eternities?—*Carlyle.*

Debts are in their nature transferable but moral obligations not.—*Caird.*

It is the folly of the world constantly which confounds its wisdom.—*Holmes.*

Joking decides great things, stronger and better oft than earnest can.—*Milton.*

A more important discipline than the battle of wits is the habit of keen observation.—*Selected.*

Care to our coffin adds a nail, no doubt,
And every grin, so merry, draws one out.
—*Selected.*

It is the heart and not the brain
That to the highest doth attain.
—*Longfellow.*

Amongst the sons of men how few are known
Who dare be just to merit not their own.
—*Selected.*

It matters not what men assume to be,
Or good or bad, they are but what they are.
—*Selected.*

The spiritual luxuries that we so truly enjoy vindicate the faith that behind the veil is the God of mercy and tenderest love.—*Rutledge.*

Keep to the modesty of simple religious faith and you hold the key of an eternal temple on which none can put a lock you cannot open.—*Martineau.*

Work is the grand cure of all the maladies and miseries that ever beset mankind, honest work, which you intend getting done.—*Selected.*

That spirit is to be deprecated which glorifies the muscular as the chief quality in man and to that subordinates the cultivation of the soul.—*Fairbairn.*

The children should have part in public services. We shall thus incite them to attendance for children love to go where they can use their powers.—*Cowper.*

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THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, APRIL, 1931 No. 4

THE RESURRECTION

Many questions arise when we contemplate the resurrection of Christ; but they arose also in Paul's day and his answer is preserved in that remarkable discussion of the theme in I. Cor. 15. The substance of his conclusions is:

Christ Risen. There is mystery here too but Paul insists upon the fact and adduces the evidence. All difficulties being admitted the fact remains, as one says, that the continuity of Jesus' life after death was ocularly demonstrated to His disciples.

We Shall Rise. The former is a pledge of the latter. "Because I live, ye shall live also," said Christ. He is the *first fruits* of them that sleep. He has brought life and immortality to light.

Change is Asserted. In the transition there will be transformation, as the plant springing from the seed differs from the seed. "It is sown in *corruption;* it is raised in *incorruption;* it is sown a *natural* body; it is raised a *spiritual* body.

Victory is Declared. Death seems to be defeat, to end all, and the words seem true as applied to life, *Vanity of Vanities.* As, however, the buried seed is not destroyed so "death is swallowed up in victory".

Life is Affected. We are furnished both with incentive and power. "Every man that hath this hope in him purifieth himself." The Christian hope is a moral force; and it has too a steadying and stimulating influence for Paul concludes:

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—R.

THE PRESBYTERIAN CHURCH IN CANADA.

NOTICE.

To Church, Sunday School, and Other Treasurers.

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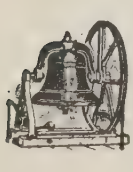
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The Presbyterian Record

VOL. LVI. TORONTO, APRIL, 1931 No. 4

STEWARDSHIP FROM A NEW ANGLE

From The Way.

My greatest inheritance was poverty. With poverty came gibes and slurs from children who had more. It made me bitter for years. But it stimulated me to do things, for poverty is ambition's stepladder. With the acquisition of some money and enough food and respectable clothing came reflection. I saw the earth as a vast banqueting table. Sort of a buffet or what the Scandinavians call a *smorgos* board. This table is laden with the nourishments and the spices and flavors of life. Some persons, I noted, were rudely pushing weaker ones away and hogging the good things, even the actual food in instances. There is enough to go round, if all would take only a fair share. But with some taking more even than they could eat and hoarding it, others had to go hungry.

I made up my mind to give back whatever I had that I did not need to live upon. People who take more than they need from the table of the earth do not always know that they are pigs, but they are. Socialism will not cure the pig habit. The way out is for those who take more to consider themselves as trustees for the surplus. Maybe some day they will help others up to the table, where they can help themselves. That day is coming rapidly.

This charity must not be called charity. The name for it is JUSTICE. Add to it human love, and the world is made safe and happy for all mankind.

A genuine spirit of giving would heal most of the evils of the world. Not giving as *charity*, but a genuine giving by each man of his best self for the common good of all.

Our system of education makes for false appetites. Success is measured by taking only, which leaves in its trail hunger of soul and pain of body and ill-health of mind. We are educating unconscious and conscious burglars, who are trained skilfully to take as much as possible and give as little as possible. This is not the worst phase of modern education—it is that it is builded upon the assumption that taking is happiness; which is to say that *having* is happiness. . . .

In the long run the balances would be the same if the competitions of life were those of giving rather than taking, and there would always be a better taste in the mouth of mankind; there would be no heart hunger, no bitterness, no envy, no malice, no war, no woe; there would be all joy of living; no fear of death."—*Chase Salmon Osborne, formerly Governor of Michigan, quoted from the American Magazine in a pamphlet issued by the Stewardship Department of the Presbyterian Church, U. S. A.*

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Dr. W. M. Kannawin
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For further information write to the General Secretary of the Board of Sabbath Schools and Young People's Societies, Room 701, 372 Bay St., Toronto.

SPECIAL NOTE

Since the break in the ranks of our Church we have had no body corresponding to The Presbyterian Publications that part of our work having been taken over by the United Church. Letters addressed simply *The Presbyterian Publications* go to the United Church offices, the postal authorities having been so directed by the United Church. Would correspondents requesting Sunday School literature, catechisms, young people's literature, hymn slides, etc., be careful to address their communications to Rev. Dr. Kannawin, General Secretary of S. S. and Y. P. S., Room 701, 372 Bay St., Toronto 2.

The first condition of goodness is something to love; the second something to reverence.—*George Eliot.*

HOLY GROUND

Rev. George E. Ross, D.D.

"The place whereon thou standest is Holy ground."—EXODUS 3:5.

On Feb. 20, 1831, the first communion service was held in St. Andrew's Church, Ottawa, then Bytown. On the 20th of February, 1931, a service was held in St. Andrew's to commemorate this centenary. Dr. Ross' address was given on this occasion. On Sunday, Feb. 22nd, 1931, a communion service was held in St. Andrew's when all the members of Ottawa and district gathered where the first communion was held one hundred years before. This service was conducted by the Rev. Robert Johnston, Moderator of the Presbytery, and Dr. Leathem, minister of St. Andrew's.

The sacred story of the Burning Bush is one with which we are all familiar. In the life of Moses it was no mere incident. It was an unforgettable experience, the beginning of a new epoch in his illustrious career. For as he turned aside to gaze with wonder upon the strange sight of a bush ablaze with fire, but not consumed, he had a vision and a call from God. Forty years had passed since that unfortunate day for him, when, on a tour of inspection of the brickyards of Egypt he had slain with his own hand an Egyptian task-maker who had been cruelly treating a Hebrew slave; and as a result he had become a refugee in the wilderness of Midian. Forty years had he been shepherding the flocks of Jethro on these vast pasturelands, learning in this long period of retirement the lesson which the world through many centuries has not yet mastered, that moral problems whether they be national or social cannot be solved by physical force. And now having learned that lesson, as he stands with head uncovered and feet unshod before the Burning Bush, God speaks to him and gives him his commission as leader and law-giver of Israel.

"And behold the bush burned with fire, and the bush was not consumed."—emblem of indestructibility—a fitting emblem of the Church of the ever-living God, and especially of the Church so dear to our hearts, which, since 1583, has worn as her crest this sign of the Burning Bush. And through all the centuries to the present time, faced again and again by forces attempting her extermination, fire and sword, and even legislation, her beauty and vitality remain unmarred and unimpaired. From sea to sea and from the river unto the ends of the earth she continues to make the wilderness and solitary places glad, the desert rejoices and she herself blossoms like the rose.

Standing to-night on the local elevation of one hundred years, one hundred years

to the day, since the first Presbyterian Communion was observed in Ottawa, and assembled as we are on the original site of the Church where that service took place on Feb. 20th, 1831, the word of God to Moses as he stood in wonder before the Burning Bush seems most appropriate for us, *"The place whereon thou standest is holy ground"*. It is the vantage point of vision with sacred recollections of the past and where with no uncertain sound is heard the clarion call to advance.

History

We stand to-night on holy ground *in the light of historical facts.* Forever associated with the early history of Ottawa is the name of Col. By, who, as Major By, was commissioned by the British Government in 1826 to build the Rideau Canal. On his staff of skilled engineers and master masons were many Scots, the majority of whom were Presbyterians. On his arrival, and, as the work on the Canal proceeded, the little town, or rather village as it then was, took on a new lease of life. In honor of this distinguished military engineer it became known as "Bytown". The population increased and the settlement became a place of growing interest and importance.

A true Scot cannot be happy long, however, without his kirk. And there never fails to be found some chief to rally the clan and to lead the way to the realization of some great achievement.

Among these worthy Scots of Bytown was the sturdy person of Thomas Mackay, better known in succeeding years as the Hon. Thomas Mackay, whose forceful personality and enterprising spirit accomplished so much in the making of our city and the moulding of its life.

An opportune time came for the building of a kirk in 1828. There was a lull in the work on the canal at the time on account of waiting for some specific orders from London. And Thomas Mackay with the sagacity and foresight and enterprise of his race seized the opportunity and with his associates negotiated with Nicholas Sparks for a site and laid plans for the erection of a sacred edifice. Quarried stone was abundant. Skilled masons and common laborers were at this particular time available in adequate numbers. As in Nehemiah's time "the people had a mind to work". One summer day Mr. James Ferguson laid the foundation stone, and in record time—measured not in months but in a very few weeks, the solid, commodious structure was complete. The Rev. John Machar, minister of St. Andrew's Church, Kingston, conducted the first divine service in the new church on Sept. 28th, 1828; and in reporting on it later stated that he had preached that day to a "numerous and respectable congregation". — a reputation which succeeding generations have evidently well maintained, for Ottawa Presbyterians still continue to be both "numerous and respectable".

True, the church in which we worship this evening replaced the original one in 1872; but where we are now assembled is the same site where the Fathers of Presbyterianism in Ottawa well and truly laid the foundation of our ecclesiastical life.

Not until the autumn of 1830 was the first minister, the Rev. John Cruickshank, M.A. of Scotland, inducted. And it was on Sunday the 20th day of February, 1831, that, for the first time by a Presbyterian Congregation in Ottawa, the Sacrament of the Lord's Supper was observed. Can we imagine how much that service meant to them? As we think back over the years intervening, and of the spirit of loyalty and of the sacrifice of that devout company of pioneers; as we see them assembled in their beloved kirk built with their own hands, and with bowed heads and reverent hearts listening to the immortal words of the Institution of the Last Supper and in the sacred silence of the Communion hour partaking of the holy symbols of the broken body and shed blood of their Lord and ours; as we hear them singing the tunes of the 23rd and 122nd Psalms and, without accompaniment, joining in the melody "Pray that Jerusalem may have peace and felicity"; and after receiving the Benediction, quietly, without conversation, retiring from the sacred place and wending their way homeward to humble dwellings with thoughts too deep for words, surely we realize the sanctity of this hour and the holiness of this place.

"Brothers, we are treading
Where the saints have trod."

Truly the place whereon we stand is holy ground.

Sentiment

We stand to-night on holy ground in *the light of sacred sentiment.*

There are many in the world to-day, as always, who greatly discount the value of sentiment. Presbyterians, generally speaking, do not wear their hearts upon their sleeves. Naturally the tendency is to repress rather than to express their feelings.

But I believe our hearts none the less beat true, and, expressed or unexpressed, our sentiment runs deep and is one of the fountain springs of the loyalty and devotion of our life. And this is particularly true in our relation to our Church. The more we know of our historical background the more does our sentiment grow. And what a background! No Church has more inspiring traditions. And at this time of remembrance we all do well "to look unto the rock whence we were hewn" and to learn something of the greatness and of the cost of our heritage. Whose heart can be so adamant as not to thrill with emotion in view of the sacred traditions that are ours? We do well to think of the cour-

age and devotion of the pioneer men and women who made their way to this new land, blazing their way through the forest, felling the tall pines and the cedars, building their log cabin homes in the clearing, providing as best they could for their children, rearing the family altar and giving religious instruction in the home. Later as other settlers came and a neighborhood was formed the little church was built and they met together for public worship. What a sacred spot it was! Thus were laid the sure foundations of personal character and our national life. How little we in this day of luxury know of the struggles they had; the privations they endured; their loneliness; their sacrifices; above all their courage and grim determination to master the wilderness, and to establish their home and their church in this new land, inspired by hallowed memories of the old, and the noble traditions handed down to them by their Fathers.

Such is our heritage too. Truly our hearts burn within as we think of the suffering endured by our forebears across the seas in the days of religious persecution, bravely defending their right to worship God according to their conscience and the custom of their fathers, seeking shelter in the rugged glens and holding their Communion Service under the shadow of the towering hills while some of their comrades kept guard as outposts to give warning signal of the approaching foe hunting them down, brave men and braver women, counting life not dear, and many of them shedding their blood on the lonely moors to preserve intact their civil and religious liberty, and to pass on to us this priceless heritage and birthright that we may not sell! Well may we sing with heartfelt emotion,

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy,
Whene'er we hear that glorious word—
Faith of our fathers, holy faith!
We will be true to Thee till death.

But more recent memories hallow our thoughts and stir our sentiment as again we assemble on Communion day. Not only on this historic occasion as we, from the several congregations of our city and vicinity meet, as is fitting, in this Mother Church to honor our Lord and to receive His blessing, but on every occasion as we draw near to partake at the Holy Table, sacred and most tender sentiments are revived.

Happy indeed are we whose earliest memories cluster round our Church, whose hearts are moved by recollections of childhood when we were brought by faithful parents to Church and took our place regularly in the family pew, and came to Sabbath School when scarcely able to reach the latch and open the big doors. Later, having come to years of understanding we took the vows of love and allegiance to Jesus Christ as our Saviour and our Lord, and being received as members of the Church in full communion we sat for the first time at the Lord's Table.

I love Thy Church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

How sacred are these memories to each of us! And what changes in the personnel of our congregations have been wrought by the rapidly passing years. At every Communion there are vacant places, once occupied with unfailing regularity by those near and dear to us whose faces were so familiar, or whose friendship and comradeship we long enjoyed. They are seen by us here no more, for, having finished their course, and having kept the faith, they have joined the great company of the redeemed and have gathered at the Table that shall never be drawn, in the Upper Sanctuary which hath foundations, whose Builder and Maker is God.

May our hallowed recollections of them and other Communion days be a constant inspiration to us who occupy their places now in the life and the service of our Church, to serve our Lord with like faithfulness and devotion; and in the joy of the Lord which is our strength, may we press on with faith and patience until we also inherit that better country, and take our place with them in that home of everlasting light and love.

Truly as we approach another Communion hour in the light of sacred sentiment we realize that the place whereon we stand is Holy Ground.

Calvary

The place whereon we stand to-night is holy ground *in the light of Calvary's Cross.*

In the long ago Micah the prophet had a vision of "the house of the Lord established in the top of the mountains and exalted above the hills".

And as we stand to-night on this summit of 100 years we too have a vision. Lifting our eyes and gazing out over the vast mountain range of human experience lo! a lofty peak, the loftiest in all the range lifts its majestic head like an Everest to an altitude far above all others. It surpasses them all in grandeur. Its height is so commanding that it is visible from every level, yea in full view of every hillock and plateau and valley of the wide landscape of the world.

Gazing upward lo! upon its summit we

see a cross, and on that cross a human form—not one like unto the Son of God—but the Son of God Himself. It is none other than Jesus Christ we see there and that mountain peak is Calvary.

Nearly two thousand years ago a short distance to the north-east of Jerusalem at the intersection of the highways leading from Jaffa and Damascus stood a little hill known as Calvary. There Jesus Christ, God manifest in the flesh, despised and rejected of men, was crucified and died, His vicarious death, wounded for our transgressions and bruised for our iniquities, making propitiation for our sins and not for ours only but also for the sins of the whole world.

That hillock by His sacrifice on the cross has been glorified and it has risen to a height far transcending all other peaks in the whole range of human history. This is a vision we gained by the upward look to-night. It is a vision of Calvary and of Him who suffered there.

There was no other good enough,
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.

"For when He had overcome the sharpness of death He opened the Kingdom of Heaven to all believers."

"Wherefore God hath highly exalted Him and given Him a name that is above every name." And as with bowed heads we stand before that Cross, in the reverent stillness we hear a voice. It is none other than the voice of God.

"Seek ye the Lord, while He may be found, call ye upon Him while He is near. Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him; and to our God for He will abundantly pardon."

Brethren in the light of the Cross our way to the Communion Table is made plain. Compared with it all other lights pale like moonbeams before the rising sun. Even the light of historical facts and the light of sacred sentiment become secondary, and we realize in the light of Calvary's cross as our fathers did when they assembled there at their first Communion that the place whereon we stand is holy ground.

As they wended their way to the Sanctuary on that eventful Sabbath and crossed the threshold with reverent step, and in the spirit of humility and prayer took their places quietly in the pew; as in the solemn hour of communion their all-engrossing thought was Christ and His atoning love for them upon the Cross, so let us on the approaching Sabbath, sacred to their memory, emulate their spirit and follow in their steps, and in the holy calm of our communion may we meet with our crucified but *risen, exalted* and *ever-living* Redeemer, as truly as they did 100 years ago, and hear His voice in benediction as clearly as did they, "Son! Daughter! Thy sins are all forgiven Thee. Go in peace".

And to the name of the Father, the Son, and the Holy Ghost, the God of our Fathers and the same yesterday, to-day and forever, we ascribe glory, honor and power, now and forever more.—AMEN.

JOHN E. ROXBURGH

St. Andrew's Church, Norwood, Ontario, lost suddenly by a motor accident one of its most valued and most useful members and officers in the person of Mr. John E. Roxburgh, whose death took place on Dec. 20, 1930. Largely due to his efforts the congregation remained Presbyterian when the vote on Union was taken. He gave of his best to the church having served as elder, superintendent of the Sunday School, choir leader, and treasurer of the congregation. All that he did, he did well. He was prominent in other spheres, being secretary of East Peterboro Agricultural Society for many years and treasurer of the municipality of Norwood. He is survived by his wife, formerly Miss Letitia Meharry, and two daughters, Misses Jean and Mary, one sister, Mrs. Stewart, Calgary, and two brothers, Rev. F. D. of Edmonton, and Gerald of Winnipeg.

ALEXANDER STEWART

A heavy loss befell Melville Presbyterian Church, Brussels, when Mr. Alexander Stewart was taken. For over forty years he was a beloved elder in the congregation and commended himself for sterling character and unwavering loyalty to truth and righteousness. An ardent supporter of the Church, he was an inspiration to others. He had reached the advanced age of eighty-eight years. He is survived by Mrs. Stewart, two sons, and a daughter.

MRS. JOHN MELVILLE
(An Appreciation.)

The death of Mrs. John Melville has removed from the Presbyterian Church one of its oldest and most active members in Montreal and from social circles one of the dearest of friends. For 85 years she had lived and for by far the greater part of that long span she had been interested in all good works. Her wisdom was not dulled by years and her unfailing cheerfulness was not dimmed by the pains which her last long illness involved. Her life will long remain a happy memory to her intimate friends.—*Montreal Daily Star.*

A mighty fortress is our God,
A bulwark never failing,
Our helper He amid the flood
Of mortal ills prevailing.

—*Luther.*



Rev. S. B. Rohold, *F.R.G.S.*

A very able man and an efficient missionary in the person of Rev. S. B. Rohold was called to his rest on February 14th, in Haifa, Palestine. Particulars of the sad event are not yet to hand. Mr. Rohold was born in Jerusalem and while engaged in missionary work in Edinburgh, Scotland, was asked by the Foreign Mission Board of The Presbyterian Church in Canada to undertake work among the Jews in Toronto. He accepted the invitation and on September 28th, 1909, he was ordained in Knox Church, Toronto, to this service. The present Scott Institute, originally the Jewish Christian Synagogue, stands as a memorial to his efficient work. In 1920 he went to Palestine to serve under the British Society for the Propagation of the Gospel. Responsibility for the founding of the Mount Carmel Bible School at Haifa, of which he was principal, is credited to him. This school combined the evangelical and the industrial elements and ministered to a varied constituency. It is said that every Friday afternoon religious services were held in English, German, Hebrew, and Yiddish. His service to the British Government during the years following the Great War were most valuable, his influence with Arabs, Jews, and Christians being very great. Not alone in establishing peaceful conditions but in relief work he gave distinctive assistance. He was a scholar and in addition to English spoke freely German, Hebrew, and Yiddish. To his effort is ascribed the founding of the Hebrew Christian Alliance of America of which he was the first president, a post held for several years.

Mr. Rohold contemplated a visit to Canada in the spring of 1931 and his visit was anticipated by his friends in Toronto with great pleasure. Only a week before his death Mr. Zeidman was in receipt of a letter in which he spoke of this visit. He is survived by Mrs. Rohold.

REV. T. B. McCORKINDALE, D.D.

Dr. McCorkindale's death was very sudden having taken place at the manse, Port Dover, on Feb. 3rd. He was in his sixty-ninth year. He had been pastor of Port Dover less than a year. He was born in Forfarshire, Scotland, and secured his university and theological education at Edinburgh. After serving for a few years as a parish minister in Scotland he came to Canada where he served in Chesterville, Deseronto, Levis, and Port Dover. Dr. McCorkindale was a man of distinction in scholarship, particularly in the Hebrew language and literature and the history of Christian worship. For the last three years he was the convener of the Committee on Public Worship and Aids to Devotion. He was honored with the degree of D.D. by the Presbyterian College, Montreal. He is survived by Mrs. McCorkindale, two daughters, one son, and a brother. At the funeral service, which was held in Knox Church, Port Dover, Mr. Barclay of Central Church, Hamilton, paid the following tribute:

Reared in the traditions of the Scottish Kirk in the homeland and ordained to serve within its fold he never, though he came to Canada more than a score of years ago, lost the characteristics of the parish minister of the old school. Cultured, reverent, a little reserved and somewhat afraid of appearing to seek popularity, he was perhaps slower than some at making friends; but to those who got within the barrier of his reserve how kindly a disposition he revealed, and what a fund of warm humor, and how wide a range of interesting recollections. A slight acquaintance with him formed at the Stratford Assembly of 1927 ripened into intimate friendship when he sojourned under our roof as our guest at last Assembly which explains my great delight in his being settled into the pastoral charge of this church and congregation to the manse of which I hoped often to come that I might profit by the warmth of the tender glow that had been kindled between us. Alas for many of our fond hopes when Death rides rough-shod among them.

But memory is a friend in need. We shall all recall him in the fashion that most accords with our experience of him. I am glad he was long enough with you in this church for you to mark, and I hope appreciate, his love of reverence and seemliness in worship; and if any by chance thought his passion for doing things "decently and in order" too absorbing they will doubtless agree that it is better to err at that extreme than at its opposite. As

convener of our Assembly's Committee on Aids to Worship he was in his element. With his friend and neighbor at Quebec, Dr. Alexander Gordon, he compiled and issued recently an excellent little service book which may well solve the problem of lack of experienced leaders of worship in many of the lonelier parts of the Dominion, while serving also as a model which no minister, no matter how wide his experience, need despise. At last Assembly he conducted a Communion service concerning which the most favorable comments have been made. It is not surprising that he was chosen to give special lectures to our divinity students at Montreal.

We shall miss him in our Church courts. His congregation will mourn the sudden and all too soon ending of a pastorate that gave him rich blessing through them, to say which implies that we realize how sorely his wife and family above all will feel the loss of him. May they bear, in the quiet of their hearts, the message, of God's consolation and remembering the evidences of his intimate touch with the eternal realities may they learn to say less in sorrow than in pride not "He is gone" "He has arrived".

JACOB JOHNSTONE

A link with the early history of the West was removed when Jacob Johnstone, a full-blooded Cree Indian, at the advanced age of eighty-six years, died at the home of his son Solomon on Mistawasis Reserve, Saskatchewan. Forty-two years have elapsed since he abandoned his heathen beliefs and practices and was received into the Presbyterian Church of which he later became an elder. The missionary there at that time was Rev. John MacKay who had been associated with Rev. James Nisbet of Prince Albert whose work had made a very favorable impression upon the Indians at this reserve some sixty miles north and west. It was owing to Jacob's sturdy principles, with the help of his Presbyterian comrades, that under Chief Mistawasis, at the time of the second Riel Rebellion, not one of their band joined the rebels notwithstanding the inducements offered. In early years he had been a doughty warrior himself and had many a battle with the Blackfeet of Alberta, a reminder of which he carried conspicuously in the form of a bullet-hole through his jaw. He was an orator of no mean ability and had some native skill in medicine and used herbs and roots frequently to advantage not only to those of his own race but to the white man as well. A very large crowd gathered from the reserve and other western reserves to pay their last respects to this old man whom they held in such high esteem and who had endeared himself by his thrilling stories of the early days of his nomadic life.—*W. W. Moore.*

AMONG THE CHURCHES

Magnetawan, Ont.

This mission field lies amid the hills and beautiful lakes of the tourist country to which many throng in summer but in winter it is a region of snow and cold. The missionary, however strong the temptation, cannot afford to sit by the fireside every night during the long winter and "tune in". He must don his winter clothes, harness the faithful horse, and away on a fifteen or twenty mile drive over a lonely trail. This is almost a daily routine. The reply of a potter in an English village to a lady who watched him at his wheel applies to the missionary in the north. As the potter worked with his hands the while he drove the wheel with his foot she said, "Your foot must get tired driving that wheel." "No," he replied, "it is not the foot that works that gets tired but the foot that stands still." Neither can any of Christ's servants grow tired so long as they are doing the Master's will. There is no such thing as standing still here.

The field consists of six appointments:

Magnetawan. Prior to Church Union for a number of years the congregation worshiped with the Methodists but, with the consummation of Union, the old Presbyterian church was reopened. Since that time progress has been steady. A recent incident was the recognition of the services of the organist, Mrs. S. H. Troyer, by presenting her with a purse of money, the gift of members of the church.

Spence and Croft are two rural appointments of the field. The people travel long distances to attend services but in spite of this there is always a good congregation.

Ahmic Harbour, Port Carmen, and Poverty Bay are given week-night services which, during the winter months, take the form of cottage prayer meetings. The Croft congregation received recently as a gift from the elders of the whole field and others a silver communion set—*Com.*

GUTHRIE PRESBYTERIAN CHURCH

In February, 1925, by a majority of five votes the congregation decided to enter the United Church. Previous to the vote the minister in a circular letter informed the congregation of his intention to go into Union and urged his people "*to remain true to the mother Church and go with her into the great United Church*". The circular set forth the difficulties and hardships attendant inevitably upon a congregation remaining out of the Union. Division did not take effect immediately. Those who voted Presbyterian continued in attendance and support of the congregation until Union was consummated on June 10th, 1925. A little tact might have prevented the division but the minister hastened separation by stating on the Sabbath follow-

ing the vote that as "the Christian Church had grown out of and superseded the Jewish Church, the United Church must grow out of and supersede the Presbyterian Church". This could not be forgotten.

A representative of the minority group having conferred with leaders of the Presbyterian Church in Toronto reported that there was every prospect that the old Church would continue. The minority group thereupon decided to continue and arranged to hold services on July 12th, 1925, at the home of one of the elders. A request was made of the new United Church, Guthrie, for permission to use the church edifice at an hour that would not conflict with the services of the majority. This was denied. A further appeal to the Church Property Commission for the use of the church under any reasonable conditions was met with refusal. The group therefore had the choice of submitting to oppression or to make use of the homes of the congregation for public worship until a suitable edifice could be erected. Thus they continued until September 28th, 1927, the spacious home of Mr. Norman Campbell, an elder, having been given for that purpose. In May, 1926, Mr. H. M. Coulter, a student of Princeton was secured as supply and remained until September 28, 1927. During this period a new church was erected at a cost of $6,500, much of the labor and material having been donated. The spirit of the congregation was typified by a remark made by the five-year-old son of one of the elders. He had three tile and a few bricks which he conveyed to the proposed site saying, "*'Tain't much but it is a start. If everyone does as well we shall soon have a church*". These tile and brick can now be seen in the chimney of Guthrie Church. The new building was dedicated on Sunday, September 28th, 1927, by Dr. W. M. Kannawin of Toronto. For some time the congregation was dependent upon supply from Toronto but on June 11th, 1929, a call was extended to Rev. Roy J. Stewart, A.B., Th.B., a Presbyterian minister in the United States. The call having been accepted, Mr. Stewart was inducted as minister of Guthrie, Central, and St. Andrew's, on July 10th. The church is a beautiful structure and may well serve as a model for other congregations in rural communities.—*Com.*

Kamloops, B.C.

After an interval of some duration this congregation now enjoys the services of Rev. Gardiner Dickey. Recently the forty-fourth anniversary of the organization of the Presbyterian Church in Kamloops was celebrated, Mr. Dickey taking both the services. The congregation has passed through a succession of trying experiences, nevertheless the fruits of loyalty are in evidence. Examples are the Beginners' Department in the Sunday School, under Mrs. W. A. Wyllie, which has a membership of 42 and the Ladies' Aid which had an income last year of over $900. The congregation has definitely entered upon the erection of a manse, a lot having been purchased and the preliminary steps taken.

MELVILLE CHURCH, RIVERSIDE, B.C.

The dedication of this church is another evidence of progress in the Peace River country, Riverside being situated in the Pouce Coupe district. It is the first church erected in British Columbia in what is known as the Peace River Block. For the beautiful dedication service adherents of the Presbyterian Church gathered from areas as wide apart as Kelly Lake, Sunset Prairie, and Fort St. John. The building is very satisfying in its simplicity and beauty of workmanship. At the dedication service it was crowded, adults standing at the back, little children seated on the platform. The day itself lent its aid in sunny perfection; outside, the chirping of birds, the gently waving trees, the rolling landscape contributed to reflections wherein were mirrored Scottish moors and glens, tenacity of purpose, unswerving human courage; wherein one stood at the very cradle of Presbyterianism itself.

Preceding the dedication service Rev. E. A. Wright paid a glowing tribute to Mr. "Ted" Johnson, a student from Montreal who by his enthusiasm and steadfastness made the contemplated church a reality. Mr. Johnson, a gold medalist of McGill University, had so keenly interested the members of Melville Church, Montreal, in the efforts of the Presbyterians of the Peace River Block to establish a place of worship that Mr. Wright was able to announce that the church now about to be dedicated, thanks to the mother church in Montreal, was without debt.

The entire service was conducted by Mr. Wright who, speaking from the words, *Almost thou persuadest me to be a Christian*, emphasized the significance of that choice by showing the superiority of Paul, the apparently insignificant, in the presence of Agrippa. The character formed by Christianity endures while empires crumble. Mr. Wright and Miss H. MacDonald, in the service of the W.M.S. (W.D.), merit fullest encouragement and unstinted support. An efficient musician, Miss Eva Morrell, presided at the organ, and soloists, Mrs. Murray, Miss Menzies, and Mr. Hutton contributed to the service of song.—*Com.*

Edmonton, Alta.

After two weeks in which the congregation worshiped in the basement, St. Andrew's Presbyterian Church, Edmonton, Rev. F. D. Roxburgh, D.D., pastor, was reopened on Sunday, Feb. 8th. The interior

of the church was completely changed. A beautiful chancel for choir and pulpit had taken the place of the old platform, the walls were re-tinted, the floors sanded and polished, and pews of finely grained fir replaced the chairs formerly in use. Large and enthusiastic congregations were present to celebrate the special occasion, Rev. Dr. M. White, Superintendent of Missions for Alberta, preaching in the morning, and Rev. Dr. E. Duclos, who took part in the original dedication of the church, occupied the pulpit in the evening, while inspiring anthems were rendered by the choir. Altogether the special services marked a notable step forward in the progress of this growing congregation.—*Com.*

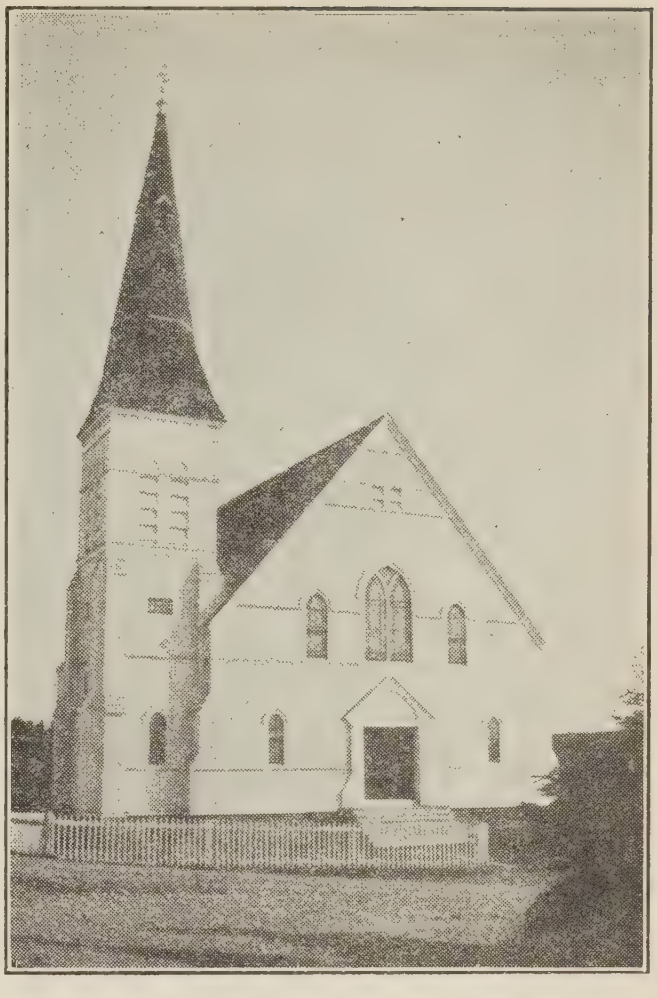
Vancouver, B.C.

Vancouver Heights congregation of which Rev. J. D. Cunningham is the minister entered upon occupation of its fine new edifice on Sunday, February 15th. A large company assembled at 10:45 a.m. when His Honor Lieut.-Gov. R. Randolph Bruce gave a brief address from the front steps before turning the key and opening the door. He spoke a few words of congratulation to the minister and people and reminded them that the guarantees of a nation's greatness are bound up with its loyalty to the great truths set forth in the Scriptures and in the promulgation of these truths the Church has great responsibility. He was pleased to participate in the opening services not merely as a member of The Presbyterian Church in Canada but as the representative of His Majesty. The opening sermon was preached by Dr. R. G. MacBeth, who spoke on the great religious revival under Hezekiah, King of Judah. The evening sermon was by Rev. J. M. MacGillivray of Central Presbyterian Church. The greetings of the Synod and the Presbytery were conveyed by Rev. Thomas Wilson, Moderator of the Synod.

Prescott, Ont.

The affection and regard of the Presbyterian Church for its minister, Rev. Dr. Taylor found expression recently in presenting him with a purse of gold accompanied by an address. At the same time Mrs. Taylor was remembered with a beautiful bouquet of flowers. The work of Dr. and Mrs. Taylor was highly commended in the address, reference being made to his sympathy, attention to the sick, his ready co-operation in every good work, and his pulpit messages. Mrs. Taylor's services were spoken of as varied and kindly. The congregation which has had one hundred and nine years of history has now a membership of 235 of whom 31 were added during the past year.

Let's teach ourselves that honorable step, not to outsport discretion.—*Shakespeare.*



PRESBYTERIAN CHURCH,
Grand River, N.S.

Enclosed is a photograph of Grand River church, of which Rev. Duncan McColl has been minister for three years. We want the readers of the Record to become acquainted with it and should circumstances send any of them to Richmond County, Cape Breton, they will find a warm welcome in this beautiful church. The surroundings too are beautiful and the site overlooks the Grand River. The church has a seating capacity of six hundred. Last year there was a month without services while improvements were being made and the interior redecorated. The building is entirely free of debt and the congregation is able to maintain itself and fully meet its allocation to the Budget.

A heavy loss to the congregation was suffered on January 28th when a most worthy lady, Mrs. Morrison, wife of Norman Morrison, an esteemed elder, who had been an invalid for the past fifteen years, passed away. The years of affliction were borne without a murmur while she remained calm and passive in the hands of the Potter and there were "no moanings at the bar when she put out to sea". She leaves to mourn her loss her husband, two sons and three daughters.

Another heavy loss befell us on Feb. 12th when Mrs. Morrison's sister-in-law, Mrs. Kenneth McCaskill, passed away sud-

denly and was laid to rest beside her husband who had predeceased her by eight months.—*J. M. C.*

Saint John, N.B.

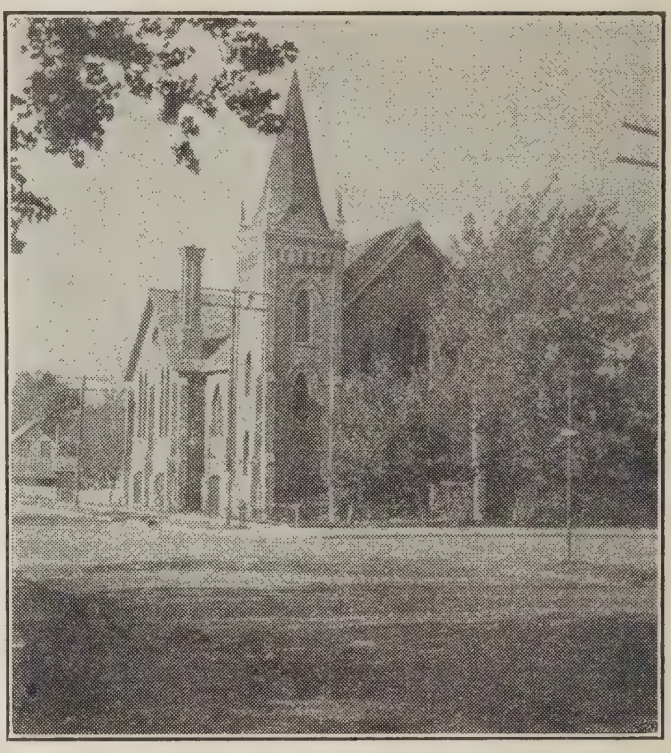
R.K.Y.C. These letters stand for the Royal Kennebecasis Yacht Club whose annual service was held in St. Matthew's Church on Feb. 22nd. Dr. Morison, who is the minister of St. Matthew's and also chaplain of the club, based his message upon the hymn, *My Anchor Holds*, which was sung by the Club Quartette, the composer being Dr. D. B. Towner, a descendant of Richard Towner of the British Navy who had settled in Connecticut and whose name is in Dr. Morison's genealogical line. Dr. Morison's theme was the power of a pure and supreme affection to hold fast amid the storms and stress of life.

Nanaimo, B.C.

With the opening of its new church, which took place on Feb. 22nd, a notable advance has been made by this congregation. The vote on Union was very close but the final result was that the Presbyterians found themselves bereft of their property. In July the cornerstone was laid and since that time work has progressed so steadily and satisfactorily that the edifice is complete. The devotion of the congregation has been shown in the large amount of voluntary labor provided. The minister is Rev. J. McTurk. The dedicatory services were conducted by Rev. R. G. MacBeth, D.D., LL.D., minister of St. Paul's Church, Vancouver. Three members of the congregation have been connected with the church there for over fifty years, Mr. John Frame, the veteran elder, who laid the cornerstone, Mr. James Aitken, and Mrs. H. McAdie. The successful issue of the enterprise has been made possible only by the devotion of all the organizations and the strenuous work of the minister.

Orangeville, Ont.

The congregation had its beginning as a minority group in 1925 whose only resource was the devotion of its faithful members. Services were begun in a picture theatre with student supply for about two years after which a building erected for a bank was secured and suitably furnished. The congregation then reached the standing of an augmented charge with the maximum grant. A union was effected later with Waldemar and the grant reduced. Progress has been steady since and the claims upon missionary funds gradually reduced until a short time ago the charge became self-sustaining. The minister, Rev. W. M. McRae, has been indefatigable in his labors. The membership had a recent increase of sixteen and the allocation for the Budget was fully met.



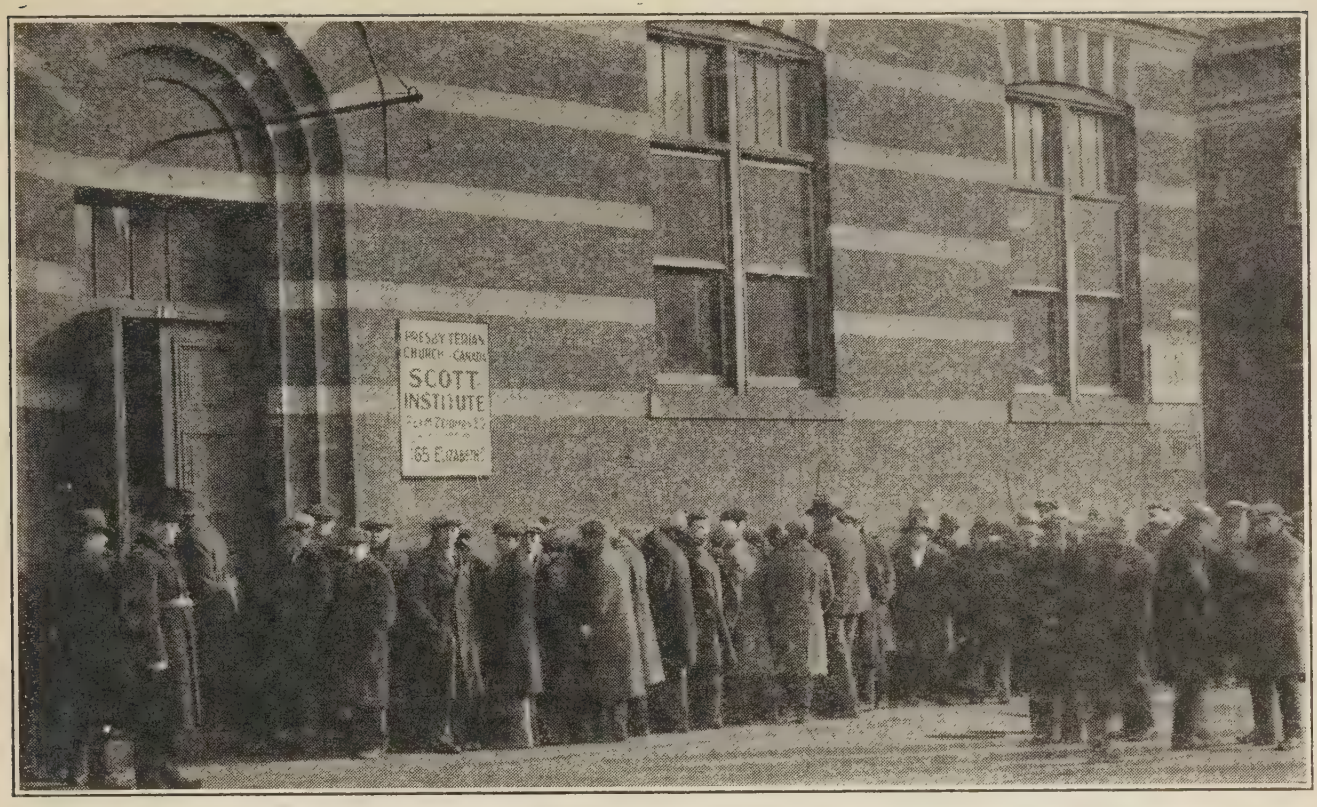
ST. JOHN'S CHURCH
Medicine Hat, Alta.

The membership of the congregation has increased by thirty during the past year chiefly from among the young people of the Sunday School. The church was redecorated, a responsibility undertaken by the Ladies' Aid. Some outstanding recent events have been the anniversary services conducted by Rev. S. Farley, First Presbyterian Church, Regina, the memorial service in tribute to our great western leader, the late Dr. MacQueen of Edmonton, and the attention given to the circulation of the Record throughout the congregation with a view to having it in every home.—*J. Hill.*

A SERIOUS LOSS

The beautiful Presbyterian Church at Bracebridge was completely destroyed by fire on Sunday, January 25th. Nothing remains but the Sabbath School building. Though the loss is heavy some help will accrue from the insurance and the people undiscouraged are busy clearing away the wreckage with the purpose of rebuilding at once. Immediate assistance would be greatly appreciated in the form of hymn books, Bibles, or pulpit furniture. Address Rev. Dr. William Wallis, Bracebridge, Ont.

The true standard of equality is seated in the mind; those who think nobly are noble.—*Bickerstaff.*



Scott Institute, Toronto

THE SOUP KITCHEN

Rev. M. Zeidman in "Good News and Good Will"

"I was an hungered and ye gave me meat; naked and ye clothed me. I was a stranger and ye took me in."

On November 7th, after much prayer and study over the unemployment situation, we were led to open up a "Soup Kitchen" for the hundreds of half-starved men and women who daily trod the streets of Toronto in despair and vain search for work. Many have asked for the story of how we came upon the idea of feeding so many thousand men.

How it began:—

Early in the autumn many hungry men and women found their way to the Scott Institute and at least two of these fainted on our premises from weakness and exhaustion. Every day we were interrupted at our breakfast, dinner and supper by men who wanted to eat. *It was impossible for us to refuse a bite to these hungry men when they approached us just at the time when we ourselves were eating.* We sometimes wondered how they knew to come just at meal time. Mrs. Zeidman has prepared scores of lunches for these men and before the "Big Soup Kitchen" was opened, such an institution, on a small scale, was operated by Mrs. Zeidman unknown to the outside world, except to those who partook of the delicious lunches, and unfelt by anybody except her husband's pocketbook.

We then decided that in order to do justice to this "Soup Kitchen" on the small scale, we would have to organize it and get permission to devote more time to it.

On November 4th the Toronto Presbytery after "heated discussion", which the newspapers reported, gave us permission to open a "Soup Kitchen" at the Scott Institute, but without any financial support. "The silver is mine, and the gold is mine, saith the Lord of Hosts . . . and in this place will I give peace, saith the Lord of Hosts." God certainly gave us "the peace that passeth understanding". We launched out in faith and complete trust in Him who promised to be with us unto the end of the world. God even raised friends, and among the first and most enthusiastic supporters was the Toronto *Evening Telegram.*

So on the seventh of November, only three days after Presbytery had granted us permission to open the work, the "Soup Kitchen" was inaugurated and over 140 men were fed that day. The numbers have increased daily and to such proportions that on New Year's day we served a chicken dinner (which was donated by His Honor, the Lieutenant-Governor of Ontario) to 955 men. We are now feeding an average of 600 men daily, and to date we have served over 80,000 meals.

"Naked and Ye Clothed Me"

The multitude of men began to flock to the Scott Institute and when we looked on them, we took compassion on them, for many had no underwear, their outer clothing was in tatters and their toes were protruding from the yawning holes in their shoes: men, women and children walking about in zero weather in running shoes,

with the soles completely gone and even the stockings torn. A young girl about eleven years of age came in one cold morning with shoes torn to shreds and the half-frozen blue toes sticking out of the stockings that were full of holes. A man came in and asked for a pair of trousers because the ones he wore were full of vermin. Another fellow came and pleaded for a pair of pants as he was in danger of being arrested for indecent exposure. These and similar instances have come to our notice, and the result is that we have distributed over 25,000 articles to 8,000 men.

"I Was a Stranger and Ye Took Me In"

Here they came, strangers to us and yet brethren of the great Presbyterian family; dwellers from Ireland, Scotland, England and from the uttermost parts of Canada; from Vancouver in the West to Sydney, Cape Breton, in the East. They came from Glasgow, Aberdeen, Fife, Dumbarton, Peterhead, Bridge of Weir, Ayr, Keig, Portadown, Belfast, Balymony, Cookstown, Londonderry.

We took them all in, we washed them, fed them, clothed them and nursed them when they were sick; we comforted them and cheered them, bringing hope to those who were in despair. "A friend in need is a friend indeed", and it was our Church, and not the Communistic party who took them in and sheltered them.

Clean and comfortable rooms were rented for these men, most of whom were from sixteen to twenty-one years of age. Good-looking and physically fit fellows they are, merely victims of the present unemployment situation, but who we hope will soon find work and be able to re-establish themselves in society.

This in short is the narrative of the Church at work among the poor and the needy. It is hard work but it is also a blessed work. It is twice blessed; it blesseth him that gives and him that takes."

PRESBYTERY OF VICTORIA

The Presbytery of Victoria met in St. Andrew's Presbyterian Church on Tuesday evening, Feb. 24th, the Moderator, Rev. John McTurk of Nanaimo presiding, and continued its sessions throughout Wednesday. The resignation of Mr. Thos. Humphries as Clerk of Presbytery was accepted with very great regret and the Presbytery placed on record its very grateful appreciation of his faithful services and his unfailing courtesy and efficient discharge of the duties of Clerk. Rev. Chas. Thomson was elected his successor.

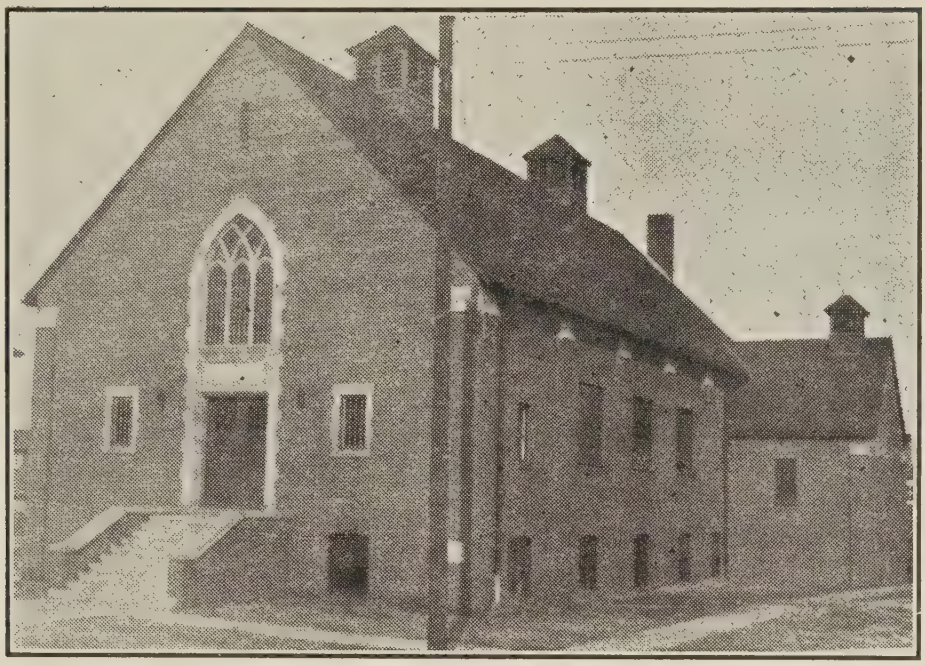
A resolution of sympathy with Mr. G. E. Davidson, representative elder, in his illness, was passed by Presbytery. Rev. R. G. MacBeth, D.D., of Vancouver, was nominated for the Moderatorship of next General Assembly.

A delegation from the W.M.S. Presbyterial, consisting of Mrs. LePointe and Mrs. Cotsford visited the Presbytery and their Presbyterial Report for 1930 was presented by Mrs. Cotsford. The Moderator suitably expressed the thanks of Presbytery to the ladies and to the Presbyterial for its splendid work. Dr. R. J. Douglas, Synodical Supt. of Missions, gave very helpful and informative addresses during the sessions. Rev. D. A. Smith, Supt. of Chinese Missions, addressed the Presbytery on the Chinese work within its bounds. He reported splendid progress in all departments during 1930, this being due in large measure to the excellent staff of teachers, both Chinese and Canadian workers. Greatly increased attendance and interest was noted in connection with the Young Men's and Young Women's departments. Baptisms and additions to the church were also reported, also the fact that added financial responsibility was being assumed by the Chinese, the local congregation having raised for all purposes $2,350, a great increase over the previous year. The Chinese congregation also exceeded their Budget allocation. Special mention was made of the Chinese minister, Rev. M. F. Leung, to whose effort so much of this fine showing is due. The Presbytery appointed commissioners to the General Assembly, the ministers being Rev. S. Lundie and Rev. A. O. Thomson, with Rev. T. H. McAllister as alternate, but the elders are yet uncertain. The Presbytery adjourned in the usual manner, the next regular meeting to be held on Thursday, Sept. 3 at 8 p.m.

Montague, P.E.I.

Nearly six years ago a small group of Presbyterians who had lost on a very close vote their church decided to meet for a time in the Baptist Church which was kindly placed at their service. However, after some adjustment of the property the Presbyterians came into possession of the former Methodist church and parsonage. Enlargement and refurnishing were deemed necessary and an expenditure of $6,000 was necessary to put the property in proper condition. This was three years ago and at the end of 1930 the church treasurer made the happy announcement that the debt had been entirely extinguished. Upon the occasion of this announcement, in testimony of their devoted services, Mr. A. C. MacKay and Mr. Harry Maclean were requested to perform the act of burning the mortgage. The minister is Rev. A. R. Gibson who has been in charge for but a short time.

The Gospel is original in its moral censure of worry and anxiety arising from covetousness and want of trust in God.—*Selected.*



Oakwood Presbyterian Church, Toronto, Ont.

Oakwood congregation occupied its fine new edifice, after remarkably expeditious work in construction, on Feb. 19th, when the building was formally dedicated to the worship of God. This opening service was presided over by the minister, Rev. J. A. Mustard, and Rev. F. G. Vesey of Parkdale Presbyterian Church preached. Assisting in these exercises were Rev. J. H. Hilts, Moderator of Presbytery, Dr. MacNamara, Clerk of the General Assembly, and Rev. A. F. MacGregor. Special services in connection with the opening were continued until March 15th. On the first Sunday of occupation, Feb. 22nd, very large congregations were in attendance who waited upon the ministration of Rev. G. M. Dunn, Todmorden Presbyterian Church, in the morning, Dr. Stuart Parker of St. Andrew's in the evening, and Rev. John McNab, who addressed the Sunday School in the afternoon.

The congregation has a history of twenty-one years, the foundations having been laid in 1910 by the opening of a Sunday School by Mr. John Wanless. Mr. Wanless erected a building which seated about sixty at the corner of Oakwood and Earlsdale Avenues. The staff of the Sunday School consisted of one Presbyterian, one Methodist, one Baptist, and one Plymouth Brother. Services of a varied and irregular type were conducted until in Nov. 1911 Presbytery appointed Rev. Dr. Wardlaw Taylor, whose first service was held on Nov. 12th of that year with a congregation of six adults and six children. In the spring following it was necessary to provide additional accommodation for the Sunday School and Dr. Taylor procured a large tent and an addition of one room was made to the hall. In 1915 further accommodation was required and, having secured permission to place a mortgage of $500 upon the property, the congregation extended the building at a cost of $1,200. The last service in the first building was held on January 2nd, 1916, and the new church opened on January 30th, when services were conducted by the late Rev. A. Logan Geggie who, with his congregation, proved a steadfast friend of Oakwood, Parkdale congregation's interest being sustained to the present as was evinced in the presentation of the pulpit and chairs, communion table, baptismal font, and six offering plates. In 1923 the congregation became self-supporting and Dr. Taylor was inducted on June 28th of that year. Church Union caused a loss of 29 members but the work went on. In September 1925 Dr. Taylor was succeeded by Dr. Hilton R. Campbell. In October, 1928, Rev. J. A. Mustard, the present minister, was called and at great personal sacrifice he accepted.

The new church is situated on Holland Park Avenue, a site chosen by the minister ten years before in his capacity of convener of the Presbytery's Home Mission Committee. The new church is of Gothic style and attractively finished. It has a seating capacity of 375. The basement provides suitable accommodation for the large and rapidly growing Sunday School. The building is steam-heated. In this enterprise the women of the congregation under the leadership of Mrs. Mustard have accomplished exploits, having raised within the last eight months the sum of $3,000. The value of the church property is put at $35,000. The grounds are spacious having 162 feet frontage. The membership is now 287.

Christianity is the sternest of all creeds because it claims the whole man, his words and thoughts, as well as his actions.—*Inge.*



ALLIANCE OF THE REFORM

The Alliance of the Reformed Churches Holding the Presbyterian System, popularly and much more conveniently known as the Pan-Presbyterian Alliance, meets quadrennially. It was early felt that whilst it was impossible to have an annual meeting of the Council, arrangements might be made for sectional meetings annually. It was therefore agreed that there should be an Eastern or European Section of the Alliance and a Western or American Section. The American Section includes all branches of the Christian Church recognized as coming within the definition embodied in the name of the organization, in the United States and Canada.

The meeting this year was held in Washington for two days and a half, Feb. 24th to 26th. The place of assembly was the New York Avenue Presbyterian Church of which the minister is Rev. J. R. Sizoo. The church is inseparably associated with the name of Abraham Lincoln. On the ground floor of this building is the room whose door bears the inscription "Lincoln's Room" and about which a brief article was written by the Editor for the young people's section of the Record a short time ago. The auditorium proper of this church also carries its association with the name of the great President for his pew remains distinctive and an object of interest for all visitors. This pew, situated on the right of the main aisle, a half-dozen seats or so from the front, is designated as "Lincoln's Pew" and is protected as such.

Our delegates were Dr. Frank Baird, Moderator of the General Assembly; Dr. C. M. Kerr, Halifax; Dr. D. R. Drummond, Hamilton; Dr. Robert Johnston, St. Catharines; Dr. A. J. MacGillivray, Guelph; Dr. Stuart Parker, Toronto; Dr. W. M. Rochester, Toronto; and Mr. C. S. MacDonald, Toronto. Mr. MacDonald was unable to attend and sent a message of regret.

Dr. J. Addison Jones, of Poughkeepsie, N.Y., the Chairman, presided and in a very concise address and with the evident appreciation of all in attendance directed attention to the salient features of our times and the manner of our response to the call of the hour. Routine matters engaged attention for the first half-hour on the afternoon of Tuesday the 24th, then reports alternating with special addresses occupied the afternoons while the evenings were set apart for addresses of a devotional and inspirational character.

Questions have arisen at times as to whether the results of the meetings justified their continuance. Answer to that question was given by Dr. Richards of Lancaster in a brief address and by Dr. Walter Lingle in an article in The Presbyterian of the South, both practically expressing the same thought. Dr. Lingle says:

> "I left this meeting of the Western Section, the first I have ever attended, with the feeling it was dong much to promote among the Presbyterian and Reformed branches of the Church in America a unity of faith, hope, and love."

To this may be added the fact that at these gatherings we hear from our op-



URCHES (Western Section)

pressed and needy brethren in Central Europe and the bond of sympathy with them is maintained.

The public addresses were all good and all dealt with themes of importance. Dr. Richards, who spoke on "Messengers of Good Tidings', in his intense and brilliant fashion set forth the supremacy of the Christian religion. Its distinction above all other religions was that it had a gospel of glad tidings. In that particular it was absolutely distinctive and this gospel brought not only succor to man but imposed upon him a moral imperative, something quite beyond a mere mystic enjoyment of God.

Dr. McAfee's presentation of *The Foreign Mission Motive* was discriminating, searching, powerful, and encouraging. He is the recently appointed Secretary of the Board of Foreign Missions for the Presbyterian Church in U.S.A.

All the reports were good. Perhaps that which evoked most enthusiasm was by Dr. Wishart of Pittsburg, on *The Doctrinal Basis for Presbyterian Church Union.* We shall try to give this to our readers in a later issue. In his emphasis upon the sovereignty of God, as presented in the various Calvinistic Confessions which he had cited, he concluded by saying with respect to Calvinism:

> **It is a great system of truth which is embodied in these doctrinal symbols, a system that is logical and comprehensive and majestic; most of all, a system that glows with the glory of a majestic Person whose name is Love.**

Less than two years have elapsed since the representatives of The Presbyterian Church in Canada contended before the General Council of the Alliance for proper designation on its records. A quite unexpected recognition of our Church at this gathering in Washington was made by the appointment of one of its number as Chairman of the Western Section for the ensuing year. This honor most unexpectedly fell to the Editor of the Record and in his acceptance he stated that he valued the appointment because of the tribute thus paid to The Presbyterian Church in Canada of which he was a minister.

Dr. David M. Sweets, editor of The Christian Observer, Louisville, Kentucky, was chosen vice-president. The distinction of being photographed with the President of the U.S.A., Mr. Hoover, was accorded the Alliance at this time, arrangements having been made by Dr. Sizoo, and this picture is reproduced above.

President Hoover is in the centre. On his right in order are Dr. Rochester, President of the Alliance, Dr. Jones, former President; Dr. Sweets, Vice-President; Dr. MacGillivray, and Dr. Parker. On Mr. Hoover's left and a little back of him is Dr. Sizoo. Next in the front line is Dr. Master, Secretary, and farther on, over the word *Doctrine*, is Dr. Kerr of Halifax, while the last in the line is Dr. Johnston of St. Catharines. Directly above the space between the words *Reformed* and *Churches* in the second row back stands Dr. Baird, Moderator of the General Assembly, and immediately on his right with upper part of face showing is Dr. Drummond.

WOMEN'S MISSIONARY SOCIETY (E.D.)

The fifty-fourth annual report of the Society is now to hand and again presents a record of splendid service on the part of this organization. The annual meeting was held in New Glasgow, N.S., in Westminster Church, of which Rev. Hugh Munroe is the minister, with the president, Mrs. W. McK. MacLeod in the chair.

The membership is 4,440 with 568 home helpers. In all there are 216 auxiliaries. Members were added during the year to the number of 201. The expenditure for Home Missions was $8,581, and for Foreign Missions, $16,528, including in each case share of general expenses. The revenue showed an increase for the past year and is the largest since 1924.

Features of the Society's Home Mission work emphasized in the report are varied. Miss Fraser and her assistant Mrs. Allen at the port of Halifax have had heavy demands made upon them. Men and women claiming to be Presbyterians have depended upon them for employment, for food, for lodging, and even money to assist them in returning home. As an evidence of gratitude on the part of newcomers, Miss Fraser reports that she has received gifts from those whom she has helped so that what had been done for them might be done for others. An appeal from a German family in Alberta whom Miss Fraser had helped in May, 1928, expressing direst need, was taken up and Miss Fraser learned that the Alberta Provincial accepted responsibility and through Miss MacQueen, daughter of the late Dr. MacQueen, provided for the family clothing and food, and secured work for the husband. Help was given in many cases to the 2,320 passing through the port of Saint John registered as Presbyterians in the form of immediate financial assistance and supplies of clothing.

The institutions under the Society's care are the New Carlisle School Home for girls in Quebec, and the Chalmers Jack Mission at Colonial, C.B. Here at the end of the last term 25 certificates and diplomas and 6 seals were given for Bible memory verses and for catechism work.

A number of deaconesses were employed, Miss Ruby Johnson and Miss Isabel A. McDonald at Chalmers Jack Mission; Miss Sylvester at Whitney Pier and Ashby, Cape Breton; Miss Estelle Mackenzie, Maccan, River Hebert, and Strathcona. Miss Edna Rogers substituted for a time for Miss Fraser at the port of Halifax and spent time organizing missionary societies, mission bands, and Christian Endeavor societies in the Saint John Presbyterial. Part time workers were Mrs. Allen, Miss Dean, Miss Murphy, Miss Roy, and Miss MacDougall.

The Society maintains the high traditions of the Church in the eastern section in interest and activity in the Foreign Field. In Japan the Society supports Rev. L. L. Young, Miss E. MacDonald, and Miss G. Murphy and eight native helpers, the work there being among the Koreans who have migrated to that country in such large numbers to take advantage of employment offered. In British Guiana the Society's representatives are Miss A. Aird and Miss E. Barlow. In its foreign mission expenditure bursaries are provided and a grant for literature. Outside the distinctive work of our Church $1,000 was given to Pyeng Yang College, Korea, $250 to the Santo Training School, New Hebrides. Small sums were expended on our work in Central India also.

Some Notes

The Society recommends for the use of auxiliaries the booklet *Aids to Worship* issued by the General Assembly's Committee on Worship and Aids to Devotion.

Timely aid has been given by Mr. G. MacG. Mitchell of Halifax who has transmitted freely the foreign mission boxes and for this service a resolution of thanks was unanimously carried.

The givings on the part of auxiliaries averaged $3.62 per member and of the young people $1.00 per member.

The Secretary, referring to the gifts of youth, significantly refers to the past when she says, "Yet when we take a backward look down the aisles of the past we find a small Church with small resources but missionary zeal running high. Missionaries were sent forth and the children with pennies, sacrificially saved, floated a mission ship to carry the glad tidings to the far-off isles of the sea."

The circulation of The Message, which is the organ of the Society, seems to be very gratifying for, though the membership is 4,440, The Message goes to 3,528.

A very helpful form of service is the distribution of clothing, both in the home and foreign fields.

The girls from the New Carlisle School Home brought honor to the school by obtaining the highest percentage of successful students in the Province of Quebec.

A letter was reported from Miss Helen Geddie, Melbourne, Australia, daughter of our pioneer foreign missionary, Rev. John Geddie, in which she expresses her appreciation of the care the W.M.S. of First Presbyterian Church, Pictou, N.S. has taken of the Geddie graves. She writes:

> You may not quite realize how much your loving aid has touched one of their name in this far southern land. I had no idea, dear friends that the care had been continued.

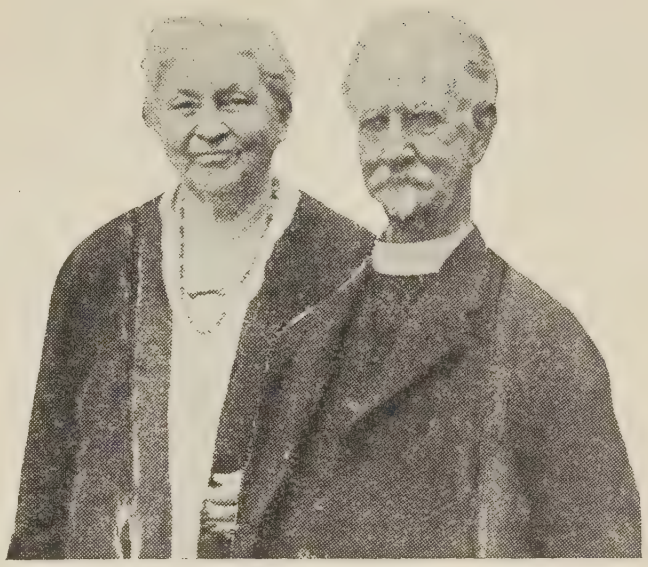
The officers are: President, Mrs. W. McK. MacLeod, Sydney, N.S. Treasurer, Miss Jean MacGregor, New Glasgow, N.S. Recording Secretary, Mrs. R. W. Grant, New Glasgow, N.S. Corresponding Secretary,

Miss Annie Murray, New Glasgow, N.S. Foreign Mission Secretary, Mrs. A. D. Falconer, Armdale, N.S. Home Mission Secretary, Mrs. Frank Baird, Pictou, N.S. Secretary of Y. P. Missionary Societies, Miss Lydia Duncan, Campbellton, N.B. Secretary C. G. I. T. Groups, Mrs. Alec. Macdonald, Glace Bay, N.S. Secretary of Mission Bands, Mrs. R. B. Christie, North Sydney, N.S. Secretary of Mission Boxes, Miss Annie Brims, 61 Morris St., Halifax, N.S. Secretary of International Correspondence, Miss Elizabeth H. Stewart, 28 South St., Halifax, N.S.

SOUTH AFRICA

We are indebted to Mrs. Gray, wife of Rev. James Gray, for a copy of her report as International Correspondent for the Woman's Association of the Presbyterian Church of South Africa and also for the report of the Association for 1929. The correspondence gives a generous paragraph to the work of The Presbyterian Church in Canada. Mrs. Gray has done well in bringing our work to the attention of the world. Her report is full of interesting information from all parts of the world. Of South Africa she says:

"In our own land, we read with interest of what is being done for native girls in Lovedale, and their training as teachers and nurses. There has been great advance and when we think of the eighty-nine years of work there and the widespread influence, we thank God and take courage. Dr. Porteous reports vigorous branches of our Woman's Association throughout the Orange Free State. There are young people's societies whose reports are full of encouragement. The educational advantages for the past six years have greatly improved and stronger religious influences are felt. All denominations have agreed to a joint catechism and there is definite Protestant teaching. There is a longing for earnest Bible teaching in some centres among the women but few, alas, to go to these places to give them religious instruction. In the Transvaal there has been quiet, steady growth in the native churches. The native agents, elders, evangelists, and preachers reach large numbers of their countrymen, through the ten main stations and fifty outstations. The superintendent has the oversight and has communion services either quarterly or three times in the year at certain centres. The membership is about 1,134. The young people are very eager for secular education but are not so anxious to have religious teaching and restraints. There is Scripture teaching in the day schools and there are young people's societies that are helpful. Considering the environment of the natives it is remarkable how good and orderly many are, and their Christian liberality is wonderful, and an example to Europeans. During the past year the Transvaal native



Rev. James and Mrs. Gray

missions contributed £685.16.9 to help forward their work. The expenditure was £941.1.11 and the balance over £255.5.2 was made up by Europeans."

The income of the Woman's Association of this Church indicates deep interest and splendid work. The total revenue is given less the balance from the previous year as £2,571 or about $13,000.

Rev. James Gray referred to above was a minister in England but came to Africa in 1883 for his health. He was a pioneer in organization work of the Presbyterian Church in several large areas and is now retired.

ESTIMATE OF MISSIONARIES

There are some people who affect contempt for missionaries. It must be conceded that in this class, as in any other, there are grades of excellence. Too many names, however, stand high on the roll of honor for public service and Christian enterprise to make condemnation sweeping. One of the missionaries in attendance at the Foreign Mission Conference a year ago in Atlantic City was Dr. R. H. Goheen of Venguria, West India. Honor has been paid him by the Portugese of Goa, India. Large numbers from this colony have sought Dr. Goheen's medical services, and the esteem in which he is held found expression in A Terra, an influential newspaper of the Goa colony, in two articles, one by the principal of the Medical College of Nova Goa who is also a member of Parliament, and the other by the editor of the paper under the title "An Apostle". The former speaks of the rush to the great surgeon's feet of his countrymen and declares him to be "one of the greatest living surgeons, a scientist who, in the midst of the stress of a strenuous life, finds leisure to keep himself informed of the latest developments in medical science, an apostle whose soul is fused in the crucible of human suffering.—A fighter by temperament, my spirit, however,

bows in submission before a missionary who, having exiled himself voluntarily in far-off lands, has converted by sheer force of his personality, a remote and solitary village into a veritable centre of life and activity, where a relentless warfare is waged against the ills the body is heir to and the ignorance that claims our soul".

He has a distinguished brother also, Rev. J. L. Goheen, in Sangli, India, who has been appointed as adviser in the administration of the native state of Jahagir.

Another missionary, the recipient of signal honor, a Canadian, whose home was in Toronto, is Sir William Wanless. Though he retired a short time ago he could not resist the silent appeal of circumstances to return and to devote the remainder of his life to the interests of a special class. The Presbyterian, U.S.A., thus portrays the reception tendered him upon his return:

Dr. Wanless Returns to India

The return to India of Sir William Wanless, D.D., noted medical missionary of the Presbyterian Foreign Board, was the occasion for a display of friendship and love by his many Indian and missionary friends. At Bombay, as Dr. and Mrs. Wanless stepped off the boat, they were garlanded with flowers and presented with bouquets, amid the clicking of newspaper cameras. The first greeting from the people at Miraj, where Dr. Wanless spent nearly forty years of active service, was given by the lepers. As the train bearing Dr. Wanless and party to Miraj passed the leper asylum, a few minutes before reaching the Miraj station, the lepers, lined up along the track, shouted their welcomes and waved their arms in greeting. Their "Father," he who had founded the haven of refuge for them, had come back.

The station and platform were crowded. The missionaries were there, the hospital staff, the students of the medical college, nurses, patients, the Christian community and townspeople, several hundred in all. As the party stepped off the train, its members were garlanded while the Miraj band struck up a tune. A path was made through the crowd, and Dr. and Mrs. Wanless were ushered into a carriage belonging to the Rajah of Miraj. They were taken through the town to the mission compound, the band preceding.

The bandmen in their gold-braided red suits, with their shining brass instruments, and the Indian people, many in bright-colored turbans, accompanying on foot, made a pleasing spectacle.

A platform had been erected in the shelter of three buildings, and in the twilight addresses of welcome were given to Dr. Wanless in the presence of a great assembly. Doors, windows, and stairs, and even roofs, were filled with humanity.

Dr. Wanless has returned to India for the special purpose of launching the Union Tuberculosis Sanatorium, near Miraj. For several years before his retirement, he was deeply oppressed by the thought of sadly inadequate facilities in western India for combating the growing scourge of tuberculosis. For some months, American doctors hesitated to give permission for him to return to the Orient, but Dr. Wanless determined to take the risk, and is rallying his host of friends to the completion of the Sanatorium project.

CASTE

Mrs. Arthur Hawtin, Jhansi, U.P., India

An Outcaste

This evening as we were playing tennis Har Das happened to be the only boy to pick up balls. He called to Ramkuja, who was wandering around the bungalow, to come and help. She had helped him and Anta harvest peanuts and so he took this liberty. Although she had never seen tennis before, she became quite interested in the game. Her exclamations were perfectly free: "Send the balls over this way brother! Now, Anta, see what you can do" and so on. She laughed too when false strokes made the balls go all astray, and in the afternoon while cleaning wheat on the verandah she was actually singing. We hope her poor sad face will soon be lighted with peace and love.

When we found Ramkuja a month or two ago she was sick and outcast in a village two miles away. A Brahmin woman kindly drew our attention to the figure lying under a tree, but her kindness stopped there. When we asked for someone to come to the bungalow for medicine for the girl no one would volunteer to do so. "Why" they said, "she goes round to every door begging, and eats bread from the hands of even low caste people. No one will take such a girl into her house."

The girl was of the teli caste and her husband in Jhansi had driven her away. She had come to Ari to beg because she had an uncle there. He, however, seemed to be doing nothing for her. Her hair was shorn off like that of a widow and all her ornaments were gone. She had neither earrings nor nose ring, bracelet nor anklet.

The next day, two of our Christian women with difficulty fetched her here, for she was so ill that she could scarcely walk. The day afterwards Miss Simpson took her to the women's mission hospital in Jhansi. She quickly recovered and just when the authorities were wondering what to do with her she appeared in Sunday School here along with our other women, nicely fitted out in some of the hospital clothing. She had walked out the seven miles some time the day before.

We do not know how Ramkuja will turn out. She must be pretty bad, else her caste people would never allow her to come and live with Christians. We remember

that she wandered here once two or three years ago, saying then also that her husband had turned her out. The village watchman had come and taken her away. Her hands shake so that she is incapable of learning to sew. We hope that our Indian Christians will influence her for good and that she finally will become one of Christ's redeemed ones.

Bound by Caste

Last week the mother of Har Das came and said he could not go to the mission school. Before this she and some of the male relatives had given me hopes that he would go. He is of the cori caste, nearly thirteen years old, and the main support of his mother, two brothers, and a little sister. His father died when he was eleven years old. When his father was living he was sent regularly to our little school on the farm where he learned to read. His father was an honest and independent man. He thought largely for himself and was not slavishly bound by the rules of his caste. His desire was that this eldest son, who was fond of books, should go to school until he should be able to support the family by some kind of clerkship or babu's work. When I asked that the second boy also come to school, that request was denied. The second boy was clever with his hands and he was to be a farmer. Of course there was no need of a farmer knowing how to read.

Upon the death of his father, Har Das was immediately given work at four annas per day. His father, though a clever, honest workman, had only been getting six. He was not as strong physically as some of the men, for he was weakened by an attack of influenza in that epidemic of the year 1918. Har Das was eight months old then. Sometimes we felt sorry when we saw this mentally alert boy working from sunrise to sunset, hoeing or digging. Would his promising mentality gradually subside into Indian mediocrity? Sometimes I would listen while he read aloud to me. I would give him things to read in his own home and sometimes on rainy days Sometimes I asked him if he would not like to go to school for many years, and become a great doctor and help ever so many people. He looked very happy when I spoke of such things.

Shortly before Christmas I desired to bring the matter to a decision. His mother and her children happened to come to see me. He and a relative who has worked here since a little boy of twelve, and is very loyal to us and Christianity, although not a baptized Christian, were working at the wood pile near by. I called them over and we talked about Har Das going to our mission school in Jhansi. "Would it not be fine" I said, "if after the Christmas holidays Har Das starts in to school to learn to be a doctor? He is nearly thirteen years old and should start now, else he will forget his reading, and soon be too old." "Yes," said Anta, "it was his father's wish that he should be a scholar, but who will be wage-earner for the family?" "Well," I replied, "when Har Das is away at school there will only be his mother and the three younger children to feed. Cannot you people club together and give what is necessary?" "Oh no," he quickly answered "we could not possibly do that." "Then" said I, we can give something each month, four or five rupees would keep the family." The mother, though silent, seemed to assent. Har Das and Anta went back to the woodpile and she and the children went home. About a week later I told them that Mr. MacKay would be out here on a certain day and they had better come and make the final arrangements. They would probably have to sign their names to some paper. The mother came with her little ones before the time appointed and one of her first questions was, "What is the arrangement about food at school?" My reply was that Har Das would have to eat with all the other Christian boys, "Oh no," the mother and the second boy exclaimed, "he cannot do that." "But" the mother continued, "I do beg of you that you will give him daily work here, as you have been doing. I cannot give up my son." "But," I argued, "he will come home for his holidays like all these boys that are home now. When your daughter marries will she not leave you and perhaps you will not see her for many months. Our mothers gave up us missionaries to come away out here to India. You are throwing away a good opportunity because of a foolish caste rule. His father wished him to go on and study and we will pay enough monthly to keep you and the children."

My arguments were of no avail. The mother said "if he eats with Christians, he cannot again sit and eat with us, nor with any of his relatives or caste people. I cannot thus give up my son."

Breaking Caste

Today when I went over to our settlement the women told me that Darn of Petlakar village was dead. He was of the chamar caste. Some months ago he confessed before his family and caste people that he believed in the Christian religion.

We had sent an invitation to those of surrounding villages in whom we were particularly interested to come to our celebration of Christmas on December 23rd. We set aside warm second-hand coats for three persons of three different villages, two of whom had formerly been baptized, and one, this Darn, who professed Christ. We had little gifts ready for their children too.

What was our disappointment when none came! What could be the reason. Were they threatened? Had not those commissioned to tell them delivered proper invitations?

The next day at our large gathering in Jhansi I saw the Kumar (potter) from Ari village during the service, but lost sight of him afterwards. The two tall brothers of the dhobie family of Gissalaney village had come to pay their respects a few days before Christmas and I suppose they thought that was sufficient. However, I thought to myself, that if they do not take the trouble to come they shall not have the nice warm coat set aside for their aged mother, who always welcomed us so graciously when we went to their village. Some such thought I expressed to our Christian women. They replied, "Darn, however, should certainly have a coat. He came over here on December 25th when you were away in Baragoon. Some people had told him not to come on the 23rd for they said 'you have surely mistaken the day. Christmas is the 25th'. And so he came on the real Christmas Day and played a musical instrument for us and ate some food at Babu-Ji's house. He is a very nice man."

Today two of our Christian women took a long coat to Petlakar village for Darn, but they brought it back again. He had caught cold in his lungs when returning from here on Christmas evening and had died four days later. It had been a happy death. When he was ill he kept saying that he was an Isai (Christian) and that he was going to Isa Garh (Christian Fortress—the Indian name of our settlement). "Get my belongings together" he said "I'm going to Isa Garh, yet, I don't know whether I'll be able to go or not."

And so he died and we belive the angels of God carried his soul to Christ.

How did he become a Christian? Some months ago, it may have been a year, we happened to go to his house to sing bhajans and tell the Gospel story. The mother told us her little child was ill. It was now her only child for all the others had died when the age of this one. The father felt so badly that he banged his head time and time again on the ground or wall.

The child's breath was coming short and fast and we thought perhaps it had pneumonia. We advised taking it to the mission hospital in Jhansi, but the mother said they could not do that, and so we prayed for the child. Jumibai gave a beautiful prayer of faith, pleading for God's mercy. I left a few little doses of quinine and told them to let the child have fresh air and sunshine.

The Lord saw fit to answer our prayers. The child improved from day to day. Our women and Kashi, our pastor, told the family more about Christ, and then the glad news came that the father had told an assembly of his caste people that he believed in the Christian religion. He broke caste by eating with Babu Kuber Singh on Christmas day.

Children and Youth

TUMBLEWEED

Names do not always tell us truly of people and of things. Often there is no connection between the person and his name. In that respect the Indians differed from us. They usually gave a name which pointed to some outstanding quality or accomplishment of the individual.

Tumbleweed is an apt name for the plant which bears it for it is first a weed and second it tumbles, and because of these two facts it has become a pest to the farmers. It is found elsewhere but its chief home is on the wide open plains of the West, the prairies. In the autumn when all things ripen one gets a good idea of what the tumbleweed means. Great bundles of it may be seen entangled in the wire fences, having been driven over the plains before the wind and stopped by this barrier. Another name for the tumbleweed is the tumblemustard, the family to which the weed belongs. It varies in size but grows on single stems to a height of about two feet or more and the top part about from one to two feet in width. In the autumn the stalk of this plant becomes dry and bye-and-bye under the pressure of the wind breaks off a short distance above the ground. Then the active career of the tumbleweed begins. Away it goes over the prairie with the speed of the wind tumbling, tumbling, tumbling, and does not rest unless the wind dies down or some object obstructs its path. You have seen the Japanese acrobats or tumblers or some others of like character. They give you the pleasure of witnessing a few somersaults for a brief interval. It is different with the tumbleweed. It tumbles and tumbles and as it tumbles it travels. Tumbling is its method of travel.

Pick up a tumbleweed that you have seen racing over the plain and you will find that its branches are seed pods like pea pods only longer and more slender, but full of seed. As it tumbles these break and seed is scattered. One of these plants may travel hundreds of miles before it has lost the last of the seed which it has been distributing along the way more or less frequently.

We are not weeds, at least let us hope that we are not, but whether good or bad we are bearers of seed. It is very important that we should be bearers of good seed because the influences that mould our lives and determine where we shall live and how long we shall stay are somewhat like the winds that drive the tumbleweed before them. The lesson does not need to be impressed. Jesus spoke a parable in which he said, "A sower went forth to sow." We are like that man or like the tumbleweed. Let us be distributors of good seed.



SARNIA BEACH, BRITISH GUIANA. TIDE COMING IN.

BRITISH GUIANA

Lereine Ballantyne

The work in British Guiana was fairly well covered in the March Record on pages 83 and 84 and therefore rather than repeat this information it might be interesting to say something about the country.

If you will follow the map shown on page 83 of the March Record you will see that this field, a little larger than Great Britain, is drawn along the northern shoulder of South America and from the tablelands and mountains about 100 miles inland many rivers in their passage through the mountains to the sea divide the country.

The muddy waters of these rivers are haunted by numerous alligators. To indulge in the pastime of swimming, the rivers are therefore avoided and also the ocean and advantage taken of the great irrigation ditches on the plantations. There the boys and girls are safe in the enjoyment of their daily dip. Even in the torrid days of summer, however, care must be taken for an occasional alligator finds his way into the ditches.

Did you know that Sir Walter Raleigh and a number of adventurers were attracted to British Guiana in the sixteenth century by a story told of a golden city to be found which was called El Dorado? Although these adventurers were unsuccessful, great riches in gold and diamonds have been exported from the country since 1890.

Inland are the mountain ranges which form the great watersheds of the principal rivers. Some of these mountains are from 3,000 to 4,000 feet high with beautiful tablelands marked by picturesque waterfalls.

The land at the coast is a very muddy deposit, very fertile, from which rich crops of sugar and rice are raised and where rubber trees are being extensively planted. Many varieties of tropical plants grow here while the elevated lands are good for cattle-grazing. The wild animals are generally timid and of small size. There are several species of monkeys, a few jaguars or tigers, the tapir, the tiger-cat, fox, crab-dog, sloth ant-eater, and porcupine. Domestic animals are similar to those of other countries. Insects and spiders and snakes are in great numbers and the much hated mosquito is here in full force. Many varieties of flies as well as ants infest old houses. New houses are mostly built on high pillars for protection against these foes to comfort. This is a formidable array of pests and to mention them is to awaken sympathy for our missionaries in these trying surroundings.

Our Church's work in this interesting country is among that class which has been brought from India to work the sugar plantations and presents all the problems met in India with respect to Hinduism and Mohammedanism. Our task is practically the same as that on our hands in India itself which is to proclaim the message of the Gospel and to do our utmost to better conditions of living. Our efforts among old and young are bearing fruit but particular success has attended our work of education among the children in the various boys and girls schools. The spirit of change is coming over these people as well and a great opportunity is presented to our Church.

Of the literature available on British Guiana the following books may be found useful:



Khalasi Church, Hibernia, British Guiana

The Royal Road, page, 169; Ambassadors of Good Will, page 17.

To secure either of these, address Publications Department, W.M.S. (W.D.), Room 700, 372 Bay Street, Toronto, Ont.

The Story of Presbyterian Missions among the Koreans in Japan and East Indians in British Guiana.

W.M.S. (E.D.), address Miss E. R. McCurdy, 69 Vernon St., Halifax, N.S.

Watch for the letters in our church papers on this country. Cut them out and keep a record of the work there. This will be most valuable for discussions, papers, and stories of a field which will be found most interesting.

YOUNG PEOPLE'S RALLY

Within the Presbytery of Westminster there are about twenty active young people's groups engaged in various programs. The annual rally was held in the auditorium of Central Church, Vancouver, on Jan. 14th, Mr. A. A. Hurley, president, occupying the chair. The meeting was to have been addressed by Dr. Goforth of Manchuria but his forced return to the east prevented his filling this engagement. His place was taken by Mr. MacGillivray, minister of Central Church, convener of young people's work for the Presbytery. Mr. A. L. Currie, who was the first president of the association when it was formed five years ago, was again elected to that post. The executive has been active on various lines. The president is now preparing for next summer's camp on Keats Island in the Gulf of Georgia. An effort will be made to support a native worker in Manchuria. A presbyterial young people's magazine is contemplated.

On Feb. 15th the congregation of Vancouver Heights opened their new church, for the part taken in the erection of which the young people's group there under Mr. McLaughlin deserves great credit.—F. R. Wet, Press Correspondent.

A WELCOME

Miss Catherine M. Moodie, one of our recent recruits to the Gwalior Mission, in a brief letter refers to the voyage and to India and the welcome accorded her there:

You have no doubt heard of the wonderful trip we had out, seeming to be favored with fine weather all the way. I did enjoy my stay in the Old Country and after nearly three weeks on the water we were glad to reach Bombay. Having spent four days there I at last reached Jhansi.

All the missionaries were out to welcome me and somehow I felt very much at home from the beginning. I found things slightly different from what I had imagined, having a lovely bungalow to live in and being able to eat exactly the same kind of food as we do at home. I shall always remember the welcome of the school girls and the teachers. They came over to the bungalow and standing outside sang to me in English. I could not speak to them nor they to me but still those smiling dark faces gave me the welcome that words could not express. All the people were the same, we could not speak but their faces shone forth their welcome. I do love the people and Jhansi and am only anxious to get enough of the language to be able to

speak to them and of course really get into the work.

At present the language takes all my time and then I do not see much progress myself but I do feel if I do my best it will finally be given to me, so I am not discouraged by any means. At first when I was told I was to have no other duty except the language study I wondered what I would do with all my spare time but now it is different and there are not nearly enough hours in a day at all.

CHINESE WORK, TORONTO

Miss Dyckman

Our Chinese Mission in Toronto is perhaps not as well known as it might be. An address given at the Toronto Presbyterial of the W.M.S. by Miss Dyckman, who has taken Miss Agnes Dickson's place in this work, gives a very clear idea of the work there. Her story will speak for itself. Miss Dyckman is Chinese.—Ed.

Madam President and members of the Presbyterial. I consider it an honor to have been asked to tell you a little of my work here in Toronto. It is an interesting work and I hope by this little talk to be able to convey to you some facts about it.

The Christian Church among the Chinese in Canada was started many years ago when comparatively few Chinese lived in this country. The pioneer missionaries have much to their credit in leading to Christ some of the staunchest Chinese Christians of to-day.

As time went on the Chinese spread to all parts of your Dominion. Among these were some Christians. Through the kindly interest of the different denominations, mission buildings were opened in different centres, mostly in the West.

The work of the Toronto mission was opened about twenty-six years ago under the Presbyterian and old Methodist boards which worked together.

In connection with this mission is the Young Men's Institute which is twenty-one years old this February. This institute is supported entirely by the Chinese. The executive consists of Christian men who make it their business to see that as many as come into contact with the Institute are given the care of body and soul. The Sunday services are conducted by a Chinese pastor at the Institute, which, by the way, is situated at 126 University Ave. Practically all other meetings are held there, such as kindergarten, children's, and women's meetings.

The best way to scatter the seeds of the Gospel is through the children. In all our work with children we teach that God is love. Many of the stories, hymns, and Bible verses are carried in the little minds and repeated at home. This has more or less effect on the older people. The mothers are quite proud of their children when they can sing songs both in English and Chinese.

Kindergarten is held four mornings a week from 10:15 to 11:45. At present there are twelve names on the roll, including two Japanese children. It is only the children of the few Chinese families of the Chinese section of the city that send their children to our school.

Each morning I am seen making my way in and out of the streets of Chinatown gathering my little pupils together. We are a curious sight on the streets. Many people who pass us comment on the children and ask whither they are going. Some mornings are not without adventures. Especially during these cold frosty days many slips and falls result. Sometimes we have little tragedies. Little four-year-old Mildred will be walking along beside me most contentedly when all of a sudden a large dog looms in sight. Then there is a clamor and little Mildred in tears is lifted off the ground safe from the innocent dog who caused the fear. The greatest responsibility comes in the crossing of University Avenue, where a large number of cars speed in both directions. The little boys take turn in playing policeman. They watch out for the green light. When the street is safe to cross the children hold hands and cross together. Once on the safe side they run for the door of the Institute.

When the little cloaks are all hung up we are ready for our morning's work. About half an hour is spent in singing songs in English and Chinese. Then comes the time for stories and talks. The same stories are asked for many times. The time for games and marching follow; then the hand work. At about 11:45 we prepare to go home. Miss McQuarrie, a lady of eighty years or more, helps me with the children when we go home.

Each Saturday afternoon at 2:30 we have boys and girls between the ages of four and fourteen come to the Institute for a meeting. These are divided into two groups.

The older children have a devotional period followed by a work period. This group are learning by heart such well known passages from the Bible as the twenty-third psalm, Matthew fifth chapter, etc. We are also reading to them the book on Formosa. This class is led by myself. The younger children are under Miss Yeung's supervision. Miss Yeung is a kindergarten teacher in training at the local Normal School. She is also a piano student at the Conservatory of Music and will graduate this June. In this class the children are taught Bible verses, and songs. They also hear stories and have a play period. Eighteen children attend each Saturday.

Our Primary Sunday School is held at Cooke's Church each Sunday at 2 o'clock.

Its enrolment is forty with five teachers. The graded lessons are given in this department. The older children meet at three with the Canadian Children at Cooke's Sunday School. A boys' class led by Miss Petch meets at 11 o'clock each Sunday morning at the Chinese Christian Institute.

In the city there are ten Chinese women who are Christians. Four of them came from Christian families and have either attended or taught school in China. The other six have acknowledged Christ as their Saviour since their arrival in Canada. Among the latter is one to whom Miss Dickson had taught Bible lessons, and who was baptized not more than two months ago at Knox Church. For all these women and others who are interested but not baptized we have two regular meetings a week, one on Friday when they gather together to sew for a bazaar at the end of the year. After each meeting, Mrs. Mah, our pastor's wife, gives a lesson from the Bible. In December the women had a bazaar in which were sold Chinese curios, silks, and fruits, besides their sewing. They netted about two hundred dollars which was sent to four different charitable institutions in China.

The other meeting is the Bible study class held on Sundays at four o'clock. The women take turn in saying prayers and reading the Scripture. At times we are given helpful talks by visitors who are interested in Chinese women. The average attendance of this class is fourteen. About an hour before the meeting Mrs. Mah teaches new hymns and Bible reading to those who wish to have more knowledge in Chinese.

Apart from these gatherings we have classes in English and Chinese. Mrs. Mah takes the Chinese classes while I teach the English. We endeavor to give Bible study at every opportunity. After each lesson a portion of the Gospel is read and explained.

There are many other women who do not attend any of our meetings. These are scattered in all parts of the city. It is inconvenient for them to come to the meetings. In the city there are fifty-two families. It is our plan to visit each family at least once a month.

Once a month the Chinese families of Hamilton are visited and a meeting is held for them when a talk on the Christian faith is given. Miss Chapple of the United Church co-operates in this work.

Music lessons in piano are given to eight promising pupils by Mrs. Gilbert, Miss Yeung, and Miss Taylor.

The work in all departments is very favorable and progressing. It is hoped that this year will see more Chinese introduced to the knowledge of Christ and more shall open their hearts to receive him.

International S. S. Lessons

LESSON—APRIL 12
The Prodigal Son
Luke 15.

GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

TIME.—The three parables of this chapter were spoken in January, A.D. 300, in the closing three months of Christ's ministry.

PLACE.—Peræa, the region east of the lower Jordan.

SUBJECT.—THE REPENTANT SINNER AND THE FORGIVING FATHER.

I. THE LOST SHEEP AND THE LOST COIN, vs. 1-10.
- Christ receiving sinners.
- The one sheep.
- The one coin.

II. THE LOST BOY, vs. 11-19.
- Breaking away from home.
- In the far country.
- Coming to himself.

III. THE WELCOMING FATHER AND THE JEALOUS BROTHER, vs. 20-32.
- The father's kiss.
- The best robe.
- The elder son.

LESSON—APRIL 19
The Rich Man and Lazarus.
Luke 16:1—17:37.

GOLDEN TEXT.—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.—Matt. 6:19.

TIME.—January, A.D. 30, in the last three months of Christ's ministry.

PLACE.—Peræa, the country east of the Jordan.

PARALLEL PASSAGE.—The material in Luke 16, 17 is peculiar to the third Gospel, except that Luke 17:33 is found in Luke 9:24; John 12:25, and Luke 17:31 in Matt. 24:17, 18.

SUBJECT.—THE CURSE OF SELFISHNESS.

I. RICH AND POOR, Luke 16.1-21.
- God and mammon.
- Lovers of money.
- Selfishness in the home.
- Lazarus and Dives.

II. HADES AND HEAVEN, Luke 16:22-25.
- Rewards of unselfishness.
- Punishment of selfishness.
- "Son, remember."

III. THE GREAT GULF, Luke 16:26—17:37.
- A final judgment.
- The millstone.
- Unprofitable servants.
- "Where are the nine?"
- The kingdom within.
- Gaining life and losing it.

LESSON—APRIL 26
How to Pray.
Luke 18.

GOLDEN TEXT.—Lord, teach us to pray.—Luke 11:1.

TIME.—March, A.D. 30, a month before Christ's crucifixion.

PLACE.—Peræa. The healing of Bartimæus at Jericho.

PARRALLEL PASSAGES.—The parables of the importunate widow and the Pharisee and publican are found only in Luke. The blessing of the children, Matt. 19:13-15; Mark 10:13-16. The rich young ruler, Matt. 19:16-30; Mark 10:17-31. Christ's prediction of His death and resurrection, Matt. 20:17-19; Mark 10:32-34. The healing of Bartimæus, Matt. 20:29-34; Mark 10:46-52.

SUBJECT.—METHODS AND RESULTS OF TRUE PRAYER.

I. EARNEST PRAYER, vs. 1-8.
The importunate widow.
The unrighteous judge.
The righteous Judge of all the earth.

II. SINCERE PRAYER, vs. 9-14.
The Pharisee's prayer.
The publican's prayer.
The reward of humility.

III. FAITH-FILLED PRAYER, vs. 15-43.
The children's prayers.
Prayer and self-sacrifice.
The blind man's prayer.

LESSON—MAY 3

Jesus in the Home of Zacchæus.

Luke 19:1-10.

GOLDEN TEXT.—The Son of man came to seek and to save that which was lost.—Luke 19:10.

TIME.—March, A.D. 30, about ten days before the crucifixion.

PLACE.—Jericho. The house of Zacchæus was probably outside the walls, where the wealthier people lived.

PARALLEL PASSAGES.—Luke alone records this event.

SUBJECT.—REPENTANCE AND RESTITUTION.

I. RESOURCEFUL ZACCHÆUS, vs. 1-4.
Wicked publicans.
A little man.
In the sycamore.

II. JOYFUL ZACCHÆUS, vs. 5-7.
High honor for the publican.
The publican delighted.
The publican scorned.

III. REPENTANT ZACCHÆUS, vs. 8-10.
Open confession of Christ.
Repentance proved by restitution.
Christ seeking the lost.

OUR CHURCH CALENDAR

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Milan and Hampden, Que., Gaelic, Mod. Rev. E. A. K. Grant, Melbourne, Que.

Danville and Asbestos, Que., Mod. Rev. E. A. K. Grant, Melbourne, Que.

Rosetown, Sask., Mod. Rev. Hugh Jack, Box 181, Biggar, Sask.

Granum and Jumbo Valley, Alta., Mod. Rev. A. Ferguson, Macleod, Alta.

Ancaster and Alberton, Ont., Mod. Rev. Thos. E. Kennedy, Glanford Sta., Ont.

N. Vancouver, B.C., St. Andrew's, Mod. Rev. W. Patterson, 4505 12th St., Vancouver, B.C.

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Mitchell, Ont., Knox, to Rev. A. R. Gibson of Aylmer, Que.
New London and Clifton, P.E.I., to Rev. D. McVicar of Thorburn, N.S.
Charlottetown, P.E.I., Zion, to Rev. Henry A. Cousens, Lachute, Que.

Inductions

Georgetown, Ont., Feb. 24th, Rev. Dr. A. Howard.
Victoria, B.C., St. Paul's, Feb. 25, Rev. G. F. Cox.
Prince Albert, Sask., Feb. 26th, Rev. R. MacKay.
Barney's River, N.S., Rev. P. W. Murray.
Prince Rupert, B.C., March, Rev. W. Grant Hollingworth.
Beamsville, Ont., March 19th, Rev. Stuart A. Woods.

Deaths in the Ministry

Rev. William Wilson Craw, of Petrolia, Ont., at Toronto General Hospital on March 8th.

Arthur, Ont.

At the last communion held in the Arthur and Gordonville charge of which the minister is Rev. A. W. K. Herdman, 14 united with the Church. These ranged in age from twelve to seventy years. There were 2 adult and 11 infant baptisms.

The constitution of his mind (Voltaire's) resembled the constitution of those bodies in which the slightest scratch of bramble or the bite of a gnat never fails to fester.—*Macaulay.*

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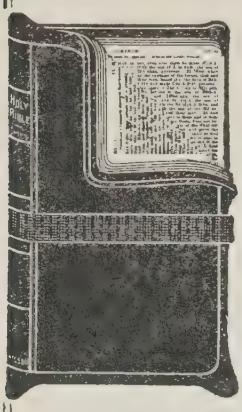
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SOJOURNING IN SCOTLAND

Dr. A. F. Scott Pearson of Montreal College leaves on the 9th of April to spend the interval between college sessions in Scotland. He expects to be there from the middle of April until the end of September. His address will be:

75 Queen Margaret Drive,
Glasgow, Scotland.

TOC H.

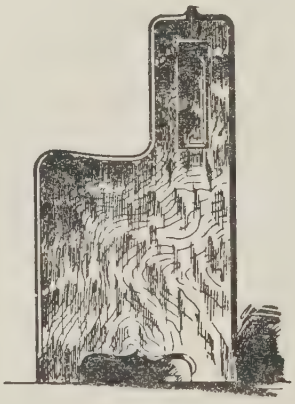
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5	1	" 5 and 6 years old
6	0	" 6 and 7 years old
4	0	" 7 and 8 years old
5	0	" 8 and 9 years old
2	1	" 9 and 10 years old
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Joy surfeited turns to sorrow.—*Anon.*

Let us lay hold of the happiness of today.—*Selected.*

He mourns the dead who lives as they desire.—*Young.*

The will and not the gift makes the giver.—*Lessing.*

He sees enough who doth his darkness see.—*Selected.*

The death bequest of Christ to men is peace.—*Ruskin.*

Without the rich heart, wealth is an ugly beggar.—*Emerson.*

Fear is not a sentiment on which to found morality.—*Wagner.*

Man seeks his own good at the whole world's cost.—*Browning.*

The first years of man must make provision for his last.—*Selected.*

Men triumphant in adversity are oft vanquished by drudgery.—*Selected.*

A university should be a place of life, liberty, and learning.—*Disraeli.*

Take what is; trust what may be;
That's life's true lesson.
—*R. Browning.*

Did you ever see the like before?
Oh, my Lord!
Religion preached unto the poor!
Yes, my Lord!—*Negro spiritual.*

A wise man should aim at the control of the mind by clear, brave thinking, constant prayer, and every kind of bracing mental discipline.—*Selected.*

Over and over again it has been seen that the man who fortifies himself with prayer can face peril and perplexity with quietness and confidence.—*McFadyen.*

The pre-eminence of Jesus belongs to His person, not to His words; His people live by faith, not in what He said but in what He is; they are governed not by statutes He framed but by the ideal He embodied.—*Fairbairn.*

The finance promoter whether minister, board secretary or employed specialist will sooner or later deposit a measure of wreckage unless he embodies that wordless but lovely speaking quality which we call sincerity.—*Mrs. Johnson.*

That life is long which answers life's great end.—*Young.*

Not by anathema but by gradual enlightenment are erroros to be expelled.—*Robertson.*

No man can produce a great thing who is not thoroughly sincere in dealing with himself.—*Selected.*

The reformed churches primarily strive to make the will of God prevail in worship, government, and life.—*Selected.*

The moral sense forbids a man to do some things even when there is no law against them.—*Selected.*

It is not fortune nor personal advantage but our training them to account that constitutes the value of life.—*Wagner.*

I shall throw off vain regrets and fears for my future by trying to serve God worthily this hour and this day.—*Palmer.*

And God, who knows who are the heroes,
Will give you the strength for the strife.
—*Selected.*

Worship is not excellent to the degree that it pleases man but in the measure of its exaltation and adoration of God in His glory.—*Fairbairn.*

There is no storehouse of materials for ethical use so rich, so exhaustless, so immediately convertible into Christian character as the New Testament.—*Selected.*

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life.—*Madam de Stael.*

In any case, if having judged as well as we can, we are nevertheless mistaken, we should not grieve. It is not in man's nature to know everything.—*Selected.*

Faith is implicit reason, intuitive and unconscious, and one of the functions of conscious reason is to purify our intuitions from foreign or spurious admixture.—*Caird.*

A sudden lie may be sometimes only manslaughter upon truth; but by a carefully contsructed equivocation truth always is with malice aforethought murdered.—*Morley.*

The very fabric of a Christian's life needs to be strengthened and beautified by the tissues of sympathy and solicitude that characterized the life of Jesus in His healing of the sick.—*Dr. Goheen.*

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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, MAY, 1931 No. 5

HELP FROM COMMITMENT

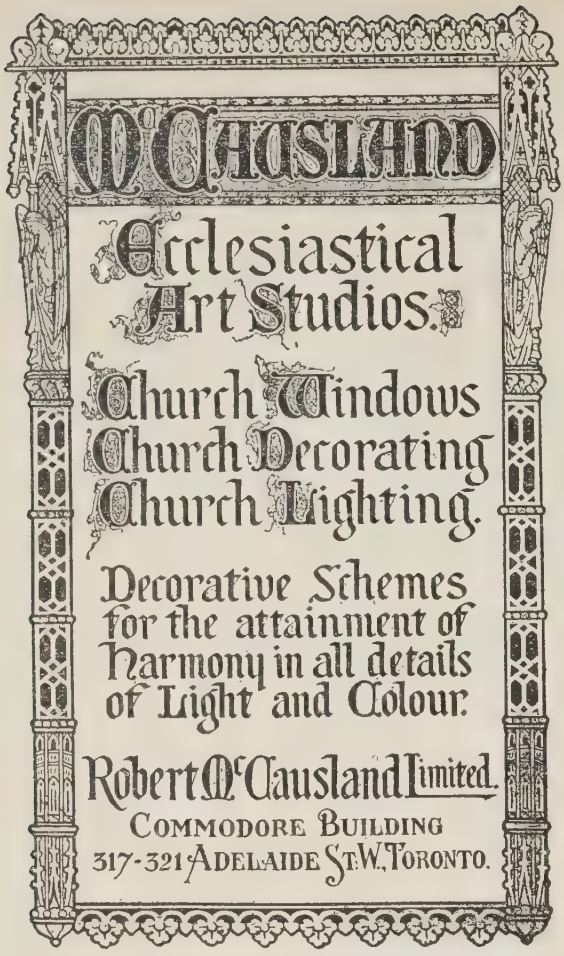
That there is help from this source, mental science, the Scriptures and universal experience abundantly attest, only the commitment must be definite, complete, and final. The practice of making up one's mind with care and reasonable facility is an important factor in life. Thus we acquire our opinions and fix our beliefs. The next step is to trust our conclusions and commit ourselves to them as one might step into a boat which he had built and launch into the deep.

A young man contemplated a flight by aeroplane from New York to Paris. For a long time he studied weather reports and fixed upon a probably favorable time, believing that the feat was possible though he was not the first to attempt or accomplish it. Then he studied his machine and tested it to within a few hundred miles of the journey across the ocean.

He had committed himself in thought to this great venture. The favorable time having come, again there was much consideration of weather reports and other matters. Finally it was agreed that on the next morning, if reports were favorable, he would make the attempt. He was called, satisfied himself about conditions and his machine, stepped in, and in a few minutes from the elevation attained he set his course for Paris and in less than thirty-four hours reached his destination.

When he was called that morning and the conditions that he sought prevailed no entreaty could have stopped him. He had committed himself. He had not only made up his mind but he had set out upon the journey. When well over the Atlantic Ocean and a heavy sleet storm imperilled not only the enterprise but his life he debated whether he should return. He fell back, however, upon his commitment saying that for him there must be no return. The early afternoon of the next day found him near the coast of Ireland and the evening at Paris.

Back of that successful exploit were the fixing of his determination that it should be undertaken and the support afforded by his early well-considered judgment.—*R.*



The Board of the British and Foreign Bible Society in Canada and Newfoundland

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The Presbyterian Record

VOL. LVI. TORONTO, MAY, 1931 No. 5

CANADA CONSCIOUS

Rev. William Barclay, MA., B.D., Central Presbyterian Church, Hamilton

The writer is often asked what, after five years' experience of it, he thinks of Canada. His answers are, as a rule, couched in eulogistic vein. He understands now why a man of his acquaintance who, some years ago, came out to seek his fortunes in Canada was described by his friends on his first holiday back home in the Old Land as looking ten years younger. Any man who finds his niche in Canada will discover that its forward-living, buoyant, youthful spirit is contagious. The sense of vocation here is strong. We talk Canada far more than the Englishman England or even the Scot Scotland. Probably it is because we are still pioneers in spirit subduing a tremendous land to our ends, unable to measure its possibilities, gloriously ignorant how far back its horizons may be pushed, and instinctively aware that no matter how different we are from one another by reason of the traditions, customs and educational system of the countries of our origin, we are bound together now by a common purpose expressed in the one word—Canada. Let a man come to the Dominion on an extended lecturing tour or a business trip from one of the European countries and he will carry away the unmistakable conviction that, from the Atlantic to the Pacific, our people are Canada-conscious. The readiness to seize so many occasions of singing "O Canada" with real fervor will be a symbol of this to such a traveller within our bounds.

To be Canada-conscious, however, is not necessarily a merit. The motive might be purely selfish and therefore it is not without considerable relief that one notes the very frequent singing of "God Save the King" in company with the Canadian anthem. The conjunction of the two anthems is symbolic of our desire to promote the Empire's welfare through our plans for the development of Canada. The Canadian sentiment is to accord with the British. We want to be in a position to say, "If you wish to know how British we are you will see it in the type of our Canadianism."

Now there are at least two characteristic notes in the history of British Empire-building, namely, progress and justice. Countries like India whom Britain has been helping out of the state of tutelage have not always been ready to see this nor have competing world powers, but time will increasingly show to unbiased minds that Britain's vocation has been to make the world a better place for its peoples to live in. Make a study of the history of Egypt since 1883 and alongside of the rescue of that country from bankruptcy and all its attendant evils for the masses of its people place the magnificence of the British engineering triumphs whereby the beneficence of old Father Nile has been increased a hundredfold; and take that story, as you are entitled to do, as typical of British progressive and humane ideals through all its Empire-building and you will realize that our nation has not neglected its mission to the world.

The writer, who has had an experience of the Empire varied enough to enable him to make this last statement with confidence, has often wished that we had a third anthem to sing alongside "O Canada" and "God Save the King" which would bring into prominence our ideal of world service so that our singing of this trinity of anthems would make it known that we labor in Canada, true to the British tradition for the good of all mankind; and in seeking such an anthem he has found it necessary to turn to the hymnary of the Church. Is this not significant? The Church is symbolic of the Fatherhood of God promoting the brotherhood of men. Its hymns are rich in world-consciousness. They challenge us to forsake all thought of national or race privilege and dedicate ourselves to the ideal of making the world a true home for its great family whose manifestation within itself of innumerably varied racial characteristics would suggest that there are all sorts of contributions to be made to the welfare of the whole of mankind if some World Council could be devised and empowered to legislate for all the sons and daughters of men progressively and justly as the British Empire has sought to do for its peoples. Many of us hope that the League of Nations is destined to produce such a world council but meantime there are serious difficulties in the way. Things have to be done voluntarily by the nations that the ideal world council could demand from the nations and, till we have such an ideal world council, the Church in all its branches will continue to have a noble scope. It is to be an interracial interpreter, making it possible, for example, for India to understand Britain and the East to grip hands with the West.

The branch of that Church of the Lover of All Mankind in which we are specially interested finds itself, by reason of circumstances that arose some years ago, building up its organization afresh—a smaller church than it once was but pledged to conserve the essence of an honored system of church government democratic in its form which has proved particularly well adapted for reproduction in all parts of the world. Is there anything that will prove our good faith more clearly to all beholders than the presentation of a well-knit membership whose discipline is assured by a sincere loyalty to our Denomination consistent with unselfish participation in the work of the universal Church of Christ over the whole field of the world. There is only one answer and, if it is to be given in deeds rather than in words, we must equip this Presbyterian Church in Canada to play its part in our Dominion development along lines of upright, honest, unselfish service consistent with the true British tradition; and also we must help it to take its share in the wider movement for humanity's emancipation from such ills as worldly-minded man may, to his shame, regard as permanent but which the world-minded man will ever regard as the very challenge of God to His faithful. A Church Canada-conscious yet world-minded, not worldly-minded,—let that be our ideal.

THE MODERATOR

Dr. Baird has devoted his time recently to the central and eastern section of Ontario. In his official capacity he attended the opening of Parliament at Ottawa accompanied by Mrs. Baird. While there he preached on Sunday in St. Andrew's in the morning and Erskine in the evening and addressed a general meeting in Knox Church on the Monday evening following. He was in attendance for several days at the meeting of the General Board of Missions. He addressed the students and a public gathering in Knox College Chapel on the vital theme, *The Missionary Imperative.* While in Toronto he spoke on Sunday morning to Victoria congregation and in the evening preached in Chalmers Church. One of his later engagements was in St. Andrew's Church, Kingston, where he was greeted by large audiences and a splendid representation from the University. His subjects were *Christianity and Life* and *The Law of Unexpected Good.*

Why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet!—*Selected.*

THE GENERAL ASSEMBLY

Railway Arrangements

The General Assembly meets in Knox Church, Toronto, on Wednesday evening, June 3rd, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to purchase a single ticket to Toronto and secure from the station agent at the place of departure a Standard Convention Certificate.

Tickets and certificates will be issued on all railway lines as follows:—

From points in British Columbia May 28th to June 3rd, inclusive

From Alberta May 29th to June 4th inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, May 30th to June 5th inclusive.

Properly validated certificates will be honored for tickets for the return journey up to and including June 16th.

It is necessary that these instructions be followed in order that the usual reduced rates may be secured, and the co-operation of all attending the Assembly is requested.

Summer Tourist Rates, where on a lower basis than regular Certificate Plan Fares, will also apply.

J. W. MACNAMARA,
Clerk of Assembly.

THE GENERAL ASSEMBLY AND MARRIAGE

Referring to the Pope's Encyclical, Saturday Night of Toronto has drawn attention to the action of the last General Assembly in its pronouncement upon marriage as follows:

No religious body functioning in Canada, with the exception of the Church of Rome and the Church of England, has so far as I am aware ever pronounced itself formally on the question of birth control. On divorce the fullest and most interesting pronouncement has been that of the General Assembly of The Presbyterian Church in Canada, meeting last year at Hamilton, Ont. This body took a far more advanced position than either the Pope or Lambeth; for it admitted the existence of the "one ground" for divorce, tacitly endorsed the re-marriage of persons (guilty or innocent) whose previous marriage was dissolved upon that ground, and protested only against the recognition (by Church or State) of the marriageability of persons "not divorced on Scriptural grounds".

VERY REV. W. J. LOWE, M.A., LL.D.

A truly great and good man has passed from the active service of the Presbyterian

Church in Ireland in the person of Dr. Lowe. His position in his own Church was one of pre-eminence and was gained and held by virtue of his splendid qualities, his kindly disposition, and his marked ability. Those of our own Church who had the opportunity of making his friendship held him in very high regard. In the period of our struggle his sympathies were fully enlisted upon our side and he showed himself on more than one occasion to be the true friend of our Church. The Belfast Witness refers to Dr. Lowe thus:

"Dr. Lowe rendered signal service to the cause of Presbyterianism and with conspicuous fidelity served his Church for almost half a century. For thirty-six years he adorned the high office of Clerk of the Assembly, and gave the position an unrivalled distinction among the assemblies of the world. A man of most kindly nature, ever ready to give the benefit of his valuable counsel to those seeking his aid, he was held in affectionate regard by all who had the pleasure of his acquaintance."

Further tribute from the same source could hardly be higher:

"It was generally acknowledged that Dr. Lowe was the foremost Clerk of any Presbyterian Assembly in the world. He grew in power and influence in the Assembly year by year, and visitors from other Churches marvelled at the way in which he commanded the entire House, and with what unanimity his decisions on every matter that arose were received."

And again: "When he was appointed Clerk of the General Assembly almost thirty-six years ago he entered at once upon his duties as one born to guide an Assembly unerringly through all the intricacies of its business, and his word soon became law to all its members. In addition to his sound common sense and first-rate business ability he had a thorough sense of humor which was irresistible even when the debate was at its height. But it was not as the distinguished ecclesiastical statesman, but as a brother greatly beloved both for his own and his work's sake that Dr. Lowe was regarded by his brethren. No one ever appealed to him for help and guidance in vain, and whatever may have been the trouble entailed he never once made any one feel other than that it was a labor of love."

There was history behind the tribute of the Belfast Telegraph:

"Dr. Lowe was a master of procedure. He had the business of the Assembly of the Church at his finger ends." The story that awakens that eulogy is that early in his ministry in his quiet country parish he *"set himself with fixity of purpose to a thorough study of the law and order of our Church".*

He had attained a good old age, having passed his seventy-seventh year and had been crowned with glory and honor.

THE GENERAL BOARD OF MISSIONS

This body, which is concerned with our missionary endeavor at home and abroad, held its annual meeting in St. Andrew's Institute, Toronto, from March 17th to the 21st. The Convener, Dr. Drummond of Hamilton, who has so long presided at the sessions of the Board, was unable to be present on account of illness. Dr. Robert Johnston of Ottawa was appointed to take his place and occupied the chair throughout the meetings. Another notable vacancy in the Board was that caused by the death of Dr. D. G. McQueen of First Church, Edmonton. He was the outstanding representative of our Church in the mission work of the West, having been himself a pioneer. A suitable minute with respect to Dr. McQueen was prepared and when read a short devotional service was held, conducted by the Moderator of the General Assembly.

Representatives of the Church were present from all parts of the Dominion so that the entire work of the Board within Canada came under the review of those who were personally familiar with it. The ranks of the synodical missionaries were broken last year and the Board noted with sympathy and appreciation the service of Rev. Finlay Mackintosh representing the Maritimes.

There were in attendance at the meeting representatives of our Church in the foreign field in the persons of Mr. Allan Reoch, Manchuria, Mr. and Mrs. G. W. Mackay, Formosa, and Rev. George C. Nicol, British Guiana. Dr. and Mrs. Goforth are still in the city, but the former has not yet recovered sufficiently to be about. A resolution of sympathy with him in his affliction was passed by the committee.

Appointees of the W.M.S. (W.D.) were presented by Mrs Inglis Grant:

Miss Frieda Matthews, Teacher, Cecelia Jeffrey School, Kenora, Ontario.

Miss Hildur Hermanson, Nurse, Mackay Memorial Hospital, Taihoku, Formosa.

Miss Isabel Taylor, Music Teacher and Evangelist, Formosa.

Mrs. MacLeod, President W.M.S. (E.D.) presented:

Miss Elizabeth McDougall, Deaconess, Glace Bay, N.S.

Miss Georgie Roy, Deaconess to assist Miss Mackenzie, Strathcona, N.S.

The Moderator of the General Assembly, Dr. Baird, was present for a number of the sessions. Estimates were passed for foreign work to the amount of $165,000 and for home work $260,000.

The work of the W.M.S. (E.D.) was presented by Mrs. MacLeod, President, Mrs. Falconer and Miss A. Murray, while that of the W.M.S. (W.D.) was presented by Mrs. Strachan, President, Mrs. McKerroll, and Miss McMurchy.

Appointments to home mission work were made to the number of 150. These are in addition to those already on the fields.

BOARD OF S. S. AND Y. P. S.

The annual meeting of the Board of Sabbath Schools and Young People's Societies was held in the schoolroom of St. Andrew's Church, Toronto, on the 19th and 20th of March, under the convenership of Rev. M. B. Davidson. Every province was represented.

The meeting began with reports from the General Secretary, the Girls' Work Secretary, and the conveners of the Synods. Dr. Kannawin reviewed the work of the year. Besides attending to the office work, which has very greatly increased, he visited 134 places between Pictou, N.S., and Victoria, B.C. He attended four Summer Schools and addressed several Presbyterial conventions and rallies. He was particularly impressed with the devotion of those who are carrying on the work in the churches visited.

Miss Jean MacGregor, who assumed the position of Girls' Work Secretary in October, visited many centres between Quebec and Manitoba, besides directing the activities of teen-age girls' groups throughout the Dominion.

Optimistic reports were received from the following Synods' conveners; Rev. J. M. Macgillivray, British Columbia; Rev. J. A. T. McLagan, Alberta; Rev. G. C. Shearer, Saskatchewan; Rev. M. P. Floyd, Manitoba; Rev. Wm. Mackintosh, Hamilton and London; Rev. John McNab, Toronto and Kingston; Rev. J. D. Anderson, Montreal and Ottawa; Rev. Geo. Mitchell, Maritimes. Summer Schools and Training Camps had been held in many centres. In a large number of Presbyteries the young people have organized and are working in co-operation with the Presbytery's committee for the promotion of the work. In some places, district, or Presbyterial, Teacher Training Classes have been held, with good results, but it was acknowledged that still better results follow such work in the local church. Training classes have been carried on very successfully in Sydney Mines and Truro, N.S.; Verdun, Que; Stirling, Sarnia, Drayton, and Brigden, Ont.

In Saskatchewan our Sabbath School missionary, Mr. Wm. Brant, organized thirty-six new schools. Twenty of these kept open all winter. Six held their session after school hours on Friday afternoon and ten found it impossible to carry on because of cold weather and long distances. It is expected that practically all of these will re-open when weather and road conditions permit. British Columbia made a special request for the appointment of a deaconess to canvass those parts of the cities on the coast where there are no Presbyterian churches, with a view to organizing Sunday Schools.

Such questions as teacher training, missionary education, summer schools and training camps, daily vacation Bible schools, week day religious instruction in public schools, and temperance education, received due consideration.

Not only are most of our schools giving regularly to the Budget of our Church, but by two special offerings during the year they are supporting particular branches of the work, and at the same time developing the missionary spirit in the boys and girls. The Rally Day offering was devoted to the help of needy schools and the general promotion of Sunday School work. The Mother's Day offering went to the support of two overseas missionaries, Rev. Allan Reoch of Manchuria, and Rev. Paul Crath of Kolomyja, Poland.

The Board gave particular attention to the question of Sabbath School publications. Of this more later.

It was generally conceded that this was one of the best meetings that the Board had ever held. The general depression, so characteristic of the country generally, was not reflected in the proceedings. The coming year bids fair to witness earnest and aggressive work in this most important department of our Church's work.

CONVOCATIONS

Knox College

The eighty-seventh convocation was held on the evening of April 7th, and elicited such interest as to justify the newspaper report that Knox College Chapel was taxed to capacity by the host of friends of the College who attended the convocation service. The Principal presided and, after devotional exercises conducted by Rev. C. L. Cowan, announced the scholarships:

The Archibald McArthur Scholarships—W. C. Hebdon, $35; Arthur Gowland, $25.

Scholarships and prizes in theology for students of the first year: Eastman, $50; Gillies, $50; Mrs. Morrice, $50; Fisher No. 1, $50; Boyd, $25; Wm. Beattie, $25; Dunbar, $25; Dunbar, $25; and John K. Hislop No. 1, $20. G. M. Jamieson, $100; R. D. Robertson, $75; H F. Davidson, $60; C. G. Boyd, $50.

Second year—The R. H. Thornton Memorial Scholarship, $100, J. F. Goforth, B.A.; The Loghrin, $50; Jane Mortimer, $50; J. A. Cameron, $50; Fisher No. 2, $50; John K. Hislop No. 2, $20; Jane M. Hislop No. 1, $20; J. M. Waldie, $75; E. W. McKay, $60; R. C. Creelman, $50; R. K. Cameron, $50.

Third year—The Bonar-Burns, $60; M. E. Burch: the George Sherif Morrice, $50, J. A. Munro.

Special prizes and scholarships—The R. M. Boswell Scholarship, $50, J. F. Goforth, M.A.; the McLellan Scott Scholarship, $100, J. F. Goforth, M.A.; the Smith Scolarship, $45, J F. Goforth, M.A.; the Gordon Mortimer Clark, $125, awarded to M. E. Burch.

The graduating class, M. E. Burch, B.A., A. H. Johnston, M.A., James A. Munro, B.A., were presented by Dr. Rochester to the Principal for the reception of their

diplomas. While the number was small, their standing was quite high and the Church has reason to be grateful for this addition to the ranks of the ministry. The number of students in the first year gives promise of a large class at graduation.

The honorary degree of Doctor of Divinity was bestowed upon four ministers of the Church, Rev. A. L. Burch, B.A., of St. Andrew's Church, Bendale, Scarboro, presented by Rev. John W. Stephen, D.D.; Rev. Neil Campbell, B.A., of Barrie, by Rev. J. S. Shortt; Rev. George P. Duncan of St. Andrew's Church, Stratford, presented by Rev. William Barclay of Central Church, Hamilton, and Rev. Principal F. Scott MacKenzie, M.A., Th.D., of the Presbyterian College, Montreal, in his absence, by Rev. F. W. Gilmour, London.

The convocation address was to have been given by Dr. Mackenzie, Principal of the Presbyterian College, Montreal, but illness prevented his attendance. His place was taken by Principal Eakin who took as his theme the place of the theological college in the Church.

* * *

The Presbyterian College, Montreal, held the annual Convocation on April 8th, in the David Morrice Hall, the audience filling the spacious hall. In the regrettable absence of the Principal through sickness the chair was occupied by Prof. W. Harvey-Jellie. A large number of prizes and bursaries were awarded. The total number of students on the registration list was fifty. Two of the three graduates, Messrs. George Murray and N. F. Sharkey, B.A., were licensed by the Presbytery of Montreal. The other graduate was Mr. R. K. Earls, B.A. The convocation address was delivered by Dr. Baird, Moderator of the General Assembly. The chairman reading a message from the principal and speaking forcibly thereto told of the efficiency and growing popularity of the College and the determination of the staff to carry out the Church's mandate by training men thoroughly for the ministry. He concluded with a strong appeal to the laymen of the Church in loyalty to the College to free the institution from the financial disabilities imposed by the heavy loss of endowment in 1925. Prof. Harvey-Jellie was supported by Prof. Scott Pearson, Prof. Stewart of Halifax, Dr. George Donald, and a full platform of university professors.

The honorary degree of Doctor of Divinity was conferred upon Rev. James MacKay of London, Ontario, and Rev. A. S. Reid of Montreal.

AMONG THE CHURCHES

Midland, Ont.

The anniversary services held on the second Sunday in March were conducted by Dr. L. B. Gibson of Cooke's Church, Toronto, who had the privilege, notwithstanding a very heavy snowstorm, of addressing large congregations morning and evening. A very successful rally of the congregation was held the Monday evening following when supper was provided by the Ladies' Aid and a splendid program of instrumental and vocal music was presented. At the last communion 22 new members were received, 15 from the Sunday School.

Due to the active leadership of the minister, Rev. G. S. Lloyd, and the co-operation of a devoted staff of teachers the attendance at Sunday School has greatly increased. An organization whose services are most helpful is an eight-piece orchestra whose faithful services were begun last autumn. The average attendance at Sunday School from January 1st to March 1st, 1931, was 426 and at church 233, the largest in the history of the church. The following partial report is of interest. Fourteen have a perfect record of attendance at Sunday School and church, 21, 92%; 20, 85%; 12, 77%; 27, 65%.

Bridgeburg, Ont.

The anniversary services this year were conducted by Rev. W. W. Bryden, D.D., of Knox College, whose messages made a deep impression on the large congregations. At the morning service a very handsome baptismal font, presented by Mr. and Mrs. Wooliver and son Harold of St. Thomas, formerly connected with the congregation, was dedicated by the minister, Rev. R. Duncanson. The congregation has made rapid progress since occupying the new church.—*Com.*

Boulardarie, C.B.

The congregation of which Rev. M. N. McDonald is the minister is one of the oldest on Cape Breton Island, having a history as an organized church for almost a century. The first minister, Rev. James Fraser, M.A., came from Scotland and served thirty-nine years. His successor, Rev. David Drummond, also from Scotland, ministered to the congregation for twenty-nine years.

The original settlers were almost all Highlanders and as pioneers brought with them and their families little of this world's goods, but they had the Bible, the Gaelic language, and a faith in God that would not waver though mountains should crumble. They made a strong impress upon the land of their adoption so that whilst these pioneers "do now rest from their labors their works do follow them".

The home without family worship morning and evening is the exception and in at least one home parents and children may be seen kneeling about the family altar three times every day. Regular mid-week prayer meetings are held weekly and are attendeed by old and young alike. On the first week

of the new year prayer meetings are held in the several districts from Monday until Friday. On Thanksgiving Day eight prayer meetings are conducted at the same hour, eleven a.m., the minister taking charge of one and the elders the others. In the early days one man started a bi-weekly prayer meeting which he continued until his death. The torch laid down was taken up by his sons and from the day of its inception until now that prayer meeting has been carried on without interruption. Every second Thursday evening, summer and winter, year in and year out, from generation to generation, that neighborhood wends its way to that home for an hour's worship.

Communion services are conducted as in early days, commencing on Thursday previous to communion Sabbath. Friday is Ceist day. This service is conducted in Gaelic. The minister takes charge but laymen, both local and visitors, do the speaking and Boulardarie can still boast a number of "men" that would be a credit to themselves and to their congregation in any age.

The best traditions of Scottish hospitality are maintained in every respect. The manse is visited annually when they "have gathered in the fruit of the land" and the cellar is filled with a full year's supply of fruit and vegetables. Another annual event is the woodcutting "frolic" when the year's wood is cut and hauled.

In the face of the existing hard times which are felt very keenly here our givings to the Budget showed an increase of 33 per cent. over last year.

We were highly honored by a visit from Dr. Baird on Sunday, Sept. 28th. His visit and services were greatly appreciated.—*Com.*

Wingham, Ont.

St. Andrew's Church was without a settled pastor for seven months after the death of Dr. Perrie, late Moderator of the General Assembly and pastor of the church for thirty-six years. Since the induction of Rev. Kenneth McLean, late of Georgetown, last September, the congregation has shown wonderful progress in all departments. At the last communion service, held in April 5th, sixteen new members were received and the service was the most largely attended in many years.—*Com.*

Beachburg, Ont.

The Master's injunction, Let not thy right hand know what thy left hand doeth, has been exemplified in not a few places lately. At the annual meeting of St. Andrew's Church the remaining debt upon the church property was liquidated by a friend who wished his identity withheld. Accordingly the congregation was able to burn the mortgage.

Sarnia, Ont.

The interest of St. Andrew's Church in extension has been demonstrated by the establishing a short time ago of a mission in the southeast section of the city. The early effort has resulted in the erection of a fine Sunday School building which was dedicated by the Sarnia Presbytery on Sunday, March 29th. There was an attendance of 75 boys and girls, and the regular Sunday School service was conducted by Mr. A. T. McMurtrie, superintendent of St. Andrew's Sunday School.

In addition to addresses by officers of St. Andrew's Church and others, Mrs. J. J. Paterson, widow of the late Dr. J. J. Paterson, in whose memory the mission has been named *The Paterson Memorial Mission Sunday School*, expressed her appreciation of the honor paid Dr. Paterson, and conveyed the greetings of the W.M.S. Mrs. T. W. Nesbit spoke on behalf of the Presbyterian W.M.S. A much appreciated gift to the school was a piano from Mr. and Mrs. John R. Logan. Rev. B. Simpson Black, minister of St. Andrew's, has been active in promoting this new enterprise.

* * *

St. Andrew's Church was the recipient of a set of organ chimes, the gift of Mr. and Mrs. W. R. Paul, in memory of their daughter, Aileen Paul, who died several years ago. The set, which includes twenty chimes, was played for the first time on Sunday, March 29th, by James Brydon, organist. The dedication service was conducted by the minister, Rev. B. Simpson Black.

Hillsburg, Ont.

St. Andrew's Church commemorated their 70th year as a congregation and the 60th anniversary of the opening of their church by completely renovating the building. Full size basement, including Session room and kitchen has been put in, and the auditorium remodelled and beautifully decorated. Stained glass windows and oak pews have been installed, the whole giving a very pleasing effect.

The re-dedication services were held on March 8th with Rev. G. B. McLeod, M.A., Toronto, occupying the pulpit in the absence of Dr. A. S. Grant through illness. Despite very stormy weather large congregations assembled morning and evening. On Monday evening a social gathering was held, marked by supper and a program of music and speeches by neighboring ministers. This was greatly enjoyed by the company which filled the church. Further special services were conducted on March 15th by Rev. H. N. Bennie, M.A. of Acton, the Lord's supper being observed at the morning service.

The congregation is to be complimented on this fine work.—*Com.*



THE PRESBYTERIAN CHURCH, INDIAN HEAD, SASK.

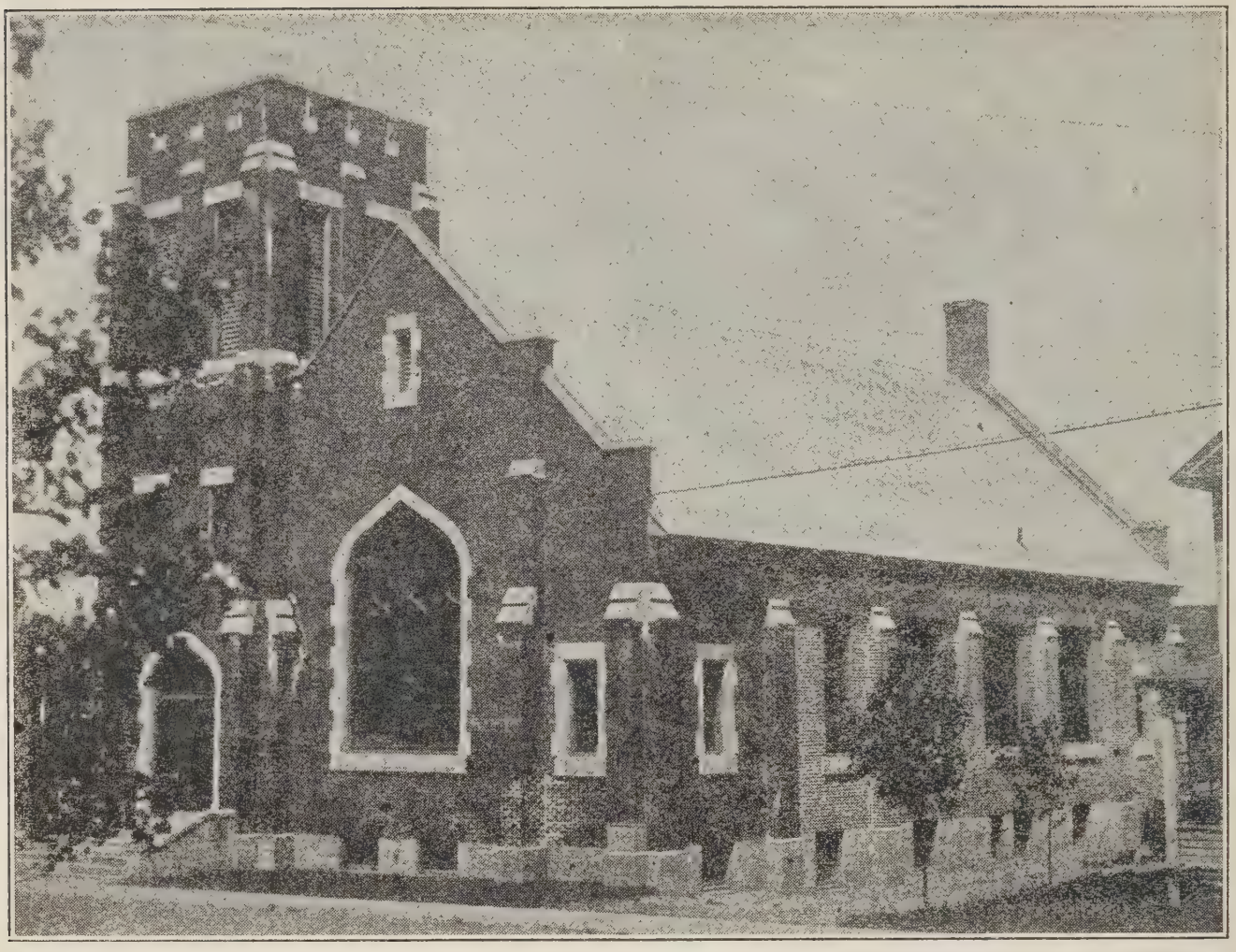
A report of the opening of this fine building was given in the December Record. A correspondent writes giving the history since Union, the substance of which is here given: The congregation at the time of disruption was left without manse, church, or minister, and for a considerable time services were held in the local Orange Hall which was built by the Presbyterians and was their original church. The group was small and the prospects of obtaining a church building were not bright. Nevertheless they hoped the day would come when they would have a proper building for public worship. Their expectations were fully realized when, in November, 1930, the building was dedicated by the Moderator of the General Assembly, Dr. Frank Baird. The cost of the building was about $12,000 and the entire burden, except for a few generous donations, is borne by the church. A few of the generous outside contributors are Hon. George Bryson of Fort Coulonge, Que., pulpit and chairs; Mrs. George Bryson and her daughters, Miss Ella Bryson, Mrs. Owen Toller, Mrs. J. H. Francis, silver communion set; Mrs. Albert Boulter, Fort Coulonge, Que., $250; Western Manufacturing Company, Regina, $25; Rev. H. R. Horne, B.A., LL.B., $25.

Montreal, Que.

An addition has been made to the already large number of new churches erected in Montreal since 1925, the latest being Livingstone Church, which was dedicated on February 12. The Moderator of the Presbytery, Dr. G. H. Donald, conducted the dedication service and Dr. J. G. Potter preached. The congregation was a minority group from the former Livingstone Presbyterian Church which entered the United Church of Canada. The former church was erected in 1909 and was not only clear of debt but had a building fund for enlargement. The vote for Union carried by a majority of eleven. Immediately a group of ninety-one members withdrew and reorganized. For a time they were content with one service each Sunday held in a Salvation Army hall. Then they occupied an abandoned store for a year. The store having been sold they worshiped in a tent and occupied this unsubstantial edifice until snow came in the autumn of 1926. About the new year they took possession of the basement of the building in course of construction, where they met regularly up to the dedication of the completed building. Accommodation is provided for 350 at a cost of $35,000 Rev. Joseph MacNeill, brother of Rev. John MacNeill the Scottish evangelist, is the minister.

Whitechurch, Ont.

Calvin Church, Rev. John Pollock, minister, celebrated recently its jubilee. Rev. G. M. Dunn of Toronto was invited to preach morning and evening and was greeted by large audiences and again on Monday evening when he gave his lecture, *Masters of the Situation.* Appreciative messages were read from former ministers. Steady progress marks the life of the church through fidelity of the membership. The Sabbath School was awarded the banner for Maitland Presbytery for 1930 and three of its members, the Misses Robertson, have won three of the five-year prizes given by The Challenge, our young people's paper.



Knox Presbyterian Church, Campbellton, N.B.

The corner stone of this building was laid on Oct. 19th, 1926, and the church was opened and dedicated in February, 1927. The building is Gothic of red brick with gray stone trimmings. The interior is finished with plaster, cream tinted, with leaded glass windows and dark woodwork. The pipe organ, seating and pulpit furniture are in keeping with the character of the building and other furnishings. The seating capacity is 400. The basement with Sunday school hall, class rooms, and kitchen are fully equipped for church activities. Many splendid gifts for the furnishing of the church were made both by organizations and individuals of the congregation.

In 1925 the Presbyterians of Campbellton were deprived of their church by the Church Union Act. In June of that same year the minority group of sixty-five was organized as a Presbyterian congregation. The first minister was the Rev. R. S. Quigley, M.A., Ph.D., and the new church was opened with a membership of 80. At the present time the membership is 209. The minister is the Rev. Geo. S. Mitchell, B.D.—*Com.*

Guelph, Ont.

A tablet to the memory of the late Dr. John Wilkie, the founder of the Gwalior Mission in India and a veteran in the service of The Presbyterian Church in Canada, has been erected in Knox Church and was unveiled by Mrs. Wilkie on Sunday, March 15th.

Toronto, Ont.

Todmorden Church, charge of which was recently assumed by Rev. G. M. Dunn, suffered a loss by fire which might easily have destroyed the building. Repairs, however, have been effected and the congregation again met in its accustomed place on March 29th.

Montreal, Que.

MacVicar Memorial Church, named after the late principal of the Presbyterian College, Montreal, Dr. MacVicar, observed its twenty-fifth anniversary of the dedication of the first church and the eighteenth of the dedication of the enlarged building. Dr. J. G. Potter is the minister. The messages were brought by Dr. W. D. Reid of Stanley Church and Dr. George H. Donald of St. Andrew and St. Paul. Through that quarter of a century of history the congregation has grown steadily until the membership is now nine hundred and forty with twenty-six elders and a revenue of over $17,000. Progress this last year has been remarkable in view of extensive unemployment.

Ottawa, Ont.

Knox congregation has taken the first step toward the erection of a building, to take the place of the one recently sold to the city, by securing a site on the corner of Elgin and Lisgar streets. This was the very grateful announcement made on a recent Sunday by the minister, Dr. Robert Johnston.

Calgary, Alta.

Grace Church, Rev. J. McNeill, minister, gives evidence of prosperity, not only numerically and from the standpoint of contributions, but in the spirit and life of its members. At the last communion service the largest company in the history of the church participated, the number being 736. On that occasion 50 new members were received, 27 being by profession, and 23 by certificate. Of those joining by profession, 14 were from the Sunday School.

The regard and affection of the men of the church for thir minister was expressed at a banquet in his honor in the Board of Trade rooms on March 17th with one hundred and seventy in attendance, thirty of whom were members of the Lions Club of which Mr. McNeill is the padre. The chair was occupied by Dr. J. N. Gunn and complimentary addresses were made by Mr. T. B. Moffatt, clerk of Session, Mr. John A. Bell, senior elder, and Mr. J. M. Crawford, chairman of the Board of Managers. On behalf of the membership Dr. Fettes, Mr. R. A. Brown, and Mr. J. D. Broad, spoke of the high esteem in which Mr. McNeill is held by the congregation, a place which he has won by the character of his four years' ministry. Mr. R. Valleau represented the Lions Club in the tribute paid to Mr. McNeill. Musical selections were a feature of the program. Mr. McNeill's reply to the sincere tributes paid him was marked by thanks and the assertion of his determination to give himself more fully to the work to which he had been called.—*Com.*

Tillsonburg, Ont.

In celebration of the 82nd anniversary of St. Andrew's congregation Rev. George Gilmour of Elmwood Presbyterian Church, London, occupied the pulpit morning and evening and by his timely messages brought encouragement to the congregation. The organization of this congregation dates back to 1849.

Clinton, Ont.

By the will of the late Miss Avery A. Howson, an adherent of the Presbyterian congregation for many years, a bequest of $500 was made to be applied to the reduction of the mortgage on the manse and a further bequest of $200 for the purchase of a lantern and equipment for the Sunday School.

Lakefield, Ont.

On Sunday, March 22nd, the members of St. Andrew's Church occupied for the first time the basement of their new building. Since Union, services have been held first in the Baptist Church and then in the Queen St. theatre. In the autumn of last year the cornerstone of the new building was laid by Dr. Grant, Secretary of the General Board of Missions. Dr. Kannawin preached morning and evening at the opening services, and the choir of St. Paul's, Peterborough, assisted in the morning service. The sentiment of the congregation in occupying a building of their own was one of unqualified delight. There were large congregations both morning and evening and the messages of Dr. Kannawin were most helpful. The basement is not yet complete, funds being still needed to carry on the work. Nevertheless the congregation greatly enjoys the privilege of worshiping in a place of its own. Mr. R. J. Burton is in charge of the work.

Sault Ste. Marie, Ont.

At the last communion service of Westminster Church, Rev. G. K. Bamford, minister, forty-seven new members were received, forty on profession and seven by letter. Of the number received on profession the Sunday School contributed fifteen. Progress is manifest in other departments. The Ladies' Aid raised the sum of $2,794 and the current revenue was $718 in excess of expenditure.

Perth, Ont.

St. Andrew's congregation has entered upon the fourth year of occupation of the new church. This was opened and dedicated on March 11th, 1928, by the Acting Moderator of the General Assembly, Dr. A. J. MacGillivray of Guelph. This fourth anniversary was observed by special messages from Dr. A. M. Hill of First Presbyterian Church, Verdun, Quebec, with the minister, Dr. Bunyan McLeod, in charge of the services.

Lansdowne, Ont.

A gift of $500 was received by the treasurer of the Church of the Covenant from Mr. J. Rodger of Lachute, Que. Mr. Rodger's sister was one of the first of women missionaries from Canada in India. She was associated with Dr. Elizabeth Beatty, a member of the Lansdowne congregation. In recognition of that association Mr. Rodger made this gift.

CORRECTION

The addition of a cipher in reporting the amount spent upon renovating of the Bobcaygeon Church made the difference too great to pass unnoticed. Instead of being $6,000 the amount was $600.



Our Missionary and Deaconess Training Home is universally recognized as one of our efficient institutions in providing well-trained women workers. The closing exercises of the term constitute an event, as was evident in the deeply interested audience, that filled Knox College Chapel, on Thursday evening, April 9th. In the absence of the Chairman, Mr. R. J. Lillico, Dr. J. Stenhouse presided. The devotions were conducted by Dr Eakin, Principal of Knox College, the choir of Riverdale Church leading the praise. The diplomas for the graduates were presented by Rev. W. T. McCree, Moderator of Presbytery, certificates in Teacher Training Course by Dr. Kannawin, and to first year students by Rev. John McNab. The scholarships were presented by Dr. Stenhouse. The message to the graduates was given by Dr. Harvey-Jellie of the Presbyterian College, Montreal, and the report for the year, which we have the privilege of presenting, was read by the Principal, Miss Ferguson. Dr. Harvey-Jellie urged attention to training in three realms, the intellectual, the practical, and the spiritual. He counselled the graduates to magnify their calling and to devote themselves with all ardor and fidelity to the noble work to which they were now dedicated.

The Report

The history of the Training Home for the past year has been in miniature the history of the world at large. Smaller classes and curtailed expenditure have dictated a policy of economy and concentration rather than one of expansion and fresh enterprise. In review of the work at the end of the year we feel that a kindly Providence has indeed guided us. The problem of unemployment does not loom large on our horizon. Though the graduation class is small it is sufficient to meet the immediate needs of the Church and we have thus been spared the disillusionment of finding ourselves the victims of over-production.

The Training Home has served a dual purpose during the year. It has opened its doors not only to the students-in-training, but also to students of various faculties of the University who have found within its walls an environment of quiet, cheerful, Christian helpfulness. In the friendships formed between these students and those who have chosen to devote their life to Christian work, there has been fostered a wider knowledge and deeper sympathy of the needs and ideals of a missionary church. On the other hand the student-life of the Training Home has been broadened and enriched by these University students who have contributed no small share of the happiness and intellectual life of the school. We feel that the experiment of a "mixed" school has been decidedly successful.

Of the twenty-one students in residence fifteen have been preparing for some form of Christian work. Of these fifteen, seven terminate their student-life tonight, to begin the life of service of which they have dreamed. Of this number four have taken the regular two year course, while three are what we term "special course students" undertaking a branch of work requiring special training.

Regular Course Students: Miss Elizabeth McDougall of Belle River, P.E.I., assigned to the environs of Glace Bay, a Nova Scotian coal mining district, with many problems. This appointment is under the W.M.S. (E.D.). Miss Frieda Matthews of Stirling, Ontario, assigned to the teaching staff of the Cecelia Jeffrey Indian Residential School, Kenora, Ont. In making this appointment the W.M.S. (W.D.) have deliberately sought Miss Matthews not only for her teaching ability, but more especially for the steady influence of her consistent Christian life. Miss Georgie Roy of Westville, N.S., assigned to the mining district of Cumberland County where she will join forces with the veteran worker, Miss Estelle McKenzie, among a scattered and backward mining community, under the W.M.S. (E.D.).

Miss Millicent Walker of Tisdale, Sask., assigned to port work, Quebec, under the W.M.S. (W.D.). This appointment is for the summer only, and we hope that in September a permanent post will be offered Miss Walker.

Special Course Students: Miss Isabel Taylor has taken such lectures and examinations of the regular course as her time-table permitted, but has concentrated on music. She has secured the major part of her A. T. C. M. examination with honors, and has every expectation of completing her course in June. Miss Taylor is under appointment by the W.M.S. (W.D.) to Formosa. She expects to begin her work in the early autumn and will have under her direction the music of the Mission including Church, S. S.'s and Girls' Training School. She will make no small contribution to the efficiency and happiness of this missionary centre.

Miss Florence Manzer, B.A., who came to us at the New Year, is a graduate of Mount Allison, N.B. She offered herself for work in Formosa but failing to pass the medical examination for overseas workers has turned her thoughts to Canada. Though entering late Miss Manzer has headed her classes and we feel that this bright, clever, young woman will be a distinct asset to the Home Church. Miss Manzer will go to Montreal Port during the summer and will be ready to accept a permanent post in the fall.

Miss Hildur Hermanson, R. N., a young woman of splendid physique, efficient and kind, will be a welcome addition to the Mackay Memorial Hospital at Taihoku, Formosa. Miss Hermanson is under appointment to Formosa by the W.M.S. (W.D.). She will take to her work not only her nurse's training, but a successful term's work at the Training School, and a post-graduate mid-wifery course in a London, England, hospital.

The first-year students: Miss Hayman of Truro, Miss MacKenzie of P.E.I., Miss Maystrowich of Sask., and Miss Forsythe of Sask. have concluded a satisfactory year and we anticipate for them success and happiness in their chosen work. Their appointments for the summer months are as follows:

Miss Hayman and Miss MacKenzie Presbyterial work in the Maritimes under the W.M.S. (E.D.).

Miss Maystrowich, work amongst the members of the Ukrainian Church either in the West or in Ontario.

Miss Forsythe with Miss Blair a graduate of last year will make a survey of the environs of Toronto under the direction of Toronto Presbytery.

In addition to the first year students there has been in residence Miss Fraser, fifth year medical student, Miss McEachern first year public health nurse and Miss Lily Yeung and Miss Lilyan Leung, two young Chinese students who have pursued their studies in music, kindergarten, and collegiate subjects with good results, and have in addition given no small help in the work of the Chinese Christian Institute.

The school year has run smoothly. There has been practically no illness and lectures have been attended and duties performed with the system and regularity which ensures efficiency and success. The Studies Course, though varied has been concentric. Supplementing and amplifying the splendid courses given by the Principal and Professors of Knox College, various members of the ministry have lectured to the students. The Studies Committee, Principal, and students desire to voice their appreciation of the services rendered by Dr. Eakin and his colleagues; to Dr. Parker, Dr. Uren, Rev. W. T. McCree, Rev. A. C. Stewart, Dr. Kannawin, Miss Winchester, and Dr. Kirkpatrick, and to Miss Goodman of the Red Cross Society and Mrs. Koffend of Evangel Hall. A very fine program was also presented by Dr. Lovell Murray and the students were enabled through the medium of the Canadian School of Missions to hear and meet many of the outstanding missionary personalities of the world. The University of Toronto through its Extension Department has catered to the needs of the students in supplying a special course for students for service within the Church. There is little wonder therefore that the students feel themselves not only privileged in the study course provided them, but also honored in the friendship and kindly interest of their professors and lecturers.

As in former years practical work has been undertaken by the students. Various churches have opened their doors to our students and given them opportunities of service and practice otherwise denied them. We are most grateful for the courtesy, kindness, and hospitality shown our students by the ministers and members of these churches. Long after you have forgotten, the memory of such kindnesses will warm the hearts of these out-going workers.

During the year students were allotted to Evangel Hall, High Park, St. Andrew's, Royce Ave., Victoria, Beaches, Rogers, Riverdale, Glenview, St, Paul's, Bonar, and Oakwood churches. In connection with these churches the students were responsible for the leadership of five Mission Bands, three C. G. I. T. Groups, three Junior Endeavors, nine Sunday School classes, one Sunday School department, two Bible Classes, besides responding to ninety calls for addresses at various meetings, providing much appreciated musical programs, and making 490 deaconess calls.

The opportunity of a special form of service was offered us this year in assisting Mr. Zeidman in the heart-breaking task of feeding daily hundreds of workless men. Our students helped in the serving of these men until relieved by organized groups from the various churches. In the early part of the year the students undertook two surveys, one in the eastern and one in the western part of the city making a total of 1,582 calls, resulting in one case in the organization of a flourishing woman's group.

Existing economic conditions brought to our institution necessity for restrictions and economy. We have striven to meet these conditions by reduced expenditures in household accounts, heat, gas, and light as well as in equipment, and have cheerfully done our best as a House Committee to be as light a liability as possible on the resources of the Church. On the other hand this has been a year specially marked by the generosity of friends.

Bursaries for the maintenance of students have been received to the amount of eleven hundred and forty dollars, and for scholarships, one hundred and seventy dollars; for students emergency fund, three hundred and twenty-three dollars; for library fund, seventy-three dollars; for equipment, one hundred and thirty-five dollars. In addition many gifts have been received in the form of various articles of furniture, a victrola, copper tea urn, quilts, linen, fruit, and over fifty books for our library.

In this connection we wish to make mention of the gift of medical service rendered us by Dr. Stenhouse, not only this year but many past years. He has played no small part in releasing to the Church's work strong, healthy, young women.

Surrounded by the friendship of the Church at large, dowered with generous gifts, guided by a chairman and a board of ability and faithfulness, tutored by an excellent staff of professors and lecturers, supported by an able and loyal staff, confident of the integrity of the graduating class, assured of the efficiency of graduates in the field both at home and overseas, is it little wonder that as an institution we face the future with confidence, trusting in a beneficent Providence, and praying only for larger and wider fields of usefulness.

REV. WM. W. CRAW, M.A., PH.D.

The passing of Dr. Craw in Toronto Hospital after a very brief illness was a great shock to his congregation at Petrolia and his friends in the Church as well as to his family. Commenting upon this sudden call one writes: Those who heard him speak at his last service on Sunday evening could have no reason to believe that his end was so near. His sermon, *Forgive us our debts*, was marked by vigor. The Session on the previous Sunday had granted him indefinite leave of absence although he was willing to give up his work. He was born at Hillsdale, Ontario, and was sixty-four years of age. His father, born and educated in Scotland, was one of the pioneer ministers of Simcoe County and gave four sons to the ministry. Dr. Craw received his education at Hillsdale, Barrie Collegiate, Toronto University, and Knox College. His university and theological career was distinguished. He served St. Andrew's, Petrolia, since 1926, his previous charges being North and South Nissouri; Haynes Avenue, St. Catharines; Creemore; and Bolton, Ontario. He was clerk of Presbytery until the time of his death and chaplain of the St. Andrew's Society. He is survived by Mrs. Craw and one daughter, two brothers, Rev. A. W. Craw, Toronto, and Rev. R. W. Craw, Lucknow, and two sisters. Another brother, Rev. G. I. Craw, died at Barrie about two years ago.

MR. GEORGE MACLEAN

Mr. MacLean's demise at Hopewell, N.S., at the age of sixty-six years, was keenly felt by the entire community which lost a prominent and honorable citizen and by the First Presbyterian Church of which he had been a beloved member for thirty-four years and a faithful member of Session for seventeen years. He was loyal to the cause of Presbyterianism and faithful in his duty to the Church.

MR. JOTHAN B. GASS

By the death of Mr. Gass on the 19th of March, Knox Church, Iroquois, Ontario lost a most devoted member and the community an honored citizen. He was born at Tatamagouche, N.S. in 1853, and was called Jothan Blanchard after a great-uncle, a pioneer of responsible government in Canada. He united with the Church early, and throughout his long life gave it the foremost place. His early life was spent in Antigonish, N.S., where he married Miss Elizabeth Trotter, a descendant of Rev. Thomas Trotter who came from Scotland to Antigonish in 1818, and labored until 1853.

Thirty years ago Mr. and Mrs. Gass moved to Montreal West and he became an elder in the church there. In 1912 they moved to Iroquois where he served the church as trustee, elder, Session clerk, and until two years ago as the superintendent

of the Sabbath School. He is survived by his wife and three daughters.

SIMON A. FRASER

Mr. Fraser, who passed to his rest in his fifty-fifth year, was representative elder of the East River Valley congregation, Nova Scotia. His birthplace was Sunny Brae in that province. Having spent some years in the United States he returned to Millstream where his death took place after five weeks' illness. By his faithful exemplary life he won the affection of the community and was highly esteemed. He is survived by Mrs. Fraser, one son, three brothers, and two sisters.

J. C. OSBORNE

Mr. Osborne, who passed to his rest on March 21st, was a charter member and a highly esteemed elder of First Presbyterian Church, Regina, Sask. He was prompt in his effort to perpetuate the Presbyterian Church and for a time was secretary of the local Presbyterian Church Association. He was not a "listener-in" on Sunday but a regular attendant at both services of the sanctuary, and his dependability was alike marked in the service of the Church. The esteem evoked by his well-spent and useful life found expression at his funeral, when a large concourse paid their last tributes to him.

MRS. ROBERT HALL

Mrs. Hall, whose death took place recently was a loyal member of St. Paul's Church, Peterborough, Ontario. Though frail, she was most faithful in attendance upon public worship and active in the service of the congregation. She was honorary president of the W.M.S. and of the Peterborough Presbyterial and deeply interested in community service. She is survived by a family of sons and daughters, Miss Lilian E., Mrs. H. A. Marsh, Mr. Robert S., Peterborough, Mrs. A. P. MacLean, Regina, and Harold F., Winnipeg.

REV. JOHN A. JAMES, B.A.

Mr. James answered the last call on March 20th at the manse, Ailsa Craig, Ontario. He was a graduate of Knox College and in the year of his graduation, 1903, was settled in North and South Nissouri, London Presbytery. In 1906 he went to the West where he served in Wainwright and Daysland in Alberta, and later in Creston, B.C. Coming east in 1925 and having remained in the Presbyterian Church, he served in South Kinloss and Kinlough, Maitland Presbytery. After leaving this charge he began his work in Ailsa Craig on July 31st, 1928. The funeral service was held in South Kinloss Church and interment made in the cemetery there.—*Com.*

ALEXANDER CAMPBELL

In the death of Mr. Campbell, Wingham, Ontario, lost a very highly respected citizen and St. Andrew's Church a faithful and well-beloved member of Session. He was of Scotch descent but born in Canada, his parents having come to this country in 1844. In 1891 he moved from the farm to Wingham where he engaged in the building trade. In this he commended himself for skill and integrity. He is survived by one brother and one son.—*Com.*

TWO NONAGENARIANS

The congregation of Great Village, N.S., and adjacent stations were bereaved of two highly esteemed members when Mrs. Charlotte M. Corbett, who for over fifty years was a member of the church at Portapique and a teacher in the Sabbath School for over thirty-six years passed to her rest, and Mrs. Margaret Eleanor Hill, who died at Economy, N.S., in her ninety-third year. The last message given by Mrs. Hill to her friend and minister was in the words of Jesus, "A new commandment I give unto you that ye love one another," and she added that in the faithful observance of this lies our highest good.

AN OPPORTUNITY

Our Hungarian Church in Toronto is in need of an organ. If any congregation has one to spare or if any individual or congregation wishes to supply this want, it would be very greatly appreciated indeed. Communications should be addressed to Rev. Charles Kovacs, 133 Beverley Street, Toronto.

APPRECIATION

Rev. Alexander Frazer of Aberdeen, Scotland who conducted special services in Knox Church, Toronto, has written to the Editor expressing his pleasure at meeting so many of the ministers as was his privilege at the banquet in his honor in Toronto. He was grateful for the literature supplied him by the Editor and said that it received his careful attention.

Dr. R. G. MacBeth sent to Mr. Frazer's address on board the steamer R.M.S. *Niagara* at Vancouver his book, *The Burning Bush.* To this in a note to Dr. MacBeth Mr. Frazer refers, saying, "I am grateful for the thoughtful consideration which prompted you to send me your book, *The Burning Bush in Canada,* the reading of which I greatly enjoyed. If I may say so, you are gifted with the pen of an attractive writer and the literary style as well as the clarity of expression greatly fascinated me while the story you unfolded of the religious life of Canada and the noble part played by the Presbyterian Church was both a revelation and an inspiration to me."



GYMNASIUM CEMETERY BEYOND THE BLDG. DORMITORY

MIDDLE SCHO

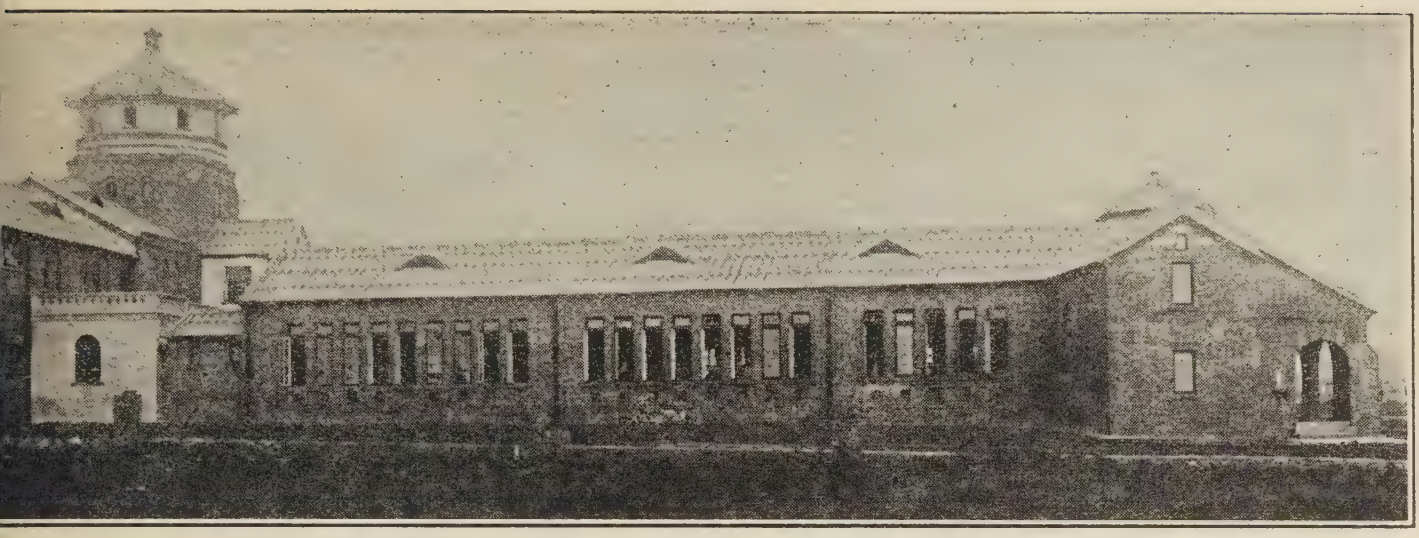
Formosa, named by the Portugese "Formosa", that is beautiful from the attractive appearance of the island as they neared its shores, is situated about eighty miles distant from the mainland of China. It appears on the map as very long compared with the width, being about two hundred and fifty miles in length to about seventy-five in width, a little more than three times as long as it is wide. The eastern and western sides present quite a contrast, the western being a flat plain whereas the eastern is very mountainous and particularly in the northeast where the highest cliffs in the world stand as a barrier along the seashore. Our district on the whole is mountainous.

Tamsui, where our work began, is situated in the northwest part of the island at the mouth of the Tamsui River and at the foot of Mount Taitun, 3,700 feet high. Taihoku, fourteen miles distant from Tamsui, is built on a plain probably at one time the bed of a lake. The western coast, south from Tamsui and Taihoku, consists of a plain on the sea and back of this a tableland. The central part of the area in which our work is carried on is very mountainous and heavily timbered with camphor, hemlock, pine, and spruce. These grow on the higher levels at an elevation of about 5,000 feet. The territory, which is exclusively ours, extends from the north of the island south about 80 miles along the west coast then east across the island. The whole northern part, therefore, is under our care. In addition, we occupy a strip along the eastern coast from the line mentioned to the southern tip of the island about thirty miles wide and two hundred miles long. This district is peopled by the Ami and other tribes.

The population of the island is about 4,600,000. The Chinese are dispersed throughout the island but chiefly occupy the northern part and the western coast. The Japanese, who number about 200,000, occupy the large cities, while the aborigines numbering about 140,000 are scattered throughout the mountain ranges and along the eastern coast.

Agriculture is the chief industry, rice, sugar, sweet potatoes, oranges, bananas, tea, peanuts being the larger products. Other products are camphor, coal, gold, and timber. A considerable measure of wealth is obtained from the fisheries also. Red coral is another product of the island. Manufacture is limited and there is very little export of manufactured goods.

The missionary enterprise so far as our Church is concerned dates from the year 1872 when Dr. George Leslie Mackay entered upon the pioneer work which placed his name so high in missionary annals. In his early boyhood he had determined to become a missionary and held his purpose steadfast. Having graduated from Princeton and there being no opening for foreign work under The Presbyterian Church in Canada, he went to Edinburgh. There he became associated with the great Dr. Duff and decided that if there should be no appointment for him from the Canadian Church he would go to India under the Scottish Church and had so far carried out his purpose as to begin an acquaintance with Hindustani. Then a cable came from Toronto saying that he was wanted for China to serve under The Presbyterian Church in Canada. He returned immediately to Canada and having said his farewells left in the autumn of 1871. He visited various points in China and received several invitations to join established missions. These he refused and directed his course to Formosa. He landed on the southern part of the island and stayed for two months at the English Presbyterian Mission. Having learned that no work was being done in the north he immediately determined to discover the prospects, and in company with two missionaries set forth on a small steamer for Tamsui. Before he set foot on shore, strange to relate, he had made up his mind that this was to be his



CLASS ROOMS

SUI, FORMOSA

sphere, and his fellow missionaries concurred in his judgment. He landed and soon entered upon his work, according to the familiar story, by associating himself with the buffalo boys on the hillsides to begin his acquisition of the language. The grazing grounds of the buffalo in Dr. Mackay's day now constitute the golf links of Tamsui.

Speaking of his choice of Tamsui Dr. Mackay said he was led as directly there as though under the immediate guidance of God.

The leading feature of Dr. Mackay's missionary policy was to train a native ministry. His first convert was A Hoa and his first year's work resulted in the baptism of five converts. A little over two years after his arrival a chapel was built and A Hoa established there as evangelist. In three years' time Dr. Mackay had in his employ eight evangelists, in keeping with his policy to use the material at his hand. Dr. Barclay of the English Presbyterian Mission, now eighty-two years of age, reports a visit of Dr. Mackay to his mission in company with his eight preachers. It proved an opportunity to convince Dr. Barclay and his associate of the virtue of building chapels and installing native preachers. Dr. Mackay's preachers were not only well versed in the Bible but had a good working knowledge of science as well. From that day a very intimate friendship was established between Dr. Mackay and Dr. Barclay. Many of these preachers trained by Dr. Mackay were scholars when he found them, well versed in Chinese literature.

In 1880, when Dr. Mackay, after eight years' service, went on furlough, he could report twenty churches built, twenty preachers to man them, and a Christian community of about 700. As a further tribute to Dr. Mackay's missionary method the contributions of the Formosan Church were a few years ago the highest of any Chinese church.

A sphere in which Dr. Mackay had substantial success was in the northeast of the island, on the plain. In the face of great opposition he obtained a foothold in 1882. By 1895, as a result of a mass movement among the Pepo tribe who peopled this district, there was a community of about 2,000 professed Christians and about twenty churches were erected. Since the coming of the Japanese, however, these people have been dispersed. Our present missionary, Mr. George W. Mackay, son of the pioneer, discovered when visiting a village on the east coast a company of 300 of this dispersed tribe. Through the good offices of a Japanese official a site was obtained for a church without cost and with a small grant of $100 from the Board of Missions a church was soon erected with a membership of about 100, adults and children, restored to their childhood faith. The name of this place is Kaleoan and its importance lies in the fact that it is a centre from which work may be carried on among other tribes.

The standing of our Church in Formosa is set forth in the following statistics:

Churches	75
Baptized membership	5,610
Communicants	3,177
Baptized during 1929	320
S. S. Scholars	2,352
Preachers and pastors	55
Adherents	3,708
Contributions	$15,767

The advance from 1925 to 1929 is shown in this statement of increases:

1925 TO 1929	INCREASE
Churches	15
Baptized members	1,025
Communicants	500
Adherents	633
S. S. Scholars	290
Contributions	$3,487

In Tamsui we have four institutions, namely, the Theological Seminary, Middle School, Girls' School, and Women's School. Thus Tamsui has become the centre of our



Mr. and Mrs. Mackay and Family in the Centre and Staff of the Middle School

educational effort where we train our Formosan workers. There are eleven teachers in the Middle School, seven Chinese and four Japanese, with Mr. Mackay as Principal. Mr. Mackay and the Chinese teachers edit the Formosan Christian Youth which is published monthly. In the Theological College four missionaries teach part time, one Chinese teacher full time, two Japanese part time, and one Chinese pastor part time.

The policy is to have few institutions but to make them efficient, doing intensive work.

Since 1926 a new method of prosecuting evangelistic work has been adopted by the Presbytery. A company of three preachers was set apart to give their whole time to this form of service, strengthening the work where it was already established and opening up new fields.

In Taihoku our medical work is centred, our chief institution being the Mackay Memorial Hospital. This hospital has a staff of three doctors and twenty nurses. The most of the patients are Chinese. Not only is medical attention given but evangelistic work is prosecuted and is very fruitful. The Chinese preachers keep in touch with patients after they return to their homes through the medium of the local evangelists.

The former Theological College in Taihoku is now rented to the Japanese. This institution, including land, owing to the increase in values, is estimated to be worth about $50,000. The reason for its being rented lies in the fact that the theological school was moved to Tamsui so as to be in close touch with our Middle School from which the theological students come.

These schools impart a significance to Tamsui which must not be overlooked, for they are vital to the prosecution of the educational and evangelistic work of the mission.

The attendance at the Middle School at present is about 240, most of them boarding in the school. Such is the influence exerted upon these boys, most of whom when they enter the school are not Christian, that large numbers of them are won to the faith of Christ. So far about thirty-five per cent. of the graduates of the Middle School are engaged in Christian work. The Tamsui Middle School is the finest building in the mission.

Our staff in Formosa at present is constituted of the following:

Dr. G. and Mrs. Gushue-Taylor, Dr. M. G. and Mrs. Graham, Dr. Eugene and Mrs. Stevens, Miss Anne Senior, S. R. N., Miss Ada E. Adams, Miss Margaret M. Ramsay, Miss Ethel M. Chisholm, Mrs. Bella Koa, Taihoku, Formosa; Rev. James and Mrs. Dickson, Rev. J. Douglas and Mrs. Wilkie, Rev. H. A. and Mrs. MacMillan, Mr. and Mrs. George W. Mackay, Miss Mabel G. Clazie, Miss Alma M. Burdick, Miss Dorothy C. Douglas, Tamsui, Formosa.



FORMOSA

This sketch of the northern half of the island shows Tamsui (called Tansui by the Japanese) near the northwest and Taihoku inland. The small marks along or close to the coast line indicate mission stations and the larger marks in the interior, mountains.

JOHN WILLIS BAER, LL.D.

Dr. Baer, though living in the United States, was very well known to the people of Canada of all denominations. His work as General Secretary in behalf of the Christian Endeavor Society, with which organization he was identified for ten years, brought him into prominence here as well as elsewhere. His attractive personality and winning speech made him a memorable figure. He was a Presbyterian and after surrendering his task with Christian Endeavor work he spent six years as Secretary of the Presbyterian Board of Home Missions. Following that he was President of Occidental College in California. He enjoyed the distinction, not only of being Moderator of the General Assembly of the Presbyterian Church in U.S.A., but of being the first ruling elder to be elected to that office.

He was of Hungarian descent, born near Rochester, Minnesota. He went to work at a very early age and for a number of years was engaged in business. His death took place early in February.

ABOUT MR. AND MRS. A. HAWTIN

Rev A. A. Lowther, M.A., B.D.,
Jhansi, U. P. India.

Towards the end of April Mr. and Mrs. Hawtin are expected to arrive in Canada on furlough. They are travelling across the Pacific and so will land at Vancouver and journey through Western Canada on their way to their Ontario home. Mr. and Mrs. Hawtin will therefore be the representatives to the Home Church of her mission in Jhansi and it will be a rare opportunity for all who are interested in the work to gain first-hand information of what is being done in this part of India. It is between six and seven years since Mr. and Mrs. Hawtin were last in Canada so we should like to take this opportunity of reminding old friends and informing new ones of what their task is here.

For sixteen years Mr. Hawtin, who is a graduate of the Ontario Agricultural College at Guelph, has been in charge of the mission farm. This farm consists of some twelve hundred acres of land seven miles from the city of Jhansi. It was secured by Dr. Wilkie to be used for experimental work teaching Indian Christians better methods of farming and to permit of the establishment of a Christian farming community. It must be remembered that ninety per cent. of the people of India live in rural areas and that therefore agriculture is even more of a basic industry there than in most countries. With such great numbers (ninety per cent. of over three hundred million) living on the land one might expect to find excellent farming yet such is not the case. The Indian peasant works so miserably and lives so close to the borderline of starvation that visitors from other countries such as China or Formosa where there is also great need have been struck by the more hopeless and more abject poverty here evident on every hand. The soil is rarely properly tilled or fertilized, primitive hand-made instruments, cattle poorly-bred and ill-nourished, poor methods that never improve, these are the conditions prevailing today in rural India and these are the conditions to face which Mr. Hawtin was called sixteen years ago.

Sixteen years is a long time in the life of an individual. It is a very short time, however, in the life of a nation whose history is far longer than that of Britain and an impossibly short time in which to correct faults that are thousands of years old. But Mr. Hawtin has learned the secret of doing impossible things. They are being done today on his farm at Esagarh. It is not easy to analyze all that is being accomplished but two or three points are obvious.

In the first place the farm is a mission enterprise and Mr. Hawtin a missionary. Therefore he preaches, guides in the organization of the church he has formed, teaches a Bible Class five nights a week, supervises

the Sunday School, the work of the native pastor and countless other similar enterprises, enough to fill the time of any man. New Christians can hardly be expected to reach to very great heights of life and conduct. In India the powers of immorality and vice and apathy seem to form a particularly strong combination and the most difficult of all missionary tasks is to build up in the faith these very imperfect Christians. There is nothing of glamor and romance about this work. It is exacting, discouraging, burdensome; it is akin to the task of Moses leading a nation of slaves who constantly slipped back into paganism out to a greater future. The patriarch must often have been ready to give up in despair at the hopeless unfitness of the people he was called upon to lead. But the pillar of fire and cloud was there and the living Presence that made hope real. So it is in India today.

Mr. Hawtin's work is farming too, however, so the Christians at Esagarh are learning better farming. Better machinery is giving better returns. Two year old oxen of the Hindus are no bigger than one year old oxen of the Christians. Bigger crops, better cattle, steadier work all mean higher standards of living, a greater sense of the dignity of labor, a greater self-respect. The first Christian to prove himself able and worthy has recently bought his own land. It is hoped that many others will also purchase their property and so not only free themselves from all dependence upon the mission but also attain a position in which they will be able to help others more needy than themselves.

There is very much more to be told but those who wish may learn the facts in full from Mr. Hawtin himself, remembering that, in spite of the modesty with which he speaks, he is responsible for all that has been accomplished. Ask him of Heresingh, the model for the whole community in earnestness and enterprise, of the Sunday School superintendent who is honored by all who know him, of Kubersingh, an alert business man who was offered a decoration by the Government and who refused to help a rajah rule his kingdom because in that kingdom there was no mission. Ask him to tell too of the wife of the robber chief who lives at the farm, of his own adventures in hunting, of his experiences in conducting mission business in Jhansi district and of his plans for the future when Christian boys from Christian homes can begin their work.

Jhansi mission farm is a model for Christian work. Slowly but surely a dream is coming true there of Christians living as Christians should live, growing visibly in all that is of real importance and learning daily more and more of Christ and His Church. As a congregation of that Church the people have recently decided to erect a building suitable for worship. It is under construction now, simple but attractive, a tangible evidence of the influence of Christianity in a heathen land.

Thus far we have said nothing of Mrs. Hawtin, a graduate of the University of Toronto, who has shared so ably in her husband's work. Mrs. Hawtin has organized a school at the farm, she holds classes with the women and helps them to learn better methods of homemaking. Daily she dispenses medicine and on a recent occasion a man walked from a village twenty miles away to seek her counsel and assistance. Like Mr. Hawtin's her work is in no way spectacular but like his too it is having its effects deep in the hearts of men and women who, through the lives of these missionaries, have learned all that they know of a living Christ.

Mr. and Mrs. Hawtin are coming home for a rest. India's climate makes such a rest and change essential. Also these two have given themselves unsparingly, perhaps a little too generously, in the great cause. In the city, in Jhansi district, wherever they are known in India, Mr. and Mrs. Hawtin have won the highest respect for themselves and for the Church they represent. We trust that their months of furlough may be happy months for them and profitable for the Church at home and that they may return with greater strength to take up again the tasks for which they are so completely fitted.

A LAW BROKEN

From a letter from Dr. Buchanan, Amkhut, India, to his daughters in Canada.

We have had a time of great excitement this week. Sixteen of the Christian men have been taken off to the police inspectors at Ambadabarri, twenty miles away, six of them in irons, because they had helped to kill and eat a fat cow that they had bought from us. I sold her and her two-year-old calf for Rs20-. I thought at the time that she was to be given to a Bhabra Borah as "kand", that is, to be accepted as a gift to cancel the debt Kiribai's husband owed. They took her part of the way, as far as Pangora, tied to an ox. A cow never leads well. They are not trained to it. Whether she got tangled up in the rope and broke her neck, as some whisper, or whether the temptation there in the jungle with a fine piece of live beef was too great for them to remember that the Raja worships the cow and has a strict law to punish severely any persons who have any share in butchering anything in the cow kind, I cannot say. Anyway they divided up the expense among them, about thirty-cents each, and took a fine piece of beef home to their hungry families. But it is already costing them dear. Most of them are Bhil Christian farmers who have a very hard time this year to make ends meet. Crops have been very poor and the land rents have been kept at the maximum rate,

whereas in the neighboring Bhil territory in British India the rates are very much reduced. A great deal of pressure has been and is being used here in the native states to squeeze the whole tax out of the poor cultivators. These men have been doing day labor at ten cents a day and boarding themselves. Out of this small pay they have been scrimping along, half-starving themselves and their families, to meet the threatening policemen who demand rent or go to gaol. The law is one that the *few* want against the wishes of the many. This is autocratic home rule. In Mohammedan native states or in British India there is of course no such law, but where the native states of India have a Hindoo ruler, to please the high ones or for fear of the gods, killing cattle is made criminal. This is a Bhil state and there should be no such law here. The taxes are now just about three times what they were a few years ago. Of course our Christian people should not have broken the law. They may be years in gaol for it. It is easy for us in our comfortable condition to blame these poor people, but if I were similarly situated, my children and wife half naked and hungry, and I was being hounded by a corrupt government to pay almost impossible taxes, or go to gaol, and if I owned a fat cow, I, a Canadian with far more light than a Bhil, would probably feel I was obeying a higher law than the unjust one I felt called upon to break. Yet these honest Christian Bhils, who were straining every nerve to meet the exorbitant demands of the government and yet some way feed their own families, they say, will get years of imprisonment. The Bhils would turn these domineering chiefs out of their fine palaces if it were not for the British troops that keep law and order. The Bhils have no way of making their voice heard save by their bow and arrows. Then that comes under the head of "lawlesness" and has to be put down. It was so in the case of the Banswara and bordering states in 1912 and two months ago at Bundlekund, Charkhari, and Ajaigarh, Central India, Bhils asserting their rights in these native states, in the only way they know, have to suffer for it.

Of course I would not have sold the cow to them some six weeks ago if I had thought they might use her as they have done. Britain sets a good example by not having such a law in British India. There is surely great need in the future Indian Government that there should be safeguards for the great masses of the poor people. British officials have got their hands so full of thorny problems and they are not supposed to interfere with the native states, unless the natives rebel against their autocratic rulers. The A.G.G. I hear has, after putting down the rebellion with a regiment (6 were killed) promised to send in an expert and enquire as to the unjust taxes complained of. I wish they had more authority to enquire and advise before the Bhils really rebel . . . . I may go out to talk the matter over with the British officials. Yet one does not see very well what he can do.

Well, things are moving on. Eight more Christian men were called in from Sardi today to the police station to be charged. One of them, Ranjith, who has been working at repairing the roof at ten cents a day to try to get his farm rent, when questioned by the policeman, and did not get the answer the policeman wanted, got a bang across the mouth. I saw him tonight and he showed me his two front teeth loose, caused, he said, by the blow. The police are after four more of our people. Three of them are up in Toran Mall helping Bertha Robson build. To earn money is why they are there. One of them got me to advance him enough (Rs8) that with what he had saved he might pay up the tax, otherwise they would pester the life out of his wife and children. The fourth is Gulab and he is away in Barwani with Miss Maxwell on a preaching tour. When those four return they too will have to go through the mill. The head policeman here is an ignorant Hindoo who can neither read nor write, but he can strut around as if he were Commander-in-chief himself. He is an insignificant little bunch. One of these Bhil Christians could have knocked him head over heels in two jiffies. Two of them were banged in this way. I wonder how they restrained themselves and yet I'm glad they did. Two of the Christian Bhil women were also taken away, leaving their children behind, on the twenty-mile march through the jungle.

Such beastly treatment is enough to make sinners out of saints or to convert law-abiding folks into rebels. The Bhils have had to fight with their bows and arrows for their independence for thousands of years. How long will these Christians, stand such treatment? They are wont to sing, "God save the king", but they don't want that today. The Raja is losing prestige. Some days he was in for shooting and was here over night in his tent. The house nearby was the Christian Jirio's. He had one of Jirio's cows tied just in front of his tent door so that on waking the first living object his eyes should fall upon would be the cow, the god cow, Jirio's cow. Our people think the Raja might better worship Jirio, since Jirio is the master of the cow. They laughed at that; their brows are dark at this.

Well, they are still chasing our poor fellows around from one court to another. Three more have been summoned from Sardi. Of course they should have obeyed the bad law we all say . . . . On the other hand I should like to read to these over-zealous Indian Pharisees, Luke 15:10, *Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither*

we nor our fathers were able to bear. However, our simple Christian Bhils have far more light than the Raja himself and his Brahmin advisers. So we must have patience.

Ruth, I sent the Raja Sahib in a letter of yesterday's date a copy of what you wrote in your letter. I'll copy a bit of it so that you may see how providentially it fits, "I'm enclosing in this letter a draft for Rs50-. Will you send it on your birthday Daddie from me through the Raja to the hospital fund of the state? I don't know the Kumar, but I have such happy memories of the times when as a little girl, a little girl Indian-born, I used sometimes to see the Raja himself and I should like to add my little gift to his big gift to the dear people of Ali Rajpur. May he and we all be amongst those blessed merciful ones who shall receive mercy."

Ruth, my dear, you were surely inspired to write and send the gift. It has gone to him and your ointment. I did not wait for the 25th. Then by today's date I also wrote a note about the tragedy. I wrote as mildly as possible for we too are at fault. The two letters will arrive today. The Raja himself will be hearing the case tomorrow. I enclose my rough copy of my letter . . . . May this great sadness be tempered with divine mercy, and do us all good. We must walk carefully these days.

The Letter to the Raja

Dear Raja Sahib:

I am exceedingly grieved at the trouble you are having as we continually impress upon the people the necessity of obedience and honor of those in authority. *Fear God and honor the King* is always taught. I still hope that, on examination, you may find there is much exaggeration.

In case there is found to be truth in the reports, I trust your Highness will graciously remember it is a very hard year all the world over and here especially where crops have so much failed. Many of the accused have been working very hard at day labor to try and pay their land taxes. So I trust all mercy possible may be shown and I can assure you we shall do all in our power as in duty-bound to have Christians observe the laws of the state.

Yours etc.,

J. Buchanan.

ACKNOWLEDGMENT

Prompt response was made to the appeal for a communion set and four offers were received. The one which came first to hand was accepted being from Rev. S. M. Scott of Picton, Ontario. The next was an offer of a silver pitcher and two silver goblets, and the third and fourth were promises of money. If there are other small congregations requiring communion sets we should be glad to hear from them as these three offers may still be available.

Children and Youth

UNTILLED GROUND

Boys and girls who have roamed the fields in summertime are familiar with the insect that we call the grasshopper and there are few who have not watched him spring from the grass and then followed his short flight to catch him, perhaps to use him for bait in fishing. He gets his name grass*hopper* because with his powerful hind legs, which are said to be stronger than those of a mule in comparison with size, he leaps from his hiding place in the grass to begin his flight. There is, too, a rhyme with which children are familiar and maybe some who read this could give it in full. It is something like this for we may not be quite correct:

Grasshopper, grasshopper, grasshopper gray,
Pay me some money or I'll throw you away.

That suggests that most children of the fields are familiar with this lowly being.

The grasshopper is the largest of that great class of small creatures that we call insects. He is like the elephant among the larger animals or the ostrich among the birds, the biggest of them all. As we speak of a terrier, a spaniel, or a collie, meaning in each case a dog but a different kind of dog in each instance, so there is a kind of grasshopper which we call the locust, a name which appears often in the Bible. To learn whether a grasshopper is a locust, measure the feelers which reach forward from its head and with which it feels, hears, and smells, and see if they are shorter than the body. If so, you have found a locust. It is known also as the short-horned grasshopper.

It is also widely known that the grasshopper is a very destructive insect. When they sweep over the land in great clouds or swarms they consume every green thing in their path. One of the plagues of Egypt was a plague of locusts and according to the familiar story, so great was their number that "they covered the face of the whole earth so that the land was darkened" and further, that this great cloud of locusts "did eat every herb".

Those who know tell us that the locust is good for food so that even if it is an enemy to our crops it also, in some places, serves man. I do not think any of *us*, however, would say that the grasshopper should be eaten. We should not like to be compelled to make a meal of them. We should be willing to feed them to the fishes but not to ourselves. Nevertheless it is true that many people in different parts of the world give the grasshopper a place on their bill of fare that we would give to some bird, duck, goose, turkey, quail, or partridge. The raindoctor of the Hottentots in Africa prays for the coming of a great

swarm of these insects so that his people may feast without end and grow fat and strong. The Bedouin of the desert empties a huge bagful of squirming grasshoppers into a hole in the ground from which he has taken the fire, then he heaps hot sand upon the insects and thus prepares for himself a rich and rare feast. "Arabians in Bagdad dine deliciously on grasshoppers and pomegranates and so do others, the Moors, Chinese, Philippinos, Bushmen of Australia, and the Digger Indians of California." The grasshopper, therefore, is the friend of man in many parts of the world providing him with agreeable and seemingly satisfying food.

On the whole, however, he is much more a foe to man than a friend and terrible tales are told of the blight he brings to the earth and the loss to man. Along the shore of Africa on the Mediterranean great clouds of grasshoppers in uncounted millions, having been driven out to sea, were drowned and swept ashore so that heaps of the dead from four to five feet high extended for hundreds of miles and caused plagues from which thousands of people died. This is a story from early times.

It is the hearty appetite of this unwelcome visitor, however, that chiefly places him in the ranks of our enemies. To learn of this we do not need to go very far back. In our own land in the West crops have been entirely eaten by swarms of grasshoppers. A visit from these pests to the United States a litle more than fifty years ago caused a loss of $200,000,000. When the crops were pushing on towards harvest time and the blade was tender, they ate every living green thing, blade of grass, leaf, and twig. After this awful visitation the insects disappeared but there remained the dread in the breast of the farmer of another visit.

Where do the grasshoppers come from? To us they seem to come from nowhere and depart to places unknown. It is said that Africa is the source of more swarms than the rest of the world and the reason for this is that there is so much waste land there. The plague of grasshoppers that swept over a great part of North America came from lands in the West where there were no settlers and no cultivation. The study of nature reveals to us the wonderful foresight or instinct of the various creatures. The grasshopper takes care that his family shall never die out. They are hatched from the egg as chickens only these eggs are deposited in the ground and seem to take care of themselves. If the grasshopper were to place its eggs in the garden or in the field, when the ground was turned by the spade or the plough they would be buried so deep that the little insects could never reach the surface. The mother grasshopper, therefore, takes care to make a tiny hole in the ground by the side of the garden or on the border of the field where they will be untouched by man's rough handling. These places are not so large and numerous as to produce the immense numbers which strip our fertile fields of every blade. Its breeding places, therefore, are in the great open stretches near the mountains where there are no settlers and the land is not cultivated. That is why Africa produces the grasshopper in such uncounted numbers.

For this interesting information about the grasshopper we are indebted to one who has written a book entitled, *Our Insect Friends and Foes* (Dupuy).

This brings us to the point of our tale. Do you see the lesson arising out of this story? I think as we say about the cat getting out of the bag our readers must be almost ready to see the moral we would teach. *If there were no waste places it would be impossible to have a plague of grasshoppers.* The lesson then is, till all our ground, let us avoid waste spaces; and as this applies to the earth it much more applies, for example, to the mind. If it lies unoccupied and untilled there is grave danger. Many evils may breed in these empty places. An old saying is that Nature abhors a vacuum which, to put it into simpler words, means that Nature will occupy every vacant spot in every realm in some way, if not with good, then with the bad. Another saying is that "Satan still finds mischief for idle hands to do". Work is a great safeguard. In reading and thinking about things that are pure and true, and lovely, we find safety also. Let us occupy our time fully and use it well.—*R.*

BE STRONG

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil,—who's to blame?
And fold the hands and acquiesce.—O shame.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! To-morrow comes the song.

—*Maltbie Davenport Babcock.*

Thy mercy Lord is in the heav'ns:
Thy truth doth reach the clouds;
Thy justice is like mountains great;
Thy judgments deep as floods.
Lord Thou preservest man and beast;
How precious is thy grace!
Therefore in shadow of thy wings
Men's sons their trust shall place.

HOW IS THE WORK OF THE MISSIONARY CHANGING

Lereine Ballantyne

The world stands amazed at the inventions and modern forces which have changed our mode of life. We are thrilled at the strides our people have made, and the greatest surprise of all is that experienced by the missionary student when he discovers that conditions in so-called heathen lands have just as definitely changed, at least so far as the cities are concerned, as much as they have at home.

Radio, modern transportation, and economic advances have broken down walls of nationality and opened the doors of the world, so that no country can live entirely unto itself.

What has this to do with missionary work? Just this. About four-fifths of the world is under the control of the white races. This was well and good while the colored races went along the dark paths of ignorance. Now, however, the knowledge that the missionary himself has brought the native has fitted him to take his place beside his white brother. He is now thinking for himself and asking that this freedom of soul which he has found be allowed to express itself in freedom of nationality.

The question that faces the youth of the world today is how can we in this interrelated and inter-dependent modern world continue the missionary policy which began with the great command, the last command of our blessed Lord, to tell all people even unto the ends of the earth of His mission and His message that we may succeed in bringing into one fellowship the peoples of the earth as the children of God.

Native churches are growing up in all the eastern countries. Do they still need the missionary? If so, what type of missionary do they require? How will the missionary fit into the new order of conditions? All these questions come to the mind of the thoughtful Christian.

It is true that there are native churches with native preachers and teachers but it is also definitely true that these churches with one accord say that they are not sufficiently strong to carry on alone. With them, Christianity is still in its infancy and without the support of our missionaries the Christian fire would be in danger of being extinguished and the people return to their native faiths.

Will the same type of missionary serve our purpose in these new circumstances and in the light of this advance, particularly in education? The situation was different with earlier missionaries and they won the esteem and affection of the ignorant and the savage, and accomplished great things. Not a few of these men were liberally educated and highly trained. Attainment in learning by the missionary is a greater necessity today. The native accords the missionary affection because he realizes he is his friend. The missionary has a still greater advantage, however, when he commends himself as a leader of men as well as a lover of souls.

China and Japan are peculiar in this respect. Families will deny themselves in order that their sons may take degree after degree. They will bow before learning more than before wealth. In the foreigner who brings the great message of the living God, they expect a man to have the wisdom of Confucius and the dignity of leadership. When he has, not only the people but princes and presidents are ready to come for instruction. Then, and then only will the missionary of the next decade fit into the life of the mysterious, fascinating, and changing East.

"Only our best should be sent," is the warning sounded by many who come west. The best in education, in leadership, and in strength to live and act the great Christian principles in the face of discouragement, doubt, and disappointment. Only the best can rise above these things, using them for stepping stones, to go on triumphantly proclaiming the great Gospel, the solution for every ill of mankind were it adopted sincerely and honestly.

Our missionaries have been more than preachers. They have taught natives how to live better, to grow better food, to adjust their new conception of life to their new faith. Dr. Buchanan was very active in this respect. Dr. Mackay of Formosa founded a hospital that is today second to none on the Island. Dr. Margaret O'Hara taught women in India how to keep their homes better, and the list could be greatly extended. The missionaries have been beacons lighting the way along dark paths, and their lights have not been dimmed by the passing of the years.

For those who would pursue the question farther, a splendid summing up has been made by Dr. Reischauer in his book *The Task of Japan*, and also in Basil's Mathew's new book *The Clash of World Forces*. These books are vital and challenge the youth of today. They may be had for 75c. and 60c. respectively by sending to the Publications Department, W.M.S., Room 700 Sterling Tower, Toronto.

New missionaries from the youth of our country to the youth of the East will be found as long as the need is expressed and while there are slaves crying out for freedom both physical and spiritual. No one enters upon a missionary career who does not feel the call of God to go forth and conquer in His name; when this call comes let the preparation for leadership be of the best.



WHAT IS IT?

It would be rather difficult for one who had not seen this picture before and been informed about it to tell what this is that the man by its side is holding erect, and yet it is something with which we are all so familiar though not in this size and shape. It is always on our table and we call it the "staff of life". Now, the Editor has almost told you what it is and he had better speak plainly without longer concealment. It is a loaf of bread of very unusual character and size. It stands five feet, six inches high, and the baker put into it one hundred and sixty pounds of flour, nearly two bags, and thirty dozen eggs. Did he make this for some great banquet of well-to-do people? No! It was for the poor, the gift of Mr. Feinsod, proprietor of a delicatessan shop on Yonge St., Toronto, to the hungry men, and some women, who come daily to Scott Institute to be fed. Mr. Feinsod stands by the loaf which is the fine product of his skill. This great loaf is quite different in size and also in the material of which it is made from the barley loaves with which Jesus fed the five thousand; nevertheless it would not be sufficient even for any length of time for the throngs that come daily to the Institute. This man, however, and this loaf shared in the good work.

INLAND IN FORMOSA

The writer who sent us this experience of travel some time ago was shipwrecked but managed to reach a point on the northwestern part of Formosa. His narrative begins at this point:

As for Formosa it is not a bad desert island to be cast upon. We have just returned from a five days' trip across the island and are more than ever convinced that it was not an unfriendly breeze that drifted us hither. On this hike we travelled by train down to the middle of the West coast. (A strip along this coast is really the only inhabitable part of the island, the rest is mountainous). From halfway down the coast we left the railway and went into the interior, coming out on the Pacific, and returning home by boat and train.

We were given a considerable start into the interior on little push cars, which are operated over narrow gauge lines. This is a very convenient system in a hilly country, and not uncommon in Formosa. There are two passengers to a car and two pushers. Although sometimes it is necessary to walk up the steep grades the sensation of going down or rounding a bend is certainly thrilling, and especially after we saw two truck loads of sugar-cane get out of control, tear down the mountain, and turn over at the bottom.

Part of this ride was through miles of banana plantations as the banana seems to grow quite well on the foothills, or on very uneven ground.

We left the push cars to see Lake Candidius the only lake of any size on the island and named after the first missionary a Dutchman, who came just three hundred years ago when Holland held the island. The lake is cradled far up in the mountains several thousand feet above sea level, and is certainly beautiful with steep wooded slopes rising out of its waters. On the shore was a village of the aborigines and some of them were paddling about in their rough canoes of dugout logs. At one end of the lake we saw signs of construction work. Some time ago the enterprising Japanese conceived the plan of taking advantage of the height of this body of water to generate electricity, and they are just now negotiating a loan to carry forward the project.

After the first few hours' trip, all the interior right to the east coast is mountainous. The scenery is magnificent all in its native grandeur. One range surmounts another, and the green gradually fades into grey. All are clothed with dense green forests so thick that they nearly crowd out the fragile white waterfalls. Even the peaks are green almost to the very top. After arriving at a considerable height above sea level, the undergrowth in these forests appears to be one dense jungle.

Ferns abound. In great variety and beauty they cover the ground, they grow out of the forks of the trees, and huge tropical tree-ferns unroll their great fronds. In many places mosses completely cover the trunks of the trees and great climbers drop their twisted ropes from high branches.

Then again, sometimes standing on the dizzy ledge of a precipice, we looked down into tremendous gorges, where mountain torrents tore their way through the ravines. Often we stood above these canyons supported by only a few strands of wire, for the government has thrown wire suspension bridges across to connect the paths on each side.

In the interior there are no Chinese, but only isolated hamlets of the aborigines who still fish and hunt along the mountain ravines and over the ranges. These people are of Malay origin. The two girls who carried our kit bags were darker in color and had thicker lips than the Chinese. They are fond of red garments and their rude dress has a pleasant brightness about it. They wore several chains of heavy beads about their necks. Many whom we met had their faces tatooed, the men under the chin only, but the women were disfigured by several lines from the mouth to the ears . . . .

Since the time of the Dutch, almost three hundred years ago, there has been no Christian work carried on among these interior tribes. The Dutch had many thousands of converts. They even reduced one language to writing and thus furnished this tribe with a New Testament. No trace remains to the present day of these thirty odd years of mission work.

In these days the government supervises the aborigines by means of Japanese police. We found them efficient and courteous. Across the island from west to east where we travelled was a chain of little police stations connected by a mountain path. We were escorted from station to station by these men, and when night fell, they hospitably received us into their little homes. After a day's hike, we were in a position to appreciate them. The first on arrival was the hot bath. I think the Japanese must be the cleanest people on earth. It is their custom to bathe every evening, and here in the heart of Formosa they have their little bath houses. Then followed a welcome meal. I well remember the place where we stayed on the evening of the second day. Japanese women are usually charming, dainty, graceful, polite and many more adjectives. But here, miles from civilization, away up in the country of lonely ranges and savages, it was rather a surprise for us, foreign strangers, to be welcomed and entertained in such a thoughtful way by a Japanese lady (the wife of the policeman in charge). While a girl at school in Japan she had learned something of the courses served at a western dinner, and on the evening of our arrival she had gone to great trouble to try to prepare a foreign meal.

That spot was certainly most exquisite in natural beauty. In the evening, at dusk, we sat for a time out under the open skies. The mountains were very near, and all around. In the quietness of the night came the music of a waterfall. They live close to nature up there. Like the poet their

"daily teachers are the woods and rills,
The silence that is in the starry sky,
The sleep that lies among the lonely hills."

For two and a half days we gradually climbed up and up. The deciduous trees yielded to the pines and cypresses, and then even the evergreens became rare. The atmosphere was cold and damp. At last at 10,000 feet above sea-level, we gained the ridge that divides the island east and west. There, standing on the backbone, the whole eastern vista opened up and we could see the series of ranges on the Pacific slope, and below a deep ravine and mountain stream.

We now began to descend over a path, steeper and rougher, and here and there carried away by slides of rock. During the next day and a half we came down at good speed, the last day covering thirty miles to bring us to the east coast where we could catch a boat home.

For my part I came back with the sense of the rare privilege it was to have wandered about the interior of Formosa, (and if you are ever shipwrecked I hope you will have no worse luck than to drift ashore on the Beautiful Isle).

EVANGELISTIC WORK, MACKAY MEMORIAL HOSPITAL

Taihoku, Formosa, Japan

We have two full time evangelists carrying the message of Christ to the patients who come to our hospital, Mrs. Iap, a Bible woman, and the hospital preacher, Lu A Ke.

Let us stand for a little while and look at these two people as they go about their work. We notice that they are happy. It is easy for them to smile. One gets the impression at once that they believe in the greatness of the cause they represent. In other words, were they representatives of a business house, they would be good salesmen. But they are not representatives of a business house. They are the representatives of the greatest power for good that ever entered this world, power of the Life of Jesus Christ. So as we watch them we feel that they know the message and are earnestly trying to pass it on to those who know it not.

Any day in the wards, one can see the little old Bible Woman sitting beside the beds of the sick, reading the Bible to them,

or teaching them to read the Romanized Scriptures; or one may see her in the children's ward teaching the little folk to read and sing hymns, or telling them stories about Jesus; and in the men's ward, the preacher is doing the same good work. In the afternoons and evenings he preaches to the bed patients and has a sing-song with them, but we notice he does most of the singing.

Many a discouragement they must have. They must often see the seed falling on pretty stoney ground, but they patiently carry on, and are often a good example to us.

In the mornings from 8.45 to 9.00, members of the staff take turns in holding a little service for the out-door patients in the hospital chapel. The in-patients, who can come down, also attend. At this service one hymn is sung, a chapter is read, a little religious talk given and the meeting closed with prayer. Of course this is in the Chinese language. Following this service, the preacher continues with a religious talk to those patients who are waiting their turn to see the doctor or who are waiting for their medicine to be prepared.

Every Wednesday morning at 7.00, the whole hospital staff assembles for half an hour of worship.

On leper-clinic days, the hospital preacher talks to the lepers about the Saviour, who when on earth healed the lepers, made the blind to see, and the crippled to walk.

Every Sunday, Dr. and Mrs. Gushue-Taylor hold a service for the lepers at the out-patient leper-clinic.

On Saturday evenings the Formosan preacher of a neighboring church gives the nurses a course of Bible study.

When any patient who has shown an interest in the Bible or in Christianity leaves the hospital, a card is sent to the preacher of the church nearest to the patient and a follow-up system is thus set in motion.

The above outline, we trust, will serve to convey the impression that, along with the effort that is made to care for the bodily ills of those who come to the Mackay Memorial Hospital, their spiritual needs are being ministered to as well.

THE RECORD, THE FAMILY, AND THE CHURCH

A correspondent from Vancouver requesting change of address refers thus to the connection of her family with the Record:

I have read the Record since I was six years old. My grandfather, an elder in an Ontario congregation, received it regularly. Then my mother in Alberta and now my daughter and I enjoy it. Of the nine children of my grandparents eight remained with our Church at the time of disruption. Twenty-three grandchildren and fourteen great-grandchildren stayed with the mother Church. I think that is a great record.

International S. S. Lessons

LESSON—MAY 10

The Parable of the Pounds.

Luke 19:11-26.

GOLDEN TEXT.—It is required in stewards, that a man be found faithful.—I Cor. 4:2.

TIME.—March, A.D. 30, about ten days before the crucifixion.

PLACE.—Jericho.

PARALLEL PASSAGE.—Parable of the talents, Matt. 25:14-30.

SUBJECT.—STEWARDSHIP OF MONEY.

I. THE STEWARDSHIP vs. 11-15.
- God's gifts.
- God's desire for His gifts.
- God's summons to an accounting.

II. THE FAITHFUL STEWARDS, vs. 16-19.
- The honorable reports.
- The praise.
- The rewards.

III. THE FAITHLESS STEWARD, vs. 20-26.
- The pound in the napkin.
- False excuses.
- The steward degraded.
- Our money for Christ.

LESSON—MAY 17

Jesus Enters Jerusalem as King

Luke 19:28—20:47.

GOLDEN TEXT.—He is Lord of lords, and King of kings.—Rev. 17:14.

TIME.—The triumphal entry, Sunday, April 2, A.D. 30, a week before Easter Sunday. The cursing of the fig-tree and the cleansing of the temple, on the following day. The fig-tree withered and the controversies in the temple, Tuesday, April 4.

PLACE.—Bethany. The temple in Jerusalem.

SUBJECT.—THE SUPREMACY OF JESUS.

I. THE KING AND HIS OWN, Luke 19:28-40.
- Commanding the colt.
- The triumphal entry.
- Jesus our Lord.

II. THE KING AND HIS CITY, Luke 19:41-48.
- Weeping over Jerusalem.
- Cleansing the temple.
- The King and our sins.

III. THE KING AND HIS ENEMIES, Luke 20.
- The King's authority.
- The wicked husbandmen.
- Tribute to Cæsar.
- A question of marriage.
- "Beware of the scribes."

LESSON—MAY 24

Jesus Preparing for the End.

Luke 21:1—22:23.

GOLDEN TEXT.—This do in remembrance of me.—Luke 22:19.

TIME.—Thursday, April 6, A.D. 30.

PLACE.—Bethany and the upper room in Jerusalem.

PLACE.—Bethany and the upper room in Jerusalem.

SUBJECT.—The Meaning of the Lord's Supper.

I. Last Teachings in the Temple, Luke 21.
The widow's mites.
Be not led astray.
Patience winning souls.
Jerusalem trodden down.
Christ's second coming.
Take heed to yourselves.

II. Preparations for the Passover, Luke 22:1-13.
Judas the traitor.
The man with a pitcher.
The upper room.

III. The Lord's Supper Instituted, Luke 22:14-23.
"This is my body."
"The new covenant in my blood."
The significance of the eucharist.

LESSON—MAY 31
Jesus in Gethsemane.
Luke 22:24-71.

Golden Text.—Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.—Luke 22:42.

Time.—From midnight to 6 a.m. of Friday, April 7, A.D. 30.

Place.—The Garden of Gethsemane, on the western slope of the Mount of Olives, and the joint palace of Annas and Caiaphas in Jerusalem.

SUBJECT.—Christ's Sorrows and Ours.

I. The Agony, vs. 24-46.
The foolish dispute.
The garden.
Gethsemane prayers.
The Christian conquest of sorrow.

II. The Betrayal, vs. 47,48.
The traitor's kiss.
Betraying Christ to-day.

III. The Arrest, vs. 49-71.
Peter's rash zeal.
"This is your hour."
Peter's denials.
Trials before the Sanhedrin.

LESSON—JUNE 7
Jesus Crucified.
Luke 23.

Golden Text.—He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.—Isa. 53:5.

Time.—From 6 a.m. to 3 p.m., Friday, April 7, A.D. 30.

Place.—Pilate's judgment hall and Herod's palace in Jerusalem, Calvary outside the wall of Jerusalem, probably on the north.

SUBJECT.—Jesus Christ Dies for Us.

I. Christ Condemned to Death, vs. 1-32.
The trials before Pilate and Herod.
The choice of Barabbas.
The Sorrowful Way.

II. Christ on the Cross, vs. 33-38.
The Place of a Skull.
The wonderful prayer.
The mocking multitude.
The title on the cross.

III. The Saviour's Death and Burial, vs. 39-56.
The repentant robber.
The last words.
The centurion's testimony.
Joseph's new tomb.
The atoning death of Jesus Christ.

OUR CHURCH CALENDAR
Vacancies

Musquodoboit Harbor, N.S., Mod. Rev. Dr. C. E. Kerr, 71 Seymour St., Halifax, N.S.

Scotstown and Gould, Que., Gaelic, Mod. Rev. Edwin A. K. Grant, Melbourne, Que.

Milan and Hampden, Que., Gaelic, Mod. Rev. E. A. K. Grant, Melbourne, Que.

Danville and Asbestos, Que., Mod. Rev. E. A. K. Grant, Melbourne, Que.

Rosetown, Sask., Mod. Rev. Hugh Jack, Box 181, Biggar, Sask.

Granum and Jumbo Valley, Alta., Mod. Rev. A. Ferguson, Macleod, Alta.

Ancaster and Alberton, Ont., Mod Rev. Thos. E. Kennedy, Glanford Sta., Ont.

N. Vancouver, B.C., St. Andrew's, Mod. Rev. W. Patterson, 4505 12th St., Vancouver, B.C.

Brampton, Ont., Mod. Rev. Dr. Stuart Parker, St. Andrew's Institute, King and Simcoe Sts., Toronto, Ont.

Embro, Ont., Mod. Rev. J. A. Brown, Ingersoll, Ont.

Avonmore, Ont., Mod. Rev. Dr. J. O. Roberts, Finch, Ont.

Westmount, Edmonton, Alta., Mod. Dr. F. D. Roxborough, 11309 63rd St., Edmonton, Alta.

Uxbridge and Quaker Hill, Ont., Mod. Rev. Peter W. MacInnes, Leaskdale, Ont.

Wiarton, Ont., Mod. Rev. Major J. C. Tolmie, Southampton, Ont.

Ashburn, Ont., Mod. Rev. D. Munro, Oshawa, Ont.

Molesworth and Gorrie, Ont., Mod. Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Watford, Brooke and Napier, Ont., Mod. Rev. A. J. Sinclair, Alvinston, Ont.

Little Harbor-Pictou Landing, N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Megantic and Marsboro, Que., Mod. Rev. Dr. E. A. K. Grant, Melbourne, Que.

Moose Jaw, Sask., Knox and St. Paul's Mod. Rev. Dr. D. G. Cameron, Swift Current, Sask.

Walkerton, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

Simcoe, Ont., St. Paul's, Mod. Rev. Dr. A. T. Barr, Brantford, Ont.

Toronto, Dovercourt, Mod. Rev. W. H. Andrews, 69 Astley Ave., Toronto, Ont.

Tatamagouche and Wallace, N.S., Mod. Rev. S. T. Nicholls, Pictou, N.S.

Oxford and Pugwash, N.S., Mod. Rev. S. T. Nicholls, Pictou, N.S.

Nelson, B.C., Mod. Rev. R. J. Douglas, 550 Campbell St., New Westminster.

Burgoyne, Ont., Mod. Rev. D. C. Hill, Port Elgin, Ont.

Merritton and Port Robinson, Ont., Mod. Rev. Robt. Johnston, D.D., St. Catharines, Ont.

Port Dover, Ont., Mod. Rev. K. H. Palmer, D.D., 33 Garfield, Hamilton, Ont.

Renfrew Ont., St. Andrew's, Mod. Rev. Dr. S. Davies, Smiths Falls, Ont.

St. Stephen, N.B., Mod. Rev. J. W. Britton, St. George, N.B.

Amherst Is., Ont., St. Paul's, Mod. Rev. Dr. J. M. Stephen, Kingston, Ont.

Petrolia, Ont., Mod. Rev. M. C. Court, Wyoming, Ont.

Brigden, Ont., Mod. Rev. Thos. Dodds, Corunna, Ont.

Ailsa Craig, Ont., Mod. Rev. Donald McKay, 674 Highbury Ave., London, Ont.

Tisdale, Sask., Mod. Rev. J. Llyod Hughes, Melfort, Sask.

Dixie and Islington, Ont., Mod. Rev. S. Lundie, Port Credit, Ont.

Hanover, Ont., Mod. Rev. F. McAvoy, Chesley, Ont.

Southampton, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

Burk's Falls, Ont., Mod. Rev. J. M. McCurlie, North Bay, Ont.

Great Village, etc., N.S., Mod. Rev. C. Ritchie Bell, Truro, N.S.

Calls

Montreal, Cote des Neiges, to Rev. Geo. Extence, Hull, Que.

Toronto, Bonar, to Rev. G. Lamont of Dixie and Islington, Ont.

Sonya, Cresswell and Wick, Ont., to Mr. Norman Sharkey of Montreal College.

Lloydminster, Sask., to Rev. Andrew Walker of Tisdale, Sask.

New Westminster, B.C., St. Andrew's to Rev. A C. Wishart, Chilliwack, B.C.

Toronto, St. Paul's, to Rev. R. C. McDermid, Goderich, Ont.

Brussels, Ont., Melville, to Rev. Wm. Moore of Windsor, Ont.

Inductions

Prince Rupert, B.C., March 16th, Rev. W. G. Hollingworth.

Mitchell, Ont., March 27th, Rev. Dr. A. R. Gibson.

Toronto, Bonar, April 30th, Rev. G. C. Lamont.

Halifax, Knox, as Stated Supply Rev. S. A. Nixon.

Deaths in the Ministry

Rev. J. A. James, of Ailsa Craig, Ont., on March 21st.

TOUR TO THE OLD LAND

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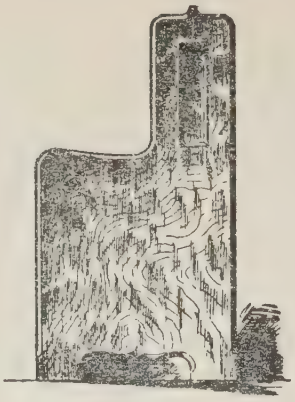
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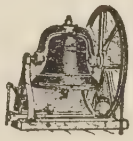
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Ease of fancy is not a test of truth.—*Martineau.*

Personality may be enlarged and enriched.—*Selected.*

Plain dealing is the best when all is done.—*Selected.*

Give every man thine ear but few thy voice.—*Shakespeare.*

The language of the true is always simple.—*Euripides.*

Fidelity bought by money is overcome by money.—*Seneca.*

He hath no power that hath not power to use.—*Selected.*

Energy, love, and faith make the perfect man.—*Selected.*

I am always in haste but never in a hurry.—*John Wesley.*

One may smile, and smile, and be a villain.—*Shakespeare.*

Property has its duties as well as its rights.—*Selected.*

They only are truly great who are truly good.—*Selected.*

Let none presume to wear an undeserved dignity.—*Shakespeare.*

The first test of a truly great man is humility.—*Selected.*

No grace can save any man unless he helps himself.—*Beecher.*

Politeness has its root in the moral nature of man.—*Goethe.*

Difficulties are meant to arouse not to discourage.—*Channing.*

Henceforth the majesty of God revere;
Fear Him and you have nothing else to fear.—*Selected.*

Like our shadows our wishes lengthen as our sun declines.—*Young.*

Man is of soul and body formed for deeds of high resolve.—*Shelley.*

The man who is true to the present is true to his best.—*Selected.*

Those things which were hard to bear are sweet to remember.—*Seneca.*

Christ inflames men's souls that He may enrich their lives.—*Selected.*

Efforts to be permanently useful must be uniformly joyous.—*Carlyle.*

The fear of death is more to be dreaded than death itself.—*Selected.*

We never think of Christ enough as God, never enough as man.—*Ruskin.*

The measure of a man is his performance in existing circumstances.—*Selected.*

We are sure to get the better of Fortune if we do but grapple with her.—*Seneca.*

What the world needs is not multitudes but examples and ideals.—*Selected.*

Despise danger and self interest where duty and honor are concerned.—*Selected.*

Beyond Jesus of Nazareth the moral stature of humanity can never go.—*Inge.*

All great men have achieved their great work through monotony.—*Selected.*

Death comes quickly to us all and makes us all equal when it comes.—*Selected.*

There is no true saintliness without sympathy, service, and sacrifice.—*Selected.*

We develop physically by acquiring for ourselves; but spiritually we develop by giving to others.—*Rutledge.*

A strong mind in a strong body is a short but full description of a happy state in this world.—*Locke.*

The real question between Christianity and its opponents is not primarily theoretical but practical.—*Brown.*

Responsibility develops caution, foresight, prudence, courage, and transforms feeblings into giants.—*Selected.*

Amid all sorrow and pain, amid all confusion and change, it is ours still to believe in the merciful and unchanging God.—*McFadyen.*

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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, JUNE, 1931 No. 6

LIGHT FOR THE UPRIGHT

Long, long ago these words were spoken: *Unto the upright there ariseth light in the darkness.*—Ps. 112:2. This is a sure word of prophecy and of such measure of comfort as to cover the petty uncertainties that vex us in the daily round and the graver experiences of bewilderment that with more or less frequency befall us. The ring of confidence in the words suggests that the message is born of both experience and observation.

The great Scottish preacher, Dr. Chalmers, wise in statesmanship, surpassingly eloquent, yet simply sincere and trustful, chose these words as his special message to ministers and laity, a great company, when in loyalty to their sense of duty they forsook all, ministers leaving their churches, manses, and their stipends, and urged them to comfort their souls with the strong support of this assurance. This great message was a gleam of light in a dark hour.

The promise, however, is to the upright and the upright are not only those who conform to acknowledged standards of rectitude but who are selfless in purpose and pure in aim.

These are the most favorable conditions for divine illumination. Did not the Master say, *Blessed are the pure in heart for they shall see God.* Without distraction of self-seeking or wishing to have our own way, we are best prepared to receive divine guidance. We must not be impatient if there should be delay. The time for illumination is not fixed. The truth of this promise may not be immediately manifest but it will as the need of progress requires; and as in life we go step by step we must not look for light before the time but, in confidence, press on. The word of promise is sure.

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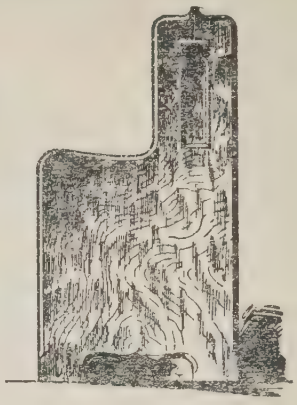
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The Presbyterian Record

VOL. LVI. TORONTO, JUNE, 1931 No. 6

SUGGESTIONS

Rev. G. P. Duncan, B.A., D.D.

I desire to present a few suggestions touching the claims of the mission work of our Church, and the way in which our ministers and people may help in a time of need.

1. I would *appeal* on the basis of the great traditions of our Church in regard to missions. Some years ago, I stood one evening in the churchyard at Kildonan, Manitoba, and looked upon the monuments erected to the pioneers of the Great West. I bared my head as I stood beside the graves of men who endured hardness as good soldiers of Jesus Christ. Tears of sadness came into my eyes, yet thoughts of pride filled my heart, as I read the inscriptions on the stones erected to the memory of Black, Nisbet, the great missionary superintendent, Dr. James Robertson, and the saintly scholar, Dr. King.

I am sure it would be a source of inspiration to many of our young people, if they could enter into fellowship with those who in different fields and with gifts that varied did so much for the extension of the kingdom of Christ. There is a very striking dedication inserted by Mrs. Humphrey Ward at the beginning of *Robert Elsmere*. It reads:

> Dedicated to the memory of my two friends. Separated in my thought of them by much diversity of circumstance and opinion. Linked in my faith about them to each other and to all the shining ones of the past. By the love of God and the service of man.

The two friends, Thomas Hill Green and Laura Octavia Mary Lyttleton, enabled Mrs. Ward to believe in their love of God and their service for man. The men and women we have known and loved, who have lived and worked for Christ, still speak to our hearts. They bid us follow in their footsteps and by their glorious service make us ashamed of the little we have done. In far off fields, Canadian men and women have laid down their lives for Christ. Biography is a study we do well to encourage in the history of missions. It speaks to our hearts by shining examples. Who can read of bloodstained Erromanga without feeling the thrill that heroism imparts? Who can read of Geddie, Mackay, and many others and still remain unmoved? I trust we shall continue to glory in our traditions and hear again the call to follow in their footsteps in so far as they followed Christ.

2. The need of leadership is to my mind very evident today. In every age God has called men to lead the people. Today ministers, elders, Sunday School teachers, and office-bearers in missionary societies, must take upon themselves the responsibility of leadership. "Like priest—like people" is an old saying and it has an element of truth in it which ought to make us feel a deep sense of responsibility. It is necessary for ministers faithfully to teach and lead their people in all that pertains to the whole work of the Church. We must present the claims of the Budget faithfully, in order that our people may know the greatness of our work. It is not enough to present the facts connected with the work, we must have the leadership of love which touches other hearts. By that, I mean a message which is so inspired by love to Christ and an affection for our Church that our people will feel a longing to carry on the Lord's work. The words of Blake ever have an appeal to my heart:

> I will not cease from mental fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land.

Love which enkindles love must ever be the quality which creates true and devoted leadership.

3. A great essential in our own day is the realization of the need of sacrificial giving. There are times when a little will suffice, and another day will require a little more. But there may come a time when we must give to the utmost. When a crisis comes to a nation, the best must be laid upon the altar of service. When the danger is great, not the few, but the many must serve. At the present time those who have must give more, and those who call themselves Presbyterians, but make no sacrifice, must begin to give. If we could learn anew the meaning of the words, "He gives twice who gives quickly", what a change would be felt in the Church's life. My own missionary treasurer, a faithful and a kindly man, has said, "*If we could only get our people to give weekly what buys an ice cream cone we could raise our allocation.*" We have many who give through self-denial, and who give whenever an additional appeal is made, but others have not learned to give even a little.

If in these days of peace we could learn to give as the flower of our race gave themselves in the days of the War how great would be our contribution. I write these words on the anniversary of Vimy, and see again the glorious wounded and the dead, and long for the same spirit of sacrifice that called them to the fight, that would lead others to enter into the army of the King of Kings.

May the present year see returning plenty throughout our land and with prosperity a greater readiness to give.

THE MISSIONARY IMPERATIVE

Rev. Frank Baird, M.A., D.D.

The Gospel by Matthew, as we are aware, closes with these words:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted.

And Jesus came and spake unto them saying: All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

And here we have the Missionary Imperative.

One wonders if familiarity with the great words may not have dimmed their lustre and robbed them of some of their wealth of content. We have here, however, whether we have always appreciated it or not, in simplicity and majesty, our Lord's greatest of all missionary commands; and we have here, in a single sentence suggested to us the *scope*, the *method* and the *purpose* of the missionary enterprise accompanied with both an *assurance* and a *promise.*

It is doubtful if more important words than these were ever spoken. Here is a commission beyond that ever given by kings of the earth. The scope of operations is world wide—"all nations". The purpose is indicated in "make disciples": the method, is set forth as "baptizing and teaching", and crowding the one upon the other we have in quick succession four commands, a quartet of throbbing and pressing imperatives—"Go!", "Make disciples!", "Baptize!", "Teach!". The pledge or assurance which precedes the fourfold command is in the words, "All authority is given unto Me in heaven and on earth", and the promise which follows is in, "Lo, I am with you always, even unto the end of the world."

That is to say, Jesus is all in all, in the missionary or evangelical sphere, and He is forever associated with those who go forth in His name, as a fellow-worker. They are not to be alone, unarmed, unassisted. The guarantee of the triumphant success of their mission is in the fact that in the performance of their unprecedented and world-wide task, he is to be with them always, everywhere, and to the end of the world. As messengers of grace they were one with the omnipotent God. Human effort was buttressed by divine power.

The Supreme Sacrament

And is it not here in the assurance of the divine presence that we have the supreme sacrament? Is God in bread and wine, and not in men? Will God attend a feast, and ignore men? Is a loaf a fitter habitation for God than man? No. The glorified reigning Christ in the living missionary—there is the true sacrament. There, more truly and fully than elsewhere is God revealed—is God incarnated. Works of faith and labors of love; mighty miracles of grace; continents that lay in darkness made light; things that are otherwise impossible, and that unto the natural man are foolishness—all these become the ordinary and logical happenings, for it is not man that is working, but God. To the disciples on the Galilean mount what sheer madness had been the divine imperatives of the Lord had there not gone with the command the assurance of the presence of Omnipotence, for never was greater task imposed, greater challenge issued, greater venture proposed. Dr. Baird next presented Jesus as an example of the missionary imperative, in keeping with the Master's own words, "As the father hath sent me into the world so send I you." He referred to the further illustration of the missionary imperative in the mission of the twelve and of the seventy, in the later life of Jesus, the missionary career of Paul, and the expansive effort of the early church. A survey of the Old Testament was also given for the purpose of disclosing the mighty missionary appeal as there set forth.

The Response

Continuing his address Dr. Baird declared that "the important consideration now is our response to the missionary imperative.

"What shall our response be to this divine mandate which we see running through the entire Scriptures and finding such vivid and vital expression at every point we have touched? Can we be indifferent to it? Shall we relinquish or retain the mighty spiritual values that were so real, that meant so much to those who have preceded us in the work and life of the Church of God? Can humanity in the future, any more than in the past, dispense with God? Shall secularism, or sovietism, or science, or humanism, or atheism, practical or otherwise, be allowed to rob us of our great priceless inheritance? Must the missionary imperative, must the Gospel, must religion, must God go? And these issues are all bound into one: they stand or fall together.

The Scientists

And here, in one sense as an aside, and yet as something vital to our entire discussion, and surely of vital interest today in view of the recrudescence in our midst of a species of noisy and self-complacent assertions touching the existence of unbelief especially among the young, it may be well, and especially since the missionary imperative must be looked upon as having its sanction and its raison d'etre in the truth of Christianity and the verity of the supernatural, and indeed in the existence of God—all of which is of course, as is well known, either openly or covertly denied by much that is said and written today;—in view of this it may not be unfitting to note in this connection, and as bearing upon what is undoubtedly causing anxiety to many serious minds, what has been said on these questions by a scientist of a former day, and one who will not be looked upon as unduly prejudiced in favor of the Christian position. I refer to the late Professor Huxley. He is speaking of the existence of God, and of the doctrine of Providence, and foreordination. And Huxley was no superficial babbler. In a passage from a notable lecture published only recently, which I have secured through the courtesy of the noted agnostic's son, Mr. Leonard Huxley, of London, Professor T. H. Huxley writes:

"This very powerful doctrine of Providence, in the sense defined, seems to me far more important than all the theories of speculative theology. If, further, the doctrine is held to imply that, in some indefinitely remote past aeon, the cosmic process was set going by some entity possessed of intelligence and foresight, similar to our own in kind, however superior in degree; if, consequently, it is held that every event, not merely on our own planetary speck, but in untold millions of worlds, was foreknown before these worlds were, *scientific thought, so far as I know anything about it, has nothing to say against that hypothesis.* It is in fact an anthropomorphic rendering of the doctrine of evolution. *It may be so,* but the evidence accessible to us, is, to my mind wholly insufficient to warrant either a positive or a negative conclusion."

And here, too, to the same intent, and showing a like spirit and a similar aversion to dogmatism, may be noted the words of Sir James Jeans as found in the closing sentences of his notable book, *The Mysterious Universe:*

"We cannot claim to have discerned more than a very faint glimmer of light at the best; perhaps it was wholly illusory, for certainly we had to strain our eyes to see anything at all. So that our main contention can hardly be that the science of today has a pronouncement to make. Perhaps it ought rather to be that science should leave off making pronouncements since the river of knowledge has too often turned back on itself."

With these cautious and wise words befor us, spoken by men of a former and of the present age, we may probably be pardoned for thinking that there is still scope, still a place for religious faith, for the supernatural, for God, wise youths and brilliant-minded juveniles who know so much more now than they will know thirty years hence to the contrary notwithstanding; and there is further, Emerson, to the effect that he always *took the word of the centuries as against the word of the day and of the hour;* and the word of the centuries, that is to say, *the appeal to experience and to history,* is not without its assurance and its testimony to the superiority of faith to nonfaith, and of belief to agnosticism or atheism.

And passing from this phase to another it may be said that there are not wanting evidences that there is a new turning toward the things of the spirit and of faith. Fundamentalism, modernism, the Anglo-Catholic movement, all at bottom point in the same direction. They show that men must believe. That creedalism is not antiquated, that behaviorism, unrelated to a standard of belief, leads nowhere and proves unsatisfactory; and these movements rightly interpreted all point in the same direction. In spite, therefore, of some superficial signs to the contrary, there is a recrudescence of faith, a heart hunger for God and the Gospel. The futility of any substitute for these things, in essence, for Christ and Him crucified, is obvious on every side. Social programs have not provided life with all it needs, and have been disappointing. As never before, as William Adams Brown points out in his book, *Beliefs that Matter,* men are asking what to do with life. Humanism is no answer. Science has no panacea. In other great books such as Streeter's *Reality,* John Oman's *Vision and Authority,* Karl Barth's, *The Word of God and the Word of Man,* in all of these notable contributions to present-day thinking, for the hearing ear there sounds the same note of discontent with any life philosophy that ignores the Christian viewpoint and minimizes the supernatural and the divine.

It is all to the good. The Gospel is not going; it is coming back. Let us keep the Gospel; Gospel, that is to say "good news" as it was in the beginning. Let Zion arise and put on her beautiful garments, let us inscribe anew on our banner the words spoken on the Galilean mount and hear anew the missionary imperative sounding through the entire Scriptures, and with the words, "I, if I be lifted up from the earth will draw all men unto me", as the primary and fundamental tenet of our faith, let us press on in the strength of the Lord.

SITUATION IN UKRAINE

The Union of Ukrainian Presbyterian Elders Remains Independent

Recently Dr. Adolf Keller of Geneva, Switzerland, Secretary of the European Office of the Central Bureau for Relief of Evangelical Churches in Europe, issued a statement which appeared in the American Protestant Press saying that the Ukrainian Lutherans and the Ukrainian Reformed (Presbyterians) in Galacia, Western Ukraine, Poland, adjusted their differences and entered into organic union with the German Evangelical Church of Lutheran and Reformed Confessions in Poland.

Probably Dr. Adolf Keller got false information from the field and that is why he issued such misleading statements. *In reality the Union of Ukrainian Presbyterian Elders remains still independent.* Since 1925 when the Ukrainian Presbyterian movement in Western Ukraine was moulded into an organization under the leadership of the Ukrainian Reformed Church Council, the Ukrainian Presbyterians in this country never thought of union with Lutherans. They accepted the legal protection of the German Protestant Colonist Church in their country but it was in no way an organic union.

When the superintendent of the above mentioned Church, being a Lutheran, started to organize his own Ukrainian Lutheran groups and to press upon the Ukrainian Reformed Church Council to help him in his experiment, our Presbyterian brethren felt that they should disconnect themselves from the Church. When in the fall, 1927, the Ukrainian Reformed Church Council was abolished by desertion of two of its members to the Lutheran camp, the Ukrainian Presbyterian Elders took affairs into their own hands, organizing the mission work under the leadership of the Union of Ukrainian Presbyterian (Reformed) Elders, and their independent standing they confirmed at their conferences April 7th, 1928, June, 1930, and December 2nd, 1930. At the conference of December 2nd, 1930, the Union passed a resolution in the favor of a fraternal association with The Presbyterian Church in Canada under the name, Western Ukrainian Presbytery, if it should be approved by the coming General Assembly of that Church.

The Union of Ukrainian Presbyterian Elders has congregations and preaching stations in the following cities: Kolomyja, Stanislavia, Luiv; in towns: Howdenka, Pechenizhin, Wadvirna, Kosir; in villages: Pidhaichiky, Turka, Hvozdetz, Maly Turka, Kaminka Mala, Mlynetz, Rakivchik, Ridanchek, Sadzioka, Molodiatyn, Rungury, Utoropy, Hatzalivka Vos-Kresintzi, Verbizh, Uyzhny, Lanchyn, Dobrotive, Paryscheh, Havrylivka, Pyadyky, Rashkiv, Korolivka-O-Lijiv, Tyshkivtci, Vislok-Vighny.

One minister, Rev. P. C. Crath, B.A. of Toronto, sent to us by The Presbyterian Church in Canada and five lay-missionaries are serving that host of men and women anxious to hear the Word of God.

The separation of the Ukrainian Reformed from the United Lutheran Reformed Church was officially recognized by the Superintendenture of the said Church by official circular refusing registrations of marriages, baptism, and funerals performed by a minister of the Independent Ukrainian Presbyterian group, but that circular does not obstruct the progress of our mission. Probably Dr. Adolf Keller did not know those facts when he wrote his statement to the American Protestant Press saying that the Ukrainian Presbyterian United with the Lutherans.

The Independent Ukrainian Presbyterian Group in Western Ukraine, Poland, is passing through such trials as The Presbyterian Church in Canada in 1925, 1926. It was broadcast over the world that The Presbyterian Church in Canada ceased to exist. The facts prove the contrary.

And the Ukrainian Presbyterians in Western Ukraine, whose leaders and many laymen were brought from Canada, in the spirit of The Presbyterian Church in Canada are bravely enduring trials, trusting in the Lord that their young church organization also shall be like the Burning Bush, "nec tamen consumebatur".

We thank the Lord for trials because they make us stronger. We thank Him for blessings and gains because they inspire us to further victories. The historical Ukrainian Presbyterian Church of the sixteenth and seventeenth centuries has been resurrected and nobody could put her back into a grave. No organic union could do that.

Sincerely on behalf of the Union,

Wrasyl Czerwinzky.

THE RETORT COURTEOUS

When Dr. Baird, the Moderator of the General Assembly, was in the West, he spoke very frankly about the action of the leaders of Union prior to Union and the attitude of the United Church of Canada subsequent to Union toward The Presbyterian Church in Canada. Dr. Oliver, Moderator of the General Council of the United Church replied, saying that he "could compete with the Moderator of the Presbyterian General Assembly only in goodwill". To many this seemed a most Christian reply and constituted a rebuke to the Presbyterian Moderator. The last word, however, was from our Moderator and it was unanswerable, at least it was never answered. He called upon the Moderator of the General Council of the United Church to carry out his policy of competition but to do so in *deeds*, not in *words* only.

OUR MISSION CENTRE IN THE UKRAINE

Rev. C. N. Miller Mackay, St. Andrew's Church, Levis, Quebec

An interesting development of the work our Church is carrying on among Ukrainians in Canada is the unusually close connection which exists between its success here and the great Protestant movement under way back in their old homeland in Europe. Indeed no great awakening accompanied by religious revolution such as has taken place in so firmly entrenched a stronghold of religious conservatism as Eastern Europe has been could well last for over a decade without having a profound reflex effect upon the great Ukrainian population which today forms so large and important a part of Canada.

It was as a result of this acute situation that an urgent appeal was made to our General Mission Board last fall by our Ukrainian people in Canada requesting that the Rev. Paul Crath, B.A., should be sent to the province of Galicia immediately. In the circumstances no other course was possible but to send him. And the following letter just received and dated January 10th, 1931, glimpses the arduous and interesting task which engages him in East Poland just over the border from Russia, that land of strange uncertainty which has drawn the eyes of the world for some time and set us all guessing.

"I arrived in Kolomyja on November 1st to find myself caught in a veritable whirlpool of work. Our congregations and mission stations lie within a radius of 220 miles from this city centre, and my first duty was to visit these. The month of November was spent in going from one preaching station to another holding divine services and visiting the people in their homes where possible. In the course of these missionary journeys I also arranged for a conference of The Union of Ukrainian Presbyterian Elders to meet at Kolomyja on December 2nd for prayer and consultation."

(We understand that these Elders correspond to what are known as the "Men" in the Scottish Highlands, and such a body is invaluable to the spiritual life and leadership of any country, especially where there are few if any regularly ordained and trained ministers of the Gospel.)

"On the second day of December The Union of Ukrainian Presbyterian Elders met with me in Kolomyja as arranged. And it should be said here that to these elders is due a large share of the credit for the splendid work that has been done. Many matters of importance had to be discussed at this meeting. Among others a resolution was passed by the elders after careful consideration and prayer petitioning The Presbyterian Church in Canada to receive The Union of Ukrainian Presbyterian Elders as her Presbytery. Then we dispersed having gained new hope and fresh zeal for work.

"Three lay preachers assisted me. I myself held twenty-two Sabbath services during the nine Sundays in November and December, and also seventeen midweek prayer meetings. And in addition to this I covered 316 miles on foot in order to make these services possible owing to lack of finances to provide for travelling in any other way.

"The financial situation of the people is wretched, so that our sources of subsistance lie outside. Yet, despite our strenuous work and hard times (I am living in a shack 12 x 18 feet) we are not downhearted and the outlook is bright. Hardships help us to be harder and we rejoice that we have joined the ranks of those who bear suffering, like good soldiers of Jesus Christ (II Tim. 2:3).

"We are sadly in need of headquarters.

"Then there is the old problem of the need for a Seminary in which to train those who preach the Word to our people.

"And oh! how badly we need an English-speaking field-secretary to tell Presbyterians abroad about our work, its progress, and our sorrows too.

"I have just taken a flying trip along the Polish-Bolsheviki boundary in order to observe first hand the extent to which atheistic propaganda on the part of Russia is actually succeeding. Considerable gains have been made here and there. And the principal cause obviously lies in the powerful Bolsheviki broadcasting stations which are busy every Sunday sending over the air anti-religious matter in every European language. How the preaching of the Cross which by them is declared to be foolishness is needed here! For it is still the power of God that alone can save them and incidentally it is the only power that can save the rest of the world from them.

"Please pass on the contents of this letter to our friends of The Presbyterian Church in Canada through the medium of the Record."

In view of what is said in the closing part of Mr. Crath's letter to me given above it would be well for those of our people who are interested in the more far-reaching effect of Soviet propaganda here in Canada to read the able and stirring speech made before the Quebec Legislative Council on Feb. 17th of this year as reported in full in the Montreal daily, The Gazette, and dealing at length with this challenge to Christianity.

The materialistic age in which we live has shattered the old-time setting wherein the family life used to develop, but at least let us save the wreckage, ... though our home be buffeted like the fishermen's barks, and as vagrant as the van of the gipsies.—*Wagner.*

GENERAL BOARD OF MISSIONS

(Continued from May number)

Maritime Provinces

The reports by synodical missionaries were as usual the centre of interest. It is specially noteworthy that in every place progress was reported and encouragement expressed.

In the most easterly Presbytery, that of Cape Breton and Newfoundland, all fields were occupied during the summer. For the winter, however, arrangements were not so satisfactory. There seems to be a great need in Cape Breton, as expressed in the report, of Gaelic ministers.

In the Presbytery of Pictou, the work of the students in the mission fields was highly commended and an increase in Budget contributions over 1929 was reported. At the time of disruption one of the sections in which we lost most heavily was in the district covered by the Presbytery of Halifax and Lunenburg. However, since that time churches have been erected in Halifax (St. David's), Truro, Spring Hill, Windsor, and Mahone. Better winter supply was reported by this Presbytery than in previous years. A new congregation has been organized at Wolfville where there are about fifty Presbyterian students in attendance upon Acadia University. The congregation meets in the Parish Hall, is ministered to by Professor Thomas, a Presbyterian and one of the University staff, and is self-supporting. A favorable report was also given with respect to the Budget.

In the Presbytery of St. John the good work of the students was commented upon and reference made to the fine service rendered by a deaconess, Miss Edna Rogers, supported by the W.M.S. (E.D.).

Three churches were opened and dedicated in the Presbytery of Miramachi, one at New Carlisle, Que., and the others at Sunny Corner and Dalhousie, N.B. In this Presbytery the outlook is reported as very much brighter.

Prince Edward Island reports all congregations and mission fields occupied and independent, having made no call upon the funds of the Board.

Synod of Montreal and Ottawa

A very busy year, not only in the field but in the office, was reported by Rev. A. S. Reid, Synodical Missionary. Office work was largely concerned with giving information of all kinds, conducting a heavy correspondence, and committee meetings.

The Presbytery of Montreal has done well in supporting its local work. About $20,000 has been secured this year for extension, bringing the amount for church erection up to $160,000. Building enterprise is summed up in the statement that Livingstone Church, Montreal, has been completed, a grant of $16,000 having been given to it; the Ephraim Scott congregation, Mount Royal Vale, have secured a site and are preparing to build, encouraged by a contribution of $5,000 from the Presbytery; the sum of $12,000 has been voted to Ormstown congregation which has already occupied the basement of the new building and is proceeding to the completion of the edifice; at Hemmingford the congregation bought the former St. Andrew's Church and completely renovated it; a new church is in course of erection in Westboro in the Ottawa Presbytery, and one has been completed at Lansdowne in the Presbytery of Brockville. In Budget contributions the Synod was in advance of last year. So great was the need in Montreal owing to the rapid growth in population and the requirements of existing institutions, such as the Italian Mission and Tyndale House, that an additional sum of $100,000 should be available for extension. Our French work in Ottawa also calls for additional help. Then the Northern part of Quebec is a field whose demands are becoming daily heavier.

Northern Ontario and Eastern Manitoba

The first paragraph in the Synodical Missionary's report should inspire the Church:

No fields have been closed during the past year and no men have been recalled for any reason whatsoever. The year closed with all self-supporting churches, augmented charges and mission fields without a single vacancy. More calls for new fields to be opened have come to hand than in any year since 1925. New prospects appear to be on the increase as time goes by.

We take from the report this item indicative of progress. Kapuskasing in Northern Ontario is the home of one of the largest paper mills in the North. Fortnightly services were given during the first three months of the year by Rev. Walter McCleary. A student was in charge during the summer months and services were more or less irregular during the latter part of the year. There are forty-one families, a Sunday School of forty and the work is self supporting. Contributions for all purposes amounted to $1,536, and the sum of $91 was given to the Budget. The field has assured the sum of $1,800 for the support of a capable minister. This has all been accomplished in fifteen months.

The time has come for new work in Timmins and Kirkland Lake and at least two missions should be opened in North Bay and another in Callander. In attendance upon the Normal School, North Bay, Presbyterian students stand second in number. Throughout this whole area since 1925 advance has been rapid.

In Eastern Manitoba a church has been built at Gonor Mission, east of Winnipeg, the work of Mrs. McKenzie there being supported by the Women's Missionary Society. Mrs. McKenzie and her sister deeded to the W.M.S. a river lot of two acres with cottage. Roland, under the leadership of Rev.

Percival Cundy and the generosity of a friend and citizen of the town, has acquired the former church and a valuable manse property. Reference was made to the good work of Miss Dorothy Jenkinson at East Selkirk. Miss Jenkinson is a deaconess giving attention to fifty-four families and eighty-five single persons. She conducts regular services with especial attention to Sunday School, Mission Band and other young people's work. The mission raised $348 and gave $25 to the Budget.

Another field where good work is being done by a deaconess is Riverview Mission in Winnipeg. Miss Hunter is in charge and is both capable and untiring in her efforts. In that city also the cause in Elmwood is growing rapidly. There is organization and a Sunday School of nearly two hundred.

A summary is given of progress in the following figures:

1925—4 preaching places, 950 members, church property, $125,000.

1930—25 preaching places, 3,842 members, church property, $405,000.

Saskatchewan and Western Manitoba

Rev. H. R. Horne, Synodical Missionary, set forth the hardships in the West consequent upon the low price of grain by citing a few instances of loss. A Manitoba farmer shipped two carloads of barley for which he received $215. His threshing bill alone was $200. Another harvested 6,000 bushels which he delivered at once to the elevator. After waiting an interval in the hope that the price would improve he sold it. Instead of receiving any return he was billed for $18.20 freight. A widow on a Saskatchewan farm paid seven cents a bushel for threshing barley and three cents to haul it to the elevator. She was compelled to sell at nine cents a bushel. A harvest of 7,000 bushels of wheat provided a farmer with a return of only $600 with which to keep his family through the year, buy fuel, pay taxes, and provide seed grain. A minister speaking of his district said: "There is only one man in my congregation who had a return from this year's crop sufficient to pay for the threshing and he has not enough left to pay his taxes." Mr. Horne then adds:

> And yet I am able to report that in not a single instance has one of our churches or mission fields been closed. All honor to people who have economized in all other things to save the church.

In these circumstances the burdens of the Synodical Missionary were greatly increased. For encouragement ceaseless visitation was necessary.

By way of progress he states that the congregation at Boissevain, Man., having purchased the former Presbyterian Church from the United Church has called a minister and become an augmented charge. Rearrangement for St. Andrew's, Brandon, by uniting it with a mission field has been effected and the grant to St. Andrews was reduced by $100 and that of the missionary station was not required. Hartney was able to do without a grant for the last quarter of the year.

In the Indian work a feature of progress is the erection of a fine new school at Birtle provided by the Government which will facilitate the work of the W.M.S.

From The Pas the great mission field of the Presbytery of Brandon extends north to Cranberry Portage, Flin Flon, and Sherridon and north east 550 miles to Churchill on Hudson Bay. In The Pas a site has been secured in a central location at a cost of $1,500 to which the W.M.S. has generously contributed, the balance having been raised by private contributions. A new church was erected at Cranberry Portage through the enterprise of Mr. J. A. Munro, of Knox College, with the co-operation of Rev. D. H. Mackay and Mr. J. A. Bruce, a Princeton student. This building was opened on September 18, 1930, and is worth at least three times what it cost.

No steps have been taken for permanent work at Flin Flon because the site has not yet been fixed. The boast of a representative of another denomination that it put the church in Churchill seems rather empty when the record of the Church of England in that district is considered.

In Saskatchewan new churches have been erected this summer at Moosomin, Estevan, and Indian Head. Repeated efforts to buy their former church were made by the Presbyterians at Moosomin but in vain. Finally they were denied the privilege of purchasing because an offer put in at the last minute exceeded theirs by $100 and the church and grounds are now utilized as a tourist camp, filling station, and miniature golf course. Estevan was compelled to erect a new building because an agreement to purchase the old one was found impossible and the former structure remains practically unused. North Side Church, Regina, has advanced from an ordained mission field to an augmented charge and Stoughton from a student field to an ordained mission field. The great call for field workers is in the northern part of Saskatchewan, a rich agricultural district, which the Superintendent says is like another Peace River country.

The work done by the Sunday School Van in charge of Mr. William Brant was a fine piece of service. Thirty-six schools were organized with an enrolment of nearly one thousand. Twenty of these have been kept open all winter. Six have been carried on after school hours Friday evenings in the public schools and ten had to be closed during the winter. This is a most fruitful enterprise.

Alberta

Splendid scouting work has been done by students for two successive summers in Southern Alberta with a result that Sabbath Schools have been established and prospective fields for work have been discovered. A new field bordering on the Kinnaird Mission, near Edmonton, has been opened. There is a large scattered body of Ukrainians in the Edmonton district ministered to by Rev. E. M. Glowa. Among the Hungarians who reside chiefly in the southern part of Alberta services are conducted at six points, Calgary, Lethbridge, Brooks, Taber, Raymond, and Leduc. The last named place is in the north, not far from Edmonton. Attendance at these services in different places varies from 30 to 150. Our missionary, Mr. Bucsin has a heavy task upon his shoulders in ministering to these widely scattered groups. In the Presbytery of Red Deer a new church was opened at Orkney last year. A manse was provided for the Sylvan Lake congregation in the same Presbytery by moving a building some miles distant and spending $1,000 in improvements. Progress has been made on the church at Banff. The exterior of a fine new building having been completed it remains but to finish and furnish the interior. The greatest progress has been made in the Peace River Country. Last summer in that promising area we had Rev. E. A. Wright, two students, D. T. R. McColl in the Battle River district and E. Johnson on the Brainard field. Mr. Johnson had his headquarters at Pouce Coupé, B.C. He was successful through the generosity of Melville Church, Montreal, in erecting a church at Riverside. Rev. K. R. MacFadyen was in charge of Brownvale. Miss Macdonald was sent to Pouce Coupé by the W.M.S. (W.D.). Work has begun at Dawson Creek the end of the railway line. Congregations have been organized at Dixonville and North Star and it is expected that building will be begun shortly at the former place and at Grand Prairie. A wonderful opportunity is presented to our Church in the great reaches of this fertile area known as the Peace River District.

British Columbia

Because that province answers best the description, *a sea of mountains,* our work is of a distinctive type and presents great difficulties. Outside the cities the population is largely in the valleys, in villages, and in towns and our constituency miners, lumbermen, fishermen, and farmers. The lowering of prices has seriously affected the mining, lumbering, and fishing. Notwithstanding unemployment almost every mission field in the Synod met its obligations for the support of ordinances. A few assisted congregations have reduced their claims upon the mission funds and for the first time all our assisted congregations have contributed to the Budget. One small group in the Presbytery of Westminster consisting of four families met the full allocation for the Budget. The supply for fields was never better than last year. Our student missionaries render valuable service to our Church in a critical period. Among our congregations here are minority groups who, deprived of everything, carry on side by side with the congregations of which formerly they were parts and which are fully equipped. New churches have been opened this year at Trail, Vancouver Heights, (Vancouver), and Nanaimo at a cost of from $10,000 to $13,000 each. These were made possible by generous assistance in voluntary labor and loans from the Church Extension Fund. There are still seven congregations worshiping in unsuitable halls who are urgently in need of church homes. At the Coast a splendid example is set by several congregations in establishing Sunday Schools which ultimately will develop into congregations. Here a great opportunity is presented for work by deaconesses.

Chinese Work in Canada

This was the most encouraging year in the history of this work. Stimulus was given to the work by the Christian profession of the President of China, the subsiding of anti-foreign feeling on the part of the Chinese, and the revival of Bible study and liberality among the Chinese themselves. There was a larger number of baptisms and additions to the membership this year. The number of Chinese in Canada is approximately 55,000 of whom 1,500 are women and about 8,000 children. Half of the total number reside in British Columbia. Impetus was given to the work in Vancouver by the occupation of the new church so excellently equipped. It has been crowded on several occasions. The mission in Victoria gave $156 to the Budget, an advance of $31, and $260 to home missions in China. They contributed also $1,140 for the Chinese workers' salaries The total revenue was $2,350, an advance over 1929 of $939. Similar increases prevailed in Vancouver, where $2,350 was given to the building fund and $80 to the Budget. Their claims upon the General Mission Board during the past two years have been reduced by $1,740. In Windsor, Ontario, the workers ministered to a company of 50 Chinese. They pay rent for the home in which they meet and an educated Chinaman, Mr. J. P. Chin, has offered his services free for teaching and other work. Much good is accomplished by the Chinese Y.M.C.I. in Toronto. Over 800 men have come under its care this year. The work among the young gives great promise. Already four young men are in training for Christian service.

We taste the spices of Arabia but never feel the scorching sun which brings them forth.—*Anon.*



Leper Group at Taihoku, Christmas, 1930

A FLOATING CONGRESS

The Leonard Wood Memorial Conference in Leprosy, Manila, Phillipine Islands, January 9-23, 1931

Conferences and congresses multiply. If any one of their number, however, fully justified itself it was that called together to consider the dread and widespread physical affliction, leprosy. The congress met in Manila where a few days were spent in organization and then the world's first floating congress put out to sea. The place of meeting was determined because the Islands present some of the best opportunities to observe the modern treatment of leprosy. The Leonard Wood Memorial derives its name from General Leonard Wood of the United States who distinguished himself for his administration in the island of Cuba and who, being a physician himself, did so much by the adoption of modern public sanitation methods to promote public health.

The personnel of the congress was constituted of some twenty-three men of eminence in this sphere from widely separated parts. Among them was Dr. Gushue-Taylor, superintendent of Mackay Memorial Hospital, Taihoku, Formosa, Japan. Among others, to give an idea of the distinguished character of the delegates, were Dr. Burnet, Secretary of the Leprosy Commission of the League of Nations, Dr. R. G. Cochrane, Secretary of the British Empire Leprosy Association, the Public Health Commissioner of India, the Director of the Far East Rockefeller Foundation, and others of distinction.

It is impossible to give the details of the conferences, voyages, and visits that occupied the time of the congress. It is of interest to note some general conclusions.

There was most remarkable agreement as to the general course of treatment with, of course, variations of opinion with respect to special treatments. Emphasis, however, was placed upon this, that the successful treatment of leprosy is a problem of general medicine and that hygiene, proper hospital routine, correct and balanced diet, rest and systematized exercises, conditions of living, and mental and physical morale of the patients are of equal or even greater importance than any given system of medication.

The mental aspect of the problem received attention when it was agreed that in speech and writing reference should be to the disease and not to the victim, that "Leprosy" should in every instance supplant "leper". The object was to change the emphasis in the public as well as in the scientific mind from the person afflicted to the disease itself. It was claimed that much good had been accomplished in another realm by this change of emphasis, when the profession ceased to speak of "consumptives" and spoke of "tuberculosis".

An achievement of the congress is the formation of a permanent International Leprosy Association and through it a journal to be known as The International Journal of Leprosy. This organization, through the medium of its publication will thus be able to place at the disposal of all workers throughout the world the latest results in the treatment of this awful scourge.

Dr. Gushue-Taylor's recent visit to Canada will call to mind his profound interest in the eradication of this terrible disease and his devotion and skill in that humane effort. In a letter to the Secretary of the General Board of Missions he stated that he hesitated long before committing himself to attend the congress. After attendance, however, he felt that he had been amply rewarded for his decision to attend.

ADJUSTMENTS

Dr. Paul W. Harrison, medical missionary in Arabia, delivered the annual lectures on the Student Foundation at Princeton Seminary in the last week of February his subject being *Some Needed Revisions of the Missionary Enterprise.* According to the Princeton Department of Public Relations Dr. Harrison's first lecture was devoted to the influence of nationalism. "Nationalism," he said, "is a permanent thing now and the missionary should accordingly welcome it. As a result the non-religious work, education, medical work, etc., will soon pass out of the hands of the missionaries, and the Christian worker will be more and more occupied in purely evangelistic activity." In his second lecture he urged the need of a simple, direct, and positive message, saying, "The Christian message ought to be presented in utter simplicity, positively and with adequate opportunity for emotional outlet." In his final addresses he urged the support of the Home Church through prayer and sacrifice.

"GO THOU AND DO LIKEWISE"

Editor, The Presbyterian Record.

I want to carry out the idea expressed in February Record about the forgotten word "We Praise Thee". I want to use it in reference to yourself, for you certainly deserve praise for the excellent things in the Record from month to month, and all so attractively with your many photographs in connection with our Church. It would be very difficult to say the loss we would sustain if there were no Presbyterian Record. I realize more and more the desirability of getting it into every home. We cannot help but believe that those who do not take it need it most, because of a seeming indifference to things spiritual. Apart from the individual good that each reader would receive, the interest aroused in mission work and church work in general would more than compensate for what might be called the trifling output, for 40c. per annum is really very small, 3⅓c. per copy. Many in our congregation take it but many more there are who do not, for we have not as yet supplied it from church funds. We are going to see about this. What I would like to know is how is this best done? Mailing individually from printing office means so much more, out of all proportion to first cost of 40c. We would like to have this discussed in the Record, as to the best way, for you know there are some who come to church so seldom or irregularly. Perhaps the best way might be for the elders to be responsible for this in the districts that are apportioned to them. Anyway, Mr. Editor, we want to praise you and in so doing have the Record in every home of our Church and in other homes if that could be.

Yours sincerely,

G. A. Deadman.

THE VISIT OF A VETERAN

Rev. A. F. MacGregor of Toronto, now retired, has furnished us with a brief report of a visit made in his eightieth year to Newport, Vermont, U.S.A., where he was minister of the First Congregational Church for five years:

It is over twenty-six years since I was their minister and on Sabbath last and Monday, Feb. 22nd and 23rd, they were celebrating the one hundredth year of their history as a church. Several months ago they invited me to be with them extending to me not only hospitality but meeting all expenses in their notable generosity. I can think of no welcome in all my life that was more cordial or generous. Rev. Dr. Huget of Tomkins Ave. Church, Brooklyn, N.Y., came that long distance to join the company at the banquet on Monday evening and to give an address. He is a grand man, somewhat defective in hearing but still able to minister to a charge of three thousand members.

I preached in the morning to a large and sympathetic and very appreciative audience. I do not think I ever felt freer or happier in speaking and there met me such kind words of commendation of my all too unworthy preaching. There were four of us ministers who had served in the congregation, one of whom publicly proclaimed that I had been instrumental in leading him to choose the Christian ministry. Two golden days they were indeed. Does it not pay, my friend, to do our utmost for a people when one sees how appreciative they are of our efforts even after long years.

On Saturday, Feb. 21st, I passed my eightieth milestone feeling well and glad and grateful for God's goodness toward me.

THE MINISTER'S DOG DAYS

Dear Record:

Your journal goes far afield. This morning Postie brought me a book curiously addressed, bearing a British, rather an Old Country stamp, but Post Office blurred. It was addressed as follows:

The Rev. C. L. Cowan,
Of "I praise" for Dog Days,
St. Andrew's Presbyterian Church,
Hamilton, Ont., Canada.

I should like, Sir, to get into touch with the donor of the book, "Ian MacFarlane: Soldier and Missionary", so that I might suitably thank him (or her).

Cordial greetings,
Yours,
C. L. COWAN.
St. Andrew's Church, Hamilton.

We have been able to furnish Mr. Cowan with the address of the sender of the book. It was our privilege to meet him several times when on a visit to Toronto two years ago. His name is Rev. N. C. MacFarlane, 2 Downie St., Murrayfield, Edinburgh. The book is the story of a brave son of this gentleman who served with distinction in the War and later as a medical missionary in Palestine, where he fell a victom to disease.

THE AMERICAN STANDARD BIBLE

Now Available in Canada

The American Standard Bible, claimed by some to be the latest and most accurate translation of the Scriptures, will be available to Bible students and readers of Canada, as a result of an arrangement entered into by Thomas Nelson & Sons Ltd. of Toronto and the University Presses of Oxford and Cambridge, holders of the copyright on the English Revised Version.

The story of our Bible is one of the most wonderful ever written. There is no other ancient book that has come down to us in such completeness and so free from errors.

Wycliffe, who gave us our first translation into English, and Tyndale who gave us the translations upon which all subsequent versions are based, were both burned at the stake as martyrs; the King James translators, while they were not persecuted, were violently criticised and branded as enemies of the truth.

There has been a strong demand on the part of the scholars in the Dominion of Canada for the free circulation of the American Standard translation alongside of the older and well-beloved King James Version, and as a result, this Bible is now being placed on the market in all parts of the Dominion.

PROTECTION AGAINST FIRE

The representative of an insurance agency, in view of recent reports of destruction of church property by fire, has asked the use of our columns to make some timely suggestions with a view to protection and prevention.

Naturally he suggests adequate insurance. It need not be concluded that he is looking only to the interests of the insurance companies. It would be expected that he should do his best for them. It is but reasonable, however, that the amount of insurance should be indemnity against loss. A fair appraisal of church property should therefore be made for this purpose.

The church board in charge of the property should make periodical inspections with special attention to the three most frequent causes of fires, heating plant, electric wiring, and combustible material such as oily rags, mops, rubbish, etc. The first mentioned would require that furnace pipes be at a distance from woodwork and properly insulated and that replacements should be made where there are defects. This is especially necessary if a blower system has been installed. A fire-proof room for the heating plant is a guarantee of safety. The electric wiring should be certified by the Hydro Electric. Dirt should not be allowed to accumulate in neglected corners, and cleaning equipment such as mops, brushes, etc. should be kept in a metal lined box. The basement ought not to be used for the storing of unused equipment such as old seats, etc. If storage for this is needed the material should be properly piled and kept in order. Precautions in these particulars mean a reduction in rate.

The Church Board is under obligation as a trustee to do its utmost to protect the property, and insurance agents are always ready to advise in any particular.

AMERICAN SOCIETY

CHARLES F. THWING. The Macmillan Company ($2.25).

Dr. Thwing in this book attempts, and successfully, to present the salient features of American society. His purpose is to disclose the facts and to interpret these to his readers. In this he seems to be eminently comprehensive and just. He deals with American society but because "as in water face answereth to face" so the heart of man to man he reflects much that prevails elsewhere, especially in Canada whose relations with the great Republic are so intimate. He unveils not defects merely but virtues as well, dealing with the best as with the worst, and helps greatly for diagnosis must preced cure. It is good to look into the mirror occasionally, to see ourselves as others see us, for we may greatly profit thereby.

COUNSEL NOT JUDGMENT

To the Editor:

Will you kindly permit me to trespass on your space for a word of personal explanation. There has been circulated recently among the ministers and members of the Church a pamphlet complaining of a decision of the last General Assembly. In the body of the pamphlet appears a letter written by myself, but as printed, without anything to show who was my correspondent. The copy does not show, as the original would have done, that it was not addressed to the writer of the pamphlet, or to any of the parties to the case. As a matter of fact, it was written to a member of the Presbytery, in answer to four definite questions, and for his own guidance. As Clerk of the General Assembly, and in the present condition of affairs, I have to write many such letters during the year, but I have never imagined that these letters, which are the *ipse dixit* of a counsel, should be treated as the authoritative findings of a judge. I object very much to the use made of the letter in question. It may show my opinion upon technical points involved, but it does not in any way touch upon the merits of the case. It does not express my opinion as to the measure of justice, or injustice, received by anyone. As for that, if I may say so here, I do not think that it was sufficient to justify any person making the issue a matter of general controversy in the Church.

St. Andrews, N.B., April 15, 1931.

T. Wardlaw Taylor.

HELPS CHURCH BY THE RECORD

In a communication a friend informed us that a gentleman handed him two dollars to pay for six copies of the Record to be sent to his address as long as the remittance would permit. He says that this gentleman is unable to write himself but still quite able to tell why he loves and believes in The Presbyterian Church in Canada. He makes use of the Record to promote interest in the Church.

Toronto, Ont.

St. John's Church, Rev. R. G. Stewart, received at its last communion fifty new members and sixty at the previous communion.

Willowdale, Ont.

The congregation having been dissatisfied with the compound name Lansing-Willowdale Presbyterian Church applied to the Presbytery for a change and their request was granted. It will now be known as Westminster Presbyterian Church, Willowdale. The minister is Rev. J. C. Davies.

Good diffused does more abundant grow. *Cowper.*

Our Nation's Birthday
July 1st, 1867

FOR GOD AND COUNTRY

There is a special solemnity in this message and a persuasiveness because it is the voice of one "who being dead yet speaketh". Its virtue, however, does not lie merely in the incidental; it is intrinsic. It is an intelligent, fervid, patriotic appeal which ought to have been given long ago but, having come too late for the press at the time, it fell out of sight. Its fitness for the occasion when delivered, the sixtieth anniversary, the Diamond Jubilee of Confederation, is apparent.

Rev. W. J. Lewis, Ph.D., minister of Rosedale Presbyterian Church, Toronto, was taken away in the midst of his years. He was a man of ripe scholarship, rare gifts, unpretentious bearing, and a generous heart. This was his earnest call to self-effacement for the country's good, made in his own church on the Sunday immediately preceding the date upon which Canadians united to celebrate the sixtieth anniversary of the union of the provinces. It is now sent forth to further the author's purpose when we celebrate the next anniversary of the event that made the scattered provinces of Canada one from sea to sea.—*R.*

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no.—Deut. 8:2.

The House of Commons and Senate of this Dominion in their resolution of April 14th, 1927, moving as the supreme seat of legislation in the land, placed on record their deep appreciation of the achievements of the Fathers of Confederation, and expressed their faith and confidence in the future of their Dominion, and they called upon the people of the Dominion to celebrate the first day of July in such fervent spirit as to produce a profounder national unity in the future development of these lands; and today whilst we must humbly learn the details of this remarkable history from students of history, yet I think there are plain and patent lessons in the story of how Confederation was brought into existence which ought to awake our faithfulness and our fervor.

Prejudice

These men, with their political genius and faith, solved what seemed to many a problem incapable of any solution. It was the great German poet Goethe, contemplat-

ing the wreck of his country in the Napoleonic wars, who said that America ought to be glad that she had no old castles; and whilst we do indeed inherit a wonderful tradition from the past we also inherit much which is injurious to the progress of mankind. We are all the heirs of the ages in the foremost files of time, and the age-long prejudices thus transmitted are hard to break . . . .

No two greater nations than England and France have held the stage of Europe; and England had been drawn into fierce opposition to France through the genius and ambition of William III, the great Dutchman, and the struggle that was transmitted to the people of these lands from Europe was simply the continuation of the grapple which was taking place everywhere in Europe. No two peoples perhaps could be more divided by national characteristics, the French vivid, witty, and religious to the core; the English slow and stolid, and yet endowed with a humor that softened asperities and helped in crises, their steadiness, progress, and political wisdom making them the wonder of the world. Their religions were wide apart, and the law drew its precepts from two different fountains of water with which they watered the world with justice. And the St. Lawrence was not unlike some of their own national or natural divisions in the Old Land. The French were to the north, the English were to the south, just as they lie on either side of the Channel in the Old Land, and perhaps no part of the Empire has a more remarkable or romantic story to tell than that portion of this great land which lay as the French Dominion. The issue went in this country as it went in Europe; the rod of power passed into the hands of Britain, and we can see how that change of rule must have had its aftermath of great bitterness and mutual misunderstanding.

Barriers

The language alone was an almost insuperable barrier, and the great distances separating the people tended to provincialism. Among our own stock, too, division, the offspring of class prejudice brought from the Motherland prevailed to a considerable degree. The difficulties therefore which confronted the Fathers of Confederation were very great.

The Explorer

We must not be blind to the splendor of that man's achievement who in the day when there was no aeroplane to flit lightly through the air, threaded the ways of narrow rivers, often clinging by the hanging bushes from the high rock overhead, past the prairies and the wild, and the dangers of more terrible men, until he looked from the storied rock and saw that great ocean called the Pacific, one of the world's greatest waterways. MacKenzie's feat, when we think of the unparalleled distances of the country, in his large canoe with his nine men, is a thing that stirs the heart, and yet explains how province was closed to province, and the barrier of mutual misunderstanding separated even men of the same kith and kin. This barrier also these Fathers had to face and this misunderstanding they had to explain away, with the knowledge also that divisions between brothers are often harder to overcome than they are when they exist between other men.

The Awakening

About that date, however, which we are considering, the telegraph and the railway had come to break down this provincialism, and men saw, especially wise and understanding men, that it could not last forever. Bringing virgin intellects to the task of government, divided as they were, and divided by personal ambition and ideals and hopes, the wiser amongst them saw that the time had come when they must be united or be broken. In union was not only strength but progress and prosperity.

Two things accentuated the lesson. They were warned from the south that the Treaty of Reciprocity was to go, and they must find markets for themselves elsewhere. They were warned from the Old Country that Canada must look to her own defence and find her own rifles. The report of armed desperadoes south of the St. Lawrence deepened the sense of menace, although their raid into a peaceful country was as ludicrous as it was futile.

The Pioneer

It was D'Arcy McGee, that great Irishman who was so ill-repaid for his self sacrifice and love of country, and understanding of the moment at which men ought to move, at once prophet and martyr of the doctrine of unity, who said:

> *"If we remain longer in fragments we shall be lost, but let us be united and we shall be as a rock that will stand unmoved by the waves which may be dashed against it by the storm."*

Now, for men of the right stamp a problem is an inspiration. We are told that to wrestle is to get strength. The very bitterness of political struggle usually brings forth the highest qualities for government that God has put in men's souls.

The Leaders

At the date of Confederation there was produced in this country a galaxy of men whose light need not be dimmed before that of any other body of governors produced in this or any other state.

What then are the lessons that we draw from their effort and their success? The greatest lesson I think that we draw is this, that here were men of great original genius who, in face of a great common need, were able to sink their personal differences in a common cause. At that critical time some threw away their careers as politicians with as light hearts as if they were tossing

a sheet of paper into a waste paper basket. Remember also that these personal careers had been to them the high romance of human life.

Let any man turn the pages of some of these books and see the little houses from which they came forth, some of them poorly fed and illclad, to govern men by human reason. The story of MacDonald's rise to power from that little wooden house in Kingston to be the King's ruler in this land is a high romance that is as interesting as any novel,—a man with that charm in his soul which made him count every danger as nought, with a wit that turned men's hearts from anger to laughter in a flash of a second, and yet an indomitable spirit that hid itself behind smiling lips. Brown, true Lowlander that he was, one of the best examples of that dour Scotch race, our own fellow citizen of a day long past, put on record this truth.

> *"The whole feeling in my mind is one of joy and thankfulness that there were found men of vision and influence in Canada who, in a moment of crisis, had nerve and determination enough to cast aside political partnership and banish personal considerations and unite for the accomplishment of a measure so fraught with advantage to our common country."*

The End and the Means

Surely, sirs, in this hour of personal division all over the world, when man can hardly find a common meeting place, even in educated civilized Europe, we have all here something to learn, we have here to gauge the method by which a man sinks his own personal desire in order that from the fruit of his sacrifice he may redeem some portion of the community unto God. If men can sink political considerations in one crisis their sons will be able to sink them in other crises. This is the very spirit of the Gospel "Except a man deny himself he cannot be my disciple", and if he cannot deny his prejudices and his acquired hates and desires he cannot be a true servant of God.

The ordeal of the Great War is now nearly ten years behind us and we are living in a new world. Men's hearts are still sore from what they have suffered and what they have seen, and we are in this new land with its great treasures and opportunity for every man. Shall we not, therefore, learn this lesson also, *that righteousness alone exalteth a nation and that sin is a reproach to any people.* Whilst we look towards the possibilities from an ulterior point of view, should we not too as Christian men and women turn our eyes to this other consideration, that the evils which have so defaced and disfigured the history of nations beyond the sea shall not fall upon our heritage, but following closely to the Master of mankind we shall serve our day and time with humble hearts.

HONOR TO WHOM HONOR

Some correspondence has been evoked from the Anglican Church by an assertion of the United Church of Canada with respect to primacy in the field at Churchill on Hudson Bay. The announcement by the United Church appears in its report of work in Northern Manitoba and is to be found both in the record of proceedings of the Fourth General Council and the Year Book:

> Rev. S. A. Martin, our pioneer missionary along the Hudson Bay Railway, moved from Gillam, which has been his headquarters since he began work three years ago, to Churchill, thus making good his promise of being in Churchill before the railway . . . *Ours is the first church on the townsite as ours was the first resident minister.*

It appears that Mr. Martin has been proclaimed as "the man who put the Church in Churchill". The answer made by a representative of the Anglican Church to this is:

> It is not creditable in my opinion to the United Church that they claim they 'put the church into Churchill' and then no doubt defend the statement by claiming it to be literally true, our church having been across the river from the present townsite. The fact remains that our Church was ministering to the people at Churchill right up to the time when work was recently commenced at the new townsite and Mr. Gibson without delay put up a building and held services for the benefit of the construction gangs and I believe that our missionary is still ministering to those who are doing the construction work at Churchill. No Church could have been expected to do more under the circumstances and *the effort of the United Church to rob us of our glory in this connection is altogether unworthy of any branch of the Christian Church.*

Another Anglican clergyman, referring to the matter, says:

> Thus it will be seen that continuous work has by our Church been carried on at Churchill dating back to the visit of the Rev. John West in 1823. The first place of worship was evidently built by the Rev. W. W. Kirkby, while the present church building at the mission of Fort Churchill was built in 1886 by the Rev. J. Lofthouse. This building is across the river from the townsite, hence a fine point in the claim of the United Church who put up a building in what is to be the town of Churchill. We erected a mission building in 1930 to meet the needs of the construction gangs, and our missionary has from the first ministered to these workers.
>
> As to who "put the 'church' into Churchill" there is, and can be, no doubt, and there are those of us who

know something of the sacrifice of those in days now far off who undertook the task.

This claim of the United Church was the occasion of a lengthy article in the Canadian Churchman from the pen of Ven. Archdeacon Faries, as a reply to an article in October, 1930, which appeared in the Manitoba Free Press, stating "that a missionary of another communion had built a church with his own hands in Churchill and claimed that here was the man who had put the church into Churchill".

Archdeacon Faries states:

> There has been a church building in Churchill since 1875 when the Ven. W. W. Kirkby put up a little corrugated iron church at the Hudson Bay Company Post on the north side of the Churchill River. This little church was replaced by a more commodious building erected by Rev. Joseph Loftus (afterwards Bishop) in 1886. The work of the Anglican Church, however, goes back, and this is a matter of record, to 1823, when Rev. John West visited Churchill in July and August of that year, baptizing the children of Hudson Bay Company employees and preaching to the Indians and Eskimos.

He then recites the sustained work of the Anglican Church in that neighborhood through the long years intervening since the coming of Mr. West, the courage and devotion of the missionaries and their wives, the hardships endured, the sacrifices made, while the work was sustained with energy and fidelity. He continues:

> The present missionary-in-charge is Rev. A. H. Gibson who, with his brave wife, came from England five years ago. Their efforts have been greatly blessed of God. During his term of service the government decided to build the terminal of the Hudson Bay Railway at Churchill. Mr. Gibson was there when the first surveyors arrived and was of no little assistance to them. Later, when the contruction camp across from the mission came into existence, Mr. Gibson was there every Sunday ministering to all, and convincing newcomers that the Church was there ready to do missionary, educational, and every form of service.
>
> Of Mr. Gibson's work Archdeacon Woodall (we are still quoting from Archdeacon Faries' article) says, "A new generation 'which knew not Joseph' is now flocking into Churchill". The new generation may not know "Joseph" who put the present church into Churchill, but it knows the Gibsons, the faithful preacher and his wife, who are living in a little shack right near the construction camp, and whose power and influence for good is acknowledged by the busy builders of Churchill Harbor . . . The shack is a recognized centre of spiritual life and both the preacher and his wife have their part in the work of reclaiming men.

Further comment is needless except to add that we are pleased to have the opportunity of drawing attention to the pioneer work in the very early days of these brave, resourceful, and consecrated missionaries of the Anglican Church. Here surely to quote Paul, "boasting is excluded". Think of the newcomer of 1930 glorying in his alleged pioneer effort who has been able to carry with him practically all the comforts of civilization while there stands the record of men and women who preceded him by over a hundred years counting not their life dear unto themselves, enduring isolation, physical discomfort of the severest kind, loneliness and danger; and if unbecoming that an individual coming late should thus boast, how much more so that the denomination whose missionary he is should deliberately write this misrepresentation into its official records.

MANCHURIA

Following the division in our Church, in the disposition of mission fields, North China among other fields was assigned to us. It would appear, however, that attempts at establishing ourselves there were vain, door after door closing in the face of our missionary leader, Dr. Goforth. His discovery, so to speak, of Manchuria and his entrance upon work there are told briefly in his report to the General Assembly for 1927:

"About the first of January a year ago we received word of the refusal of the fifth China field which we had sought. There remained one more place, namely, Manchuria, which we had not tried. We hastened here and fortunately met the Scotch and Irish Presbyterian missions in their annual council. Our present field was offered and accepted and we were all moved into Manchuria by the end of the month. Our natural base was Szepingkai at the junction of the Chinese and Japanese railways. While the slow negotiations for suitable premises continued, we lived with the Irish friends at Chan Chun, and helped with the work there and at other centres in Manchuria."

From Chan Chun where they were temporarily located they moved on April 28th, 1926, and began their work in Szepingkai on May 1st. In his report for that year Dr. Goforth said that meetings had been held daily from ten in the morning to six in the evening with the exception of two and one-half months when they were interrupted by the Japanese police. An appeal to the higher authorities through Mr. Wilkinson, British Consul-General brought relief and the position of the missionaries was stronger than ever. That our missionaries had found a fruitful field was evident in the fact that in a comparatively short



time they had taken the names of thirteen hundred enquirers at one hall and two hundred and seventy-five at the other.

This rich province of China a few years ago had a population of about three times that of Canada, 25,000,000, and it was reported that by immigration from Shantung, Honan, and Chihli, it was increasing at the rate of a million a year, the immigrants being all Chinese. Three national influences are in evidence there, Russian, Japanese, and Chinese, the Japanese being the dominant and growing power. It is well supplied with railway lines which are extending rapidly. Speaking of the business of the South Manchuria Railway an official stated that freight is increasing at the rate of 122,000,000 tons a year.

Our mission is in the northern part of Manchuria and has an area about five hundred miles long and three hundred miles wide. In climate and soil the country somewhat resembles our western prairies.

The outstanding feature of encouragement in the Manchurian field is the ready and attentive reception accorded the missionaries. Circumstances have combined to help in this regard for the new immigrants experience the lonesomeness incidental to life in a new land and they are in almost complete measure freed from the restraints of their earlier surroundings. The Gospel has therefore free course. Mr. Reoch in his report this year emphasizes this feature of the situation.

Our Staff

Our first missionaries were, of course, Dr. and Mrs. Goforth. Associated with them was Mr. Allan Reoch and shortly they were joined by Miss Kok and Miss Graham, the former having been a member of the Dutch Reformed Presbyterian Church and the latter of the New Zealand Presbyterian Church. These ladies were already familiar with the language and gifted in speech. Soon this small company had associated with them some native helpers whose number has been greatly augmented, an increase made possible by special gifts of friends of Dr. Goforth. To the early staff have been added Rev. J. A. and Mrs. Koffend, Miss Luella I. Crocket, and Rev. W. G. and Mrs. Davis.



PUPIL AND TEACHER
MR. KOFFEND AND MR. LING

Stations

There are four centres of work: Szepingkai, Cheng Chia T'un, T'ungliao, and Taonan. On the map of Manchuria these places may easily be found with the exception of T'ungliao which appears on the map as Paintala. There are six substations where Chinese evangelists are permanently settled. These are Kuo Chia Tien, Tsi Lu Shu, Kailu, Tailai, T'a Tzi Ch'eng, and Pa Mien San Chao, of which only one appears on the map, Kailu.

Szepingkai

The last annual report gave the staff at this station as Dr. and Mrs. Goforth and Miss Kok, Mr. and Mrs. Koffend and Miss Crockett being at the language school in Peking. They are now, however, upon the field. The burden of the executive work falls upon Dr. Goforth. Nevertheless, he preaches daily at this station, assists in opening new work, and makes periodical tours conducting special evangelistic services. Associated with him are Pastor Su and Elder Chang and several other workers. Two chapels are kept open constantly and there is a Christian Endeavor Society and two Sunday Schools, one of them conducted in our building for the Japanese Christians. In addition to the many meetings held regularly in the chapels the Chinese workers have extended their labors into the surrounding villages. One colporteur sold 25,000 Scripture portions during the past year thus disseminating widely the message of the Gospel. Since the opening of work at Szepingkai four years ago sixty-eight have been baptized and there is a communion roll of eighty-two. The Chinese contributed the sum of $440 (Mexican).

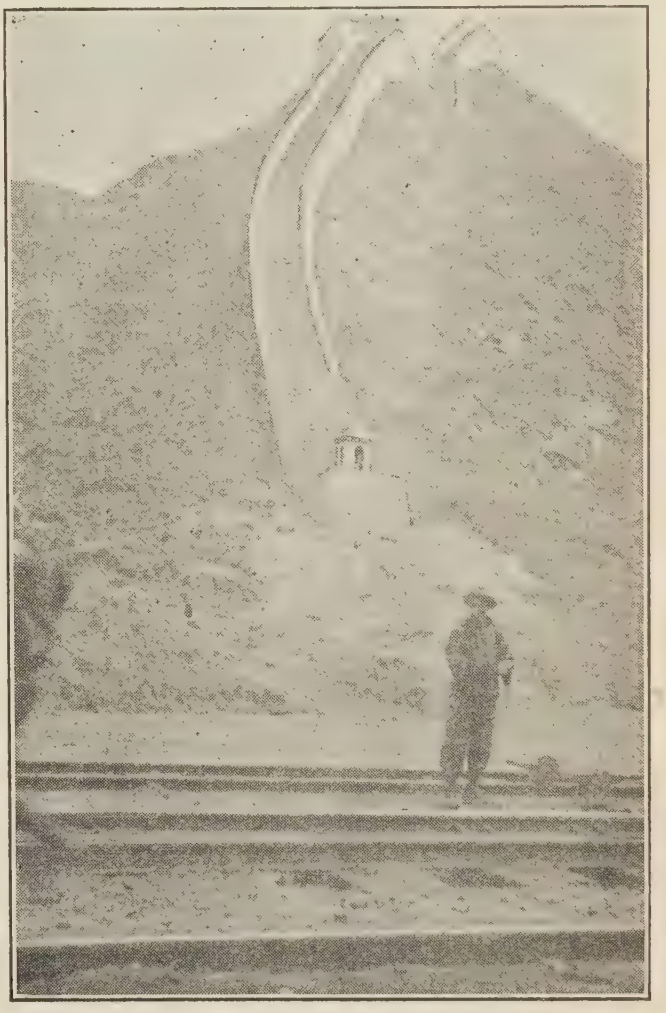
Miss Kok labors diligently among the women and with the two Chinese Biblewomen, her assistants, visits steadily among the homes for five days of the week. In addition to her missionary labors the duties of treasurer of the mission have devolved upon Miss Kok but recently she was relieved of this additional burden by the appointment of Mrs. Koffend.

Miss Kok and her associates opened a new station last year at Tsi Lu Shu about twenty miles from Szepingkai. Difficulties were encountered at first and an entrance seemed impossible. A barn served as the first chapel but now a good building has been rented. The surrounding villages are reached from this centre.

Among the enquirers here were two Mongolians whose homeland is accessible to our mission.

T'Ungliao

In this city of 70,000 inhabitants our work was carried on by Miss Graham who also had as her associates three Chinese preachers and one Biblewoman. Miss Graham having left after June, 1930, the mission has been under the care of the Szepingkai missionaries. The chapel is crowded daily with eager listeners and



THE GREAT WALL IS CUT FOR THE R.R.



Mr. Ling and Family

work among the children has been very promising. Literature has been widely distributed from this centre, one unpaid colporteur having sold thousands of Gospels during the year. Baptisms here during the two years' work were 13 and contributions $80 (Mexican).

Cheng Chia T'Un

This is a city of about 50,000 population where we have three Chinese preachers and one Biblewoman. The station has been open for about two years. Dr. and Mrs. Goforth assist in the work at this point but during their furlough the work has been under the supervision of Mr. Reoch of Taonan. Preaching services are held daily in the chapel and general visitation among the homes is carried on, nor is the jail overlooked for the message is brought to the prisoners also. Good work is being done among the government high school students, five of whom have been baptized and three spent their summer vacation assisting in the work. One of these was formerly a Mohammedan and, although sorely persecuted, has remained steadfast. At this station there were fourteen baptisms in 1930 and contributions amounted to $60 (Mexican).

Kailu

This is a small city situated sixty miles from the railway in what was part of Inner Mongolia and is now known as the province of Jehol. The work here was really begun by Christians from China who were among the company of immigrants to that district. There is now a company of fifty who have received baptism. We have provided them with the services of two Chinese preachers. They plead, however, for one of our own missionaries. The city in which this company is established is a very wicked place, the opium traffic particularly being extensive. The small Christian group is therefore a wholesome nucleus in a wicked centre. They contributed $278 (Mexican) last year some of which was sent to support evangelistic work among the Chinese in the South Sea Islands.

Taonan

This is a city of considerable size having a population of 100,000 and is a strategic point for it is in the centre of a large area, every part of which is accessible having four hundred miles of country served by one railway and one hundred and fifty miles in the other direction by another. Mongolia is thus reached, as said before, presenting a great area still unoccupied by Christian missionaries. Five Chinese preachers assist Mr. Reoch who is in charge at this important point, and several colporteurs are at work. A feature of the service rendered by Mr. Reoch is his ministration to the prisoners, a very welcome and fruitful form of service. The Sunday School work here also gives rich promise. From this centre forty villages are reached, in every one of which one or more Christians may be found some of whom are active missionaries.

At the present time during Mr. Reoch's sojourn in Canada, the work is carried on by Rev. W. G. Davis and Mrs. Davis who constitute our latest addition to the staff in Manchuria of missionaries from the Homeland. Baptisms in Taonan were



Mr. Koffend and Friends

thirty-five and contributions $409 (Mexican).

Tailai

A congregation was organized here in April, 1930, the nucleus being a small group of Christians who had come from other parts, and a Chinese preacher has been stationed here permanently and also at T'a Tze Ch'eng and Pa Mien San Chao.

This brief review presents in outline at least the opportunity awaiting us in this great field and suggests ready and hearty response to the call of those who are without the Gospel. It will readily be seen that when our missionaries call so loudly for helpers from the Home Church that their appeal is based upon a great need. Here it is evident that the harvest truly is great but the laborers are few.

MRS. MARY CARRUTHERS

The life of this good woman was closed on earth on March 3rd, at the home of her son, Major Carruthers, Winnipeg, when she had almost completed eighty-five years. Born near Edinburgh, Scotland, she came to Canada about sixty years ago and was married at Toronto by the late Dr. King. In the early nineties with her husband she went west to Alberta, where she resided for thirty years. She was a lifelong Presbyterian and with Mr. Carruthers helped to establish the first Presbyterian Church in Wetaskiwin, and while interested in the work of the Church in general had a deep concern for foreign missions. In 1925 Mr. and Mrs. Carruthers remained with the Presbyterian Church and did their part in establishing the continuing congregation. She was, like her forebears, never afraid to face either life or death and her Scottish piety permitted her to choose the hymns for the funeral service, *Oh Love that Will Not Let Me Go* and *Lead, Kindly Light.*

JOHN SMALL

Mr. Small, who died at Elmira, Ont., on March 26th in his sixty-fifth year was a faithful member and elder in Gale Presbyterian Church. He was very regular in attendance upon public worship and painstaking in discharge of all his duties. He also served as secretary-treasurer of the Board of Managers. He exerted a strong influence as a citizen and as a member of the town council. He is survived by his widow, four sisters, and two brothers.

REV. ROBERT McDERMENT, M.A.

Mr. McDerment passed away at the Toronto General Hospital on April 15th in his seventy-fourth year, with a record of forty-five years in the ministry of the Presbyterian Church. A native of Scotland he received his University education at Glasgow, and coming to Canada he served the Presbyterian Church for thirty years at Milton, Hamilton, and Duart. He had lived in retirement for some years and of late was a member of Victoria Church, Toronto.

WILLIAM R. GAUNT

Mr. Gaunt's death on April 15th, the result of an accident, cast a heavy shadow over the Oakwood congregation, Toronto, of which he had been a member since 1916 and an elder since 1930. He was only forty-six years old and in the strength of his mature manhood gave himself to the service of the church. The new building was his pride and in the part he took in its erection put his best into it. For many years he was chairman of the Board of Managers and was a mainstay of the congregation. He is survived by Mrs. Gaunt, two sons, and one daughter.

A LEGACY

By the will of the late Mrs. Peter McDonald, St. Andrew's Church, Carleton Place, is to benefit by a legacy of $6,300: $3,000 to the building fund, $1,500 to foreign missions, $1,500 to home missions, and $300 to the W. M. S. auxiliary. Mrs. McDonald passed away on January 29th, 1931. Her maiden name was Christian Comrie. A memorial service was held in St. Andrew's Church on March 29th at which reference was made to the great loss sustained in her death by the congregation and the Women's Missionary Society.

SUNDAY SCHOOL RALLY

The Presbyterian Sunday Schools of Calgary, Alta., held their anual rally on Sunday, April 12th, the place of assembly being Grace Church, the edifice whose commodious auditorium was required for the large gathering, the number in attendance being 1083. This represents very nearly the entire enrolment in all the schools. The contributions to missions for the year amounted to $1,400. In the distribution of prizes St. Andrew's captured the first prize for the highest marks obtained by any school, and for the number in attendance at the rally the banner was shared by three schools, St. Andrew's, North Hill, and Pleasant Heights with one hundred per-cent. attendance in each case.

Mr. John A. Clarke presided and was assisted by Rev. Jas. McNeill, while a junior choir of sixty voices under the direction of Mr. George Tollington led the praise. Mr. H. Rimmer was organist. A choral number was rendered by a group of scholars from the Chinese Mission Sunday School under the leadership of Mr. Rose and the Misses Koeng sang a duet. The schools have expressed their interest in missions by contributions amounting to $1,400 for the year.

AMONG THE CHURCHES

Sylvan Lake, Alta.

Special Easter services were held in the Presbyterian Memorial Church both on Good Friday and Easter Sunday. At the week-night meeting the minister, Rev. R. S. Stevens, and Session welcomed ten young people into the membership of the church. On Sunday morning a special missionary service was held in the union Sunday School presided over by Mr. W. D. MacKay. At the Sunday evening service formal recognition was made of the gift by Mrs. Kerr of a beautiful pulpit Bible and Presbyterian Book of Praise. These were presented in memory of her husband, Mr. Isaac Kendall Kerr, who for many years spent the summer at Sylvan Lake. The Bible bears on the fly-leaf a splendid picture of Mr. Kerr and the inscription in Old English letters: *Presented to Sylvan Lake Memorial Presbyterian Church in affectionate remembrance of Isaac Kendall Kerr 1841-1929 by his widow and family.*

The sacrament of the Lord's Supper was observed at this service.

Calgary, Alta.

St. Andrew's congregation has begun to carry into effect its purpose to erect a manse for at a large gathering on the 7th of April the first sod was turned, the ceremony being performed jointly by Mr. A. F. Ritchie and Mr. J. Bruce, senior member and senior elder, respectively, of the congregation. An address was given by Mr. R. J. Mackay, chairman of the Board of Managers, and the service conducted by the minister, Rev. R. H. Williams.

Toronto, Ont.

Glenview Church honored its minister, Rev. H. E. Abraham, and Mrs. Abraham upon the occasion of the twenty-fifth anniversary of their marriage by presenting them with a handsome solid silver service. The opportunity was taken of the event to refer in terms of highest praise to the service of both Mr. and Mrs. Abraham. From a comfortable charge he accepted the care of a minority group very small at the outset whose future was to be determined not by the immediate prospect but the character of their minister and their own devotion. The result of faithful endeavor is seen in a congregation of over eight hundred members and in possession of one of the fine church buildings of the city.

Hastings, Ont.

Rev. D. A. Thomson, D.D., minister of St. Andrew's Church, has been the recipient of congratulations upon completing forty-eight years in the ministry, a pastorate marked not merely by years but by mutual contentment of minister and people and by success. Dr. Thomson took charge of the congregation on the 14th of April, 1883, but was not eligible for a call until July 19th. He was then ordained and inducted as the first minister of St. Andrews' Hastings. Comparison with the history of other ministers is interesting. There have been eighteen ministers in the Methodist or United Church, nine in the Anglican, and six in the Catholic since his coming. Dr. Thomson received his honorary degree from Knox College at the convocation three years ago. He is a native of Scotland, a graduate of the University of Glasgow where he took two years in theology, and graduated from Knox College, Toronto.



Presbyterian Church, New Mills, N.B.

The congregation of New Mills lost its church at the time of the vote by a small number. The remaining company, however, rallied bravely and erected the present building. One gentleman furnished the lot and subscribed $1,000 for the building fund. The building is free of debt and the congregation possesses both a manse and a Sunday School hall. This is said to be the first Presbyterian Church erected in the Maritime Provinces since 1925.

Hamilton, Ont.

St. Enoch's Church, Rev. W. G. Blake minister, observed the first anniversary of the occupation of the splendid building in which they now worship on Sunday, April 12th. Dr. Rochester occupied the pulpit morning and evening, and addressed a large gathering of the Sunday School. This congregation, under the leadership of Mr. Blake, is growing rapidly and the development in the district gives promise of rapid advance. Though the church is large the auditorium is not much beyond the requirement of the congregation at the present. The Sunday School has already exceeded the space allotted to it. A large gathering assembled on the Monday evening to enjoy a reunion and a special program provided.



THE PRESBYTERIAN CHURCH, NANAIMO, B.C.

This picture reached us after the report of the dedication of the church had appeared in the April number. The article would have been more complete had we had the picture at that time. Compensation, however, is made by presenting it now.

Sydney Mines, N.S.

The quiet and effective work done in the congregation was climaxed by a week of wonderful special services, when the minister, Rev. Q. A. McDowell was assisted by Rev. Warren Allen of Westville, and by the church choir of thirty voices. At the morning service on Easter Sunday one of the largest companies in the history of the congregation joined in the observance of the Lord's Supper. The addition to the membership was large, forty-four having been received on profession of faith. The church was banked with memorial gifts of flowers, and the regular evening service was followed by a brief memorial service.—*M.M.*

Truro, N.S.

St James' congregation, minister Rev. C. Ritchie Bell, which was under the necessity, after 1925, of erecting a new church, was able last year to reduce the indebtedness upon the building by $1,100 and to add forty-five to its membership. To Truro belongs the honor of introducing Presbyterianism into what is now the Dominion of Canada, of having the first organized congregation, the first Presbyterian meeting house, and the first settled Presbyterian minister in Canada.

Toronto, Ont.

At a recent meeting of the Presbytery a committee was appointed to give more direct attention to the church's work in the outlying sections of the Presbytery. The Women's Missionary Society (W.D.) has provided two deaconesses to serve in this sphere, one to enter upon her duties on May 1st and the other on June 1st.

New Glasgow, N.S.

The years have multiplied in the history of Presbyterianism in the Maritime Provinces. First Presbyterian Church observed its one hundred and forty-fifth anniversary on April 12th. Dr. Munroe of Westminster Church spoke in the morning on *The Greatest Need of the Church.* In the evening Westminster and St. Andrew's united with First Presbyterian, the congregation filling the church. The minister, Rev. N. D. Kennedy, spoke on the subject, *The Gladdening River,* instituting a helpful analogy between the great rivers of the world and the river of God's grace. Special reference was made to the pioneer work of Rev. James MacGregor, D.D., the founder of the congregation, who chose the East River, Pictou, as the location of his church, the elm tree still standing under which he preached his first sermon.

Children and Youth

STAND FAST

The year 1885 is a memorable one for Canada perhaps for more than one reason. One event, however, of that year which makes it stand out in our memory with considerable prominence was the completion of the railway that joined the Atlantic and the Pacific. It was some time later, however, when the first through train made its way across Canada from east to west to Port Moody which was then the end of the railway about twelve miles east of Vancouver, on July 4th, 1886.

The completion of a line of railway is always marked by a ceremony known as driving the last spike, a ceremony like that which marks the first stages of the erection of a new building, the laying of the cornerstone, with the difference, of course, that one is at the close of the work and the other near the beginning. The driving of the last spike of the Canadian Pacific railway, the coast to coast line took place on November 7th, 1885. The man who performed the ceremony was then Mr. Donald Smith, later Sir Donald Smith, and later still, Lord Strathcona. He was one of the few men who formed the group that undertook for the people of Canada to build this highway across the continent. The place where the last spike was driven is known as Craigellachie. This spot, which is marked by a small monument, is in what is known as the Gold Range and is about 350 miles east of Vancouver.

There was a special reason for giving that place the name Craigellachie. Mr. Donald Smith was a Scotchman and that was the name of a mountain or rather of a lofty rock in Scotland, the land of Mr. Smith's birth. The war cry of one of the clans in that neighborhood was "Stand fast, Craigellachie", meaning that this clan should, in the shock of battle, be as immovable as this great towering rock Craigellachie.

And now to give you the reason why this name was chosen, the difficulties confronting those who accepted the task of building the railway were very, very great and the courage and patience of these men was frequently taxed to the utmost. There was many a dark hour when it seemed that their labors were in vain and all hope of completing the work must be abandoned. Steadfastness, perseverance, won the triumph. It was very natural, therefore, that one of the number, the man who drove the last spike and who was the head of the group, should think of this great rock in the homeland and which was a symbol of strength and steadfastness as the name appropriate for the place that marked the finishing of a work that was completed because the leaders were as steadfast in the peaceful enterprise of building a railroad as others in the stress of battle.

Want of steadfastness has meant missing many a prize. There is little that can be done in life without steady effort. Even if one has to go very slowly it may be that he goes the more surely. A good motto for life is expressed in the quaint saying:

"If it rains or if it shines keep a-goin'," or, as someone has said, "We must learn *to keep on keeping on,*" undisturbed by difficulties, and hopeful even in the darkest hours. In a book that children have loved and which they still love, *Pilgrim's Progress,* which pictures life with all its changes and difficulties as a journey, Bunyan, who wrote the book introduces to us one strong man named Standfast. His suggestion for that character he probably got from the Book of Books which exhorts us, So *stand fast* in the Lord my brethren. In another place the same book makes us think of Craigellachie, the immovable rock, for Paul writes:

Be ye therefore steadfast, *unmovable,* always abounding in the work of the Lord.

BEGINNINGS

Extracts from Letters. Rev. A. A. Lowther, Jhansi, U.P. India.

I have greatly enjoyed meeting this week with five or six older boys in a communicants' class. It is my first real piece of work in India and small enough at that but it has given me new strength just to be able to do it and my poor Hindi lasted out sufficiently. Communion is on this Sunday and we have ten or more teachers and others joining by certificate, as well as two or three of these boys. We are trying to choose very carefully those whom we admit to membership by profession.

* * *

We had communion last Sunday, there were twenty-one persons who handed in certificates, but two of them were away at the time. That is a very substantial increase to our roll. However, out of our communicants' class three boys joined by profession of faith. I feel very happy about them. They are fine lads, doing high school work, but what is more to the point, they have a real grasp of what it means to be a Christian and their characters prove it. Such boys are a great tribute to Mr. McKay and his work.

* * *

On Sunday I went to the Bazaar with some of the older Sunday School boys and felt that I was beginning to justify my existence. We went to Sipri Bazaar which is very close by. Samuel, one of the older boys of whom I have told you, a great Bible student, the son of one of our preachers, was the chief speaker. Sipri is headquarters for Sahdus and Arya Samajists, the least responsive of all Hindus. But they gave us a good hearing and the boys counted thirty men in the crowd besides numbers of boys.

Samuel spoke fearlessly and earnestly of the power of Jesus to cleanse the heart from sin. How I envied him his command of the language. It is no small task for these boys to face. I feel that they are doing more than I at their age would have done. One read the Bible, others lead in prayer, one sang alone, we all sang hymns and I noticed that, as we went home, the boys were quieter and more serious than when we left. The burden of preaching had come home to them anew. The work is very difficult but it challenges me as nothing else in my life ever did. If only the Church at home would pray for us.

You speak of the prayer circle and the prayers of the members. Mr. Cheshire has just come in again from touring in the villages and reports the best time he has ever had in India. The people have listened more readily and many have declared that they will have Christ only. In one village two families destroyed their idols, and the people in a whole section declared they would henceforth be Christians. Out there, and in the city too, the women seem to be paying special attention to the message. They used to be even more indifferent than the men. It is tremendously encouraging to the preachers. I am wondering if the prayers of the Gwalior *circles* have not caused the change.

* * *

The last two days I have started my first regular visitation of the homes of the Indian Christians. Mr. Spencer, the Indian pastor, goes with me, and we have a little talk in each house, after which the head of the house reads from the Bible and we have prayers. I have been wanting to do this and waited only until I could be able to talk a little Hindi. The work gave me the greatest possible satisfaction and the people seemed deeply appreciative. Even Canadians sometimes prepare for the minister's visit, and these houses, too, are spotless when I come and in one there was a little girl with a garland for me. I wish you could hear how they pray at such times for me and my work. It makes me want to do far better and wish those at home would all pray like that too.

* * *

I started two weeks ago to go out with the boys on Sunday. Mr. McKay takes another group into another section of the city while I take a nearby Bazaar. The task is both exacting and fascinating. The spot is not far from our compound, a busy centre, and headquarters of an Arya Samaj sect as well as a rendezvous for Sadhus, not the kind who wear yellow robes and long strings of beads and may sometimes appear picturesque, but the kind who wear only a tiny loin cloth, smear their bodies with ashes, dye their hair red, and are anything but attractive. One of them sits at the foot of the tree which gives us shade while preaching. He is inside a wire fence. Beside him is a tiny whitewashed shrine, and he smokes vile tobacco while we are preaching, probably for the rest of the day too. But he is bound to hear some at least of what is going on. Some day I want to get a chance to talk with him. I spoke last Sunday in the Bazaar for the first time. It was a new experience and a challenging one. Our crowd was attentive and more sympathetic than usual. Boys sat down to listen, women paused with their burdens on their heads, men jumped off their bicycles to listen, a tonga driver carrying his whip came along, a barber under a nearby tree was listening while he was shaving a customer. I suppose fifty men stood in the circle around us, heard the hymns and listened to the preaching. But preaching is never easy and when one has to stop and consider every word and every construction and when all the strange sounds of a new tongue feel clumsy in the utterance it is a terrible business. But it is preaching just the same and I am beginning to feel for the first time that I can do something here in India.

I am visiting a little each day too or nearly every day. Yesterday I had a fine time. We called on one of the younger preachers whom we have just brought in to give more schooling. He and his wife seem much in earnest—he was a Sadhu once. When I rose to go Sakh Deo was sitting in the courtyard, last year's Brahmin convert on whom I had called the previous day. In the next house the man was waiting with his Bible and as soon as I entered he was ready to read—so he read—and we talked, and the Brahmin convert and the Sahdu who had become a preacher also joined us and talked and questioned. As we discussed what was read, the future of those who are faithful, their place in the kingdom and how to attain thereto, the minutes thus spent were golden.

CAMP KINTAIL

An attractive folder has been issued over the name of Rev. Wm. Mackintosh, Convener Committee on S.S. and Y.P.S., Synod of Hamilton and London, which gives very fully all necessary information. It is intended for the young people of the Synod.

Maintenance

The site was purchased on June 5th, 1930, the money having been contributed by the young people of the Synod. The cost of the land, estimated at between sixteen and seventeen acres, was $750.

One building was erected last year at a cost of $1.200 of which the sum of $750 is yet to be met.

Equipment costing $300 was purchased. On this there is a debt of $100.

Additions to the buildings for boys' and girls' camps will require $700, a total needed for this year of $1,550.

The Site

It is the only Presbyterian Camp which the young people can claim as their own by right of purchase.

It is beautifully situated on Lake Huron with a frontage of forty rods on the lake, and lies midway between Goderich and Kincardine, close to the famous Blue Water Highway with splendid roads from every direction leading to it. Two buses leaving London every day going by Stratford and Goderich, also two from Owen Sound by way of Kincardine, on which special rates have been secured, make the entrance to the camp a stopping place.

Kintail Postoffice is at the entrance and mail is delivered daily.

There are two five-acre fields for sports, provision for tennis courts, good bathing facilties, ample shade, beautiful walks, bracing air, glorious views, and wonderful sunsets.

What We Did Last year

On July 1st last year eighty boys were in camp, the building ready for occupation on the 14th, and Summer School with eighty in attendance. Later three groups of girls spent a week each at the camp while several hundreds a day were on the grounds in picnic groups of from a dozen to two hundred. At the closing meeting of the Summer School six hundred were present. The young people in attendance were greatly benefited.

Plans for 1931
Boys' Camps, July 1st to 13th

Stoves, tables, and benches provided free. Tents and cots may be rented at low rates. Bible study, nature study, swimming, hiking, games, campfires, storytelling, singsongs, occupy the course. For later bulletin address Rev. G. C. Webster, 836 Quebec St., London.

Young People's Summer School
July 13th to 20th

Splendid staff, lectures on Bible, religious education, missions, etc. Popular evening lectures, sports, social evenings, etc. Cost $9 per week with registration fee of $2.

Girls' Camps July 20th to 27th

These will be organized on the same lines as the Boys' Camps with attention to C.G.I.T. and Guild work. Bulletins may be secured from Rev. I. B. Kaine, Seaforth, Ont.

Our 1931 Appeal

To meet the obligation above mentioned, $1,550, an earnest appeal is issued to all the young people of the churches. Contributions may be sent to the Presbytery convener of S.S. and Y.P.S. or to Rev. F. W. Gilmour, 111 Elmwood Ave., London.

Gifts of seats for indoor or outdoor use, hammocks, sleeping cots, heavy quilts, tennis nets, and amusement equipment, outdoor or indoor, would be welcome.

MY ATTITUDE TOWARD OTHER RACES IN THIS COUNTRY

Lereine Ballantyne

"I was always afraid of Chinese, until I got to know one intimately in a friend's home," said a young man recently.

"I imagined I hated Jews, until I went down to work with our own leaders at Scott Institute," said a well-meaning woman, who was quite honest in confessing her attitude had been changed.

After all that is the cause of all racial problems, misunderstanding because of lack of understanding. It is bitter in direct ratio of the ignorance of the individual or race. You will find a great barrier between black and white in the most, so-called, democratic country of the world and in this misunderstanding may have some part. Canadians have always been friendly to other races in so far as it was possible, and there has been less national discord in this country than in any on the Western Hemisphere. Yet we too have our racial troubles.

The North American Indian roamed this land in undisputed possession long before Cartier landed in Quebec. He had solved many of his social problems and especially the Six Nations had developed a very good form of government. Our traders came and with them good and bad influences for in some places the lure of wealth in the rich fur trade gave unscrupulous and ruthless men their chance and the untutored savage was deceived and exploited. The traffic in alcoholic liquors even in these early times exerted its baneful influence. Then missionary effort did not keep adequate pace with trade and where the Indian had suffered at the hands of his white brother prejudice against the messenger of the Cross was created and the progress of Christianity hindered. Recompense on the part of the government to the Indian for his land, which is now paid in what is called "treaty money", was tardy and perhaps regarded as inadequate. Thus difficulties preventing the best relationship multiplied.

The Chinese were brought to Canada at a time when the building of railroads over wide western stretches demanded cheap labor and the ports were open to Orientals. Later it became apparent that they were coming too quickly, and restrictions were imposed. Nevertheless there are thousands in our Dominion today who have become Canadian citizens. On the whole they have adapted themselves splendidly, and are becoming good, trade-producing residents.

Ukrainians, Poles, and other newcomers from foreign countries have settled in our western provinces. Unfortunately in many places they have segregated themselves and thus made it more difficult to assimilate them. Their customs are different and unless they learn the *best* of ours and adapt

them to the best of their habits, another racial problem will develop.

None of our racial problems are actually acute, yet the people are here, and have their own ideas about rights and liberties. Where is there common ground on which we all may meet? Trade, politics, economic relations, nor social contact have ever provided a satisfactory solution. We are all interdependent. Tolerance has been achieved, but we are far from brotherhood.

Christianity offers its lofty ideal of love, sympathy, and service. These are the forces of Christian personality, and history has proven the extraordinary influence which they exert.

In Christianity we are to discover what should be our attitude toward the stranger. As Christians in our relations with the foreigner in our midst we have no alternative but to manifest these graces of the Spirit.

If the young men and women of Canada took this seriously to heart and in their contacts and dealings with the stranger among them were true to Christian principles, some, if not most, of our racial problems would be settled.

Kagawa, the great Christian evangelist of Japan is the fruit of one missionary's influence. Already Kagawa has lifted thousands to a better way of life, and aims, as it is publicly reported, to secure five million converts to Christianity. Think of this high aim, to change the hearts of five million people! Ambitious undoubtedly, but only to the materialist. To the idealist and specially to the Christian idealist difficulties are not a discouragement and the seemingly impossible becomes a challenge.

The youth of today must live beside the youth of other races. Tomorrow they will both be engaged in the struggle for existence. Will that struggle be fraught with jealousies, suspicions, and hatred, or will trust, honor, and brotherly love dominate the world. It is for youth to say which it shall be, and for this reason the world is turning to the young people as never before, to face with that sublime courage of the youthful mind, these problems that other means have failed to solve.

Collectively we may take a stand, pass resolutions and do much in the way of education, but that is not the plan to produce the farthest-reaching results. It is good as far as it goes, but only by the individual stepping up to his neighbor and extending the friendly hand in greeting, will the hearts of those within our borders be won. What we need in Canada is men like Kagawa. If we had just one Kagawa among our young men what might we not do? There the matter stands. Each may do his duty as an individual, or as a member of a Church society, and thus, if one is made of sterner stuff, who knows, the vision of five million converts may become actual here as it may in the East.

CHURCH ATTENDANCE

Gordon T. Phillips

Through the kind co-operation of The Presbyterian Record I have been permitted a few words on the subject of church attendance. The Presbyterian Church in Canada has attained a degree of unhoped-for prosperity, and for the many blessings, both material and spiritual, bestowed upon our beloved Church we are thankful. At the same time in some quarters at least there is a decline in attendance at church services. These few remarks are directed then to all who seek to solve this problem. We believe we have had success in our endeavors in Victoria Church, Toronto.

Young people build a church and sustain its life. Young people are the hope of the church and if its success or failure depends so fully upon them it is upon them that our effort must be spent.

With this in view, three years ago I began to mark the attendance upon church services of the members of one of our boys' Bible Classes. The record was amazing showing that less than eighteen per cent. of that class ever attended public worship. One need not deliberate at any length to conclude that such a condition would in a short time fall not far short of a calamity. I informed the members of the class of the situation and proceeded to secure their co-operation. This was obtained. At the end of the year the results proved very satisfactory for there was an average of thirty-four per cent. attending church regularly.

After learning of this venture Mrs. McKerroll, superintendent of the senior department, composed of eight Bible classes, recommended that similar steps be taken with the entire department representing approximately three hundred young people. Of the eight classes, five joined in the project and immediately each appointed a secretary. The five secretaries with the superintendent, Mrs. McKerroll, and a secretary were known as the Church Attendance Committee and held meetings once a month to hear reports, make plans, and transact such business as was in the interest of their work. To this committee I outlined my plan and methods and urged them to effort along the same lines in each of their classes with particular stress upon appeal to individuals. A very helpful feature of our work was to have a member of the committee speak at the opening exercises of the assembled eight classes each Sunday. The effect produced upon a group of young people by one of their own age was very marked. The result of the year's work in this department was an increase of sixteen per cent. in attendance of our young people upon church services and with the enthusiasm thus created we hope for even greater success.

In marking attendance each representa-

(*Continued on page* 189)

International S. S. Lessons

LESSON—JUNE 14
The Resurrection and the Ascension.
Luke 24.

GOLDEN TEXT.—It is Christ Jesus that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. 8:34.

TIME—The resurrection, Sunday, April 9, A.D. 30. The appearance to all apostles, including Thomas, Sunday, April 16. The ascension, Thursday, May 18.

PLACE.—Jerusalem, Emmaus, Galilee, the Mount of Olives near Bethany.

SUBJECT.—OUR EVER-LIVING SAVIOUR.

I. EASTER MORNING, vs. 1-12.
- The women at the tomb.
- The angels at the tomb.
- The appearance to Mary Magdalene.
- Peter and John at the tomb.
- Christ's resurrection and ours.

II. THE TWO FROM EMMAUS, vs. 13-35.
- The walk with Jesus.
- Interpreting the Scriptures.
- The blessing of the meal.
- The return to Jerusalem.
- Our Companion in the way.

III. THE ASCENSION, vs. 36-53.
- The appearance in the upper room.
- The other appearances through forty days.
- The ascension from Olivet.
- Waiting in Jerusalem.
- Christ with us forever.

LESSON—JUNE 21
The Sin of Causing Others to Stumble. (Temperance Lesson).
Romans 14:13-23.

GOLDEN TEXT.—It is good not to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.

TIME.—Paul wrote his letter to the Roman Christians, A.D. 57.

PLACE.—He wrote it at Corinth, during a three-months' stay there while on his third missionary tour.

SUBJECT.—ABSTAINING FOR THE SAKE OF OTHERS.

I. STUMBLINGBLOCKS, vs. 13-15.
- The Epistle to the Romans.
- Occasions of falling.
- Walk in love.

II. EDIFYING ONE ANOTHER, vs. 16-19.
- The Kingdom of God defined.
- Well-pleasing and approved.
- Follow after peace.

III. OVERTHROWING GOD'S WORK, vs. 20-23.
- All things are clean.
- Our brothers stumbling.
- Condemned by food and drink.

LESSON—JUNE 28
REVIEW.
Jesus the Worlds Saviour: Suffering and Sovereignty.

GOLDEN TEXT.— God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John 3:16.

Lesson I. The Humility of Jesus.
Lesson II. The Forgiving Love of Jesus.
Lesson III. The Generosity of Jesus.
Lesson IV. The Prayerfulness of Jesus.
Lesson V. The Winsomeness of Jesus.
Lesson VI. The Fidelity of Jesus.
Lesson VII. The Royalty of Jesus.
Lesson VIII. The Priesthood of Jesus.
Lesson IX. The Humanity of Jesus.
Lesson X. The Atonement of Jesus.
Lesson XI. The Deity of Jesus.

LESSON—JULY 5
The Gift of the Holy Spirit.
Acts 1:6-14; 2:1-47

GOLDEN TEXT.—Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

TIME.—Pentecost, fifty days after the passover, fell on Sunday, May 28, A.D. 30.

PLACE.—The upper room in Jerusalem, probably in the home of Mary, the mother of John Mark.

PARALLEL PASSAGES. — The ascension, Mark 16:19; Luke 24:50-53.

SUBJECT.—POWER FROM THE HOLY SPIRIT.

I. THE SPIRIT'S COMING FORETOLD, Acts 1:6-14.
- The book of the Acts.
- Christ's last commission.
- Waiting and praying.
- The missionary watchword.

II. FILLED WITH THE SPIRIT, Acts 2:1-8.
- The rushing wind.
- The parted fire.
- Speaking with tongues.

III. FRUITS OF THE SPIRIT, Acts 2:9-47.
- Peter's sermon.
- Three thousand converted.
- Brotherhood and gladness, favor and growth.

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OUR CHURCH CALENDAR

Vacancies

Musquodoboit Harbor, N.S., Mod. Rev. Dr. C. E. Kerr, 71 Seymour St., Halifax, N.S.

Avonmore, Ont., Mod. Rev. Dr. J. O. Roberts, Finch, Ont.

Westmount, Edmonton, Alta., Mod. Dr. F. D. Roxborough, 11309 63rd St., Edmonton, Alta.

Ashburn, Ont., Mod. Rev. D. Munro, Oshawa, Ont.

Molesworth and Gorrie, Ont., Mod. Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Watford, Brooke and Napier, Ont., Mod. Rev. A J. Sinclair, Alvinston, Ont.

Little Harbor-Pictou Landing, N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Megantic and Marsboro, Que., Mod. Rev. Dr. A. M. Gordon, Quebec City, Que.

Moose Jaw, Sask., Knox and St. Paul's, Mod. Rev. Dr. D. G. Cameron, Swift Current, Sask.

Tatamagouche and Wallace, N.S., Mod. Rev. S. T. Nicholls, Pictou, N.S.

Oxford and Pugwash, N.S., Mod. Rev. S. T. Nicholls, Pictou, N.S.

Nelson, B.C., Mod. Rev. R. J. Douglas, 550 Campbell St., New Westminster.

Burgoyne, Ont., Mod. Rev. D. C. Hill, Port Elgin, Ont.

Merritton and Port Robinson, Ont., Mod. Rev. Robt. Johnston, D.D., St. Catharines, Ont.

Port Dover, Ont., Mod. Rev. K. H. Palmer, D.D., 33 Garfield, Hamilton, Ont.

Renfrew, Ont., St. Andrew's, Mod. Rev. Dr. S. Davies, Smiths Falls, Ont.

St. Stephen, N.B., Mod. Rev. J. W. Britton, St. George, N.B.

Amherst Is., Ont., St Paul's, Mod. Rev. Dr. J. M. Stephen, Kingston, Ont.

Petrolia, Ont., Mod. Rev. M. C. Court, Wyoming, Ont.

Brigden, Ont., Mod. Rev. Thos. Dodds, Corunna, Ont.

Ailsa Craig, Ont., Mod. Rev. Donald McKay, 674 Highbury Ave., London, Ont.

Tisdale, Sask., Mod. Rev. J. Lloyd Hughes, Melfort, Sask.

Dixie and Islington, Ont., Mod. Rev. S. Lundie, Port Credit, Ont.

Hanover, Ont., Mod. Rev. F. McAvoy, Chesley, Ont.

Southampton, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

Burk's Falls, Ont., Mod. Rev. J. M. McCurlie, North Bay, Ont.

Great Village, etc., N.S., Mod. Rev. C. Ritchie Bell, Truro, N.S.

Fort Frances, Ont., Knox, Mod. Rev. J. A. McMahon, 167 Peter St., Port Arthur, Ont.

Weston, Ont., Mod. Rev. John MacKenzie, Woodbridge, Ont.

Centreville and Millbrook, Ont., Mod. Rev. Bertram Nelles, Box 532, Port Hope, Ont.

Grand Falls, Nfld., Mod. Rev. Hugh M. Lyon, Queen's Road, St. Johns, Nfld.

Calls

Chatham, N.B., First, to Rev. Dr. Geo. C. Squires of Boston, Mass.

Uxbridge and Quaker Hill, Ont., to Rev. P. T. Meek, of Long Branch, Ont.

Calgary, Alta., Knox, to Rev. Thos. A. Rodger of Belfast, P.E.I.

Wiarton, Ont., St. Pauls, to Rev. John V. Mills of Dundalk, Ont.

New Westminster, B.C., St. Andrew's, to Rev. A. C. Wishart, Chilliwack, B.C., Accepted.

Toronto, Ont., Dovercourt, to Rev. Wm. Allan of Peterboro, Ont.

Walkerton, Ont., to Rev. W. H. McCracken of Rockwood, Ont.

Inductions

Kinburn, etc., Ont., March 27, Rev. S. H. Hill.

Scotstown and Lingwick, Que., April 15, Mr. George Murray.

Brussels, Ont., April 21, Rev. Wm. Moore.

Rosetown, Sask., April 23, Rev. Jas. A. Munro.

Fingal, Ont., April 30, Rev. Wm. Moffatt.

Montreal, Cote des Neiges, April 30, Rev. Geo. Extence.

Montreal, St. Andrew and St. Paul, Rev. T. Helm as Assistant.

Toronto, Mt. Dennis, Rev. John Kelman.

Simcoe, Ont., May 12, Rev. A. R. Ferguson.

Brantford, Knox and Mt. Pleasant, May 14, Rev. R. B. Stevenson.

Deaths in the Ministry

Rev. Alexander Wilson of Hamilton, Ont., on April 13th, in his 80th year.

Rev. Robt. McDerment, late of Bowmanville, at Toronto on April 15th, in his 74th year.

Rev. Robert J. Power, late of St. Johns, Nfld. and Avenue Road, Toronto, in Ireland on May 9th, aged 53 years.

CHURCH ATTENDANCE

(*Continued from page* 187)

tive has been permitted to adopt his own method but the plan we find most effective is to mark attendance at church at the Sunday school and check this with the secretary's record at the hours of public worship. Special effort is put forth at the communion season by the members of the committee through private interviews to bring young people into the membership of the Church. As a reward for attendance last year a certificate issued by The Presbyterian Church in Canada was presented to all who had been present forty Sundays during the year. The twenty-two young people who received the diplomas seemed to appreciate this recognition and although this system of awards is unusual and may not be approved by some it has in our case proved an effective stimulus.

We hope that any who adopt this system of bringing our young people into closer relationship with the Church will find their efforts as successful as they have proven in Victoria Church, Toronto.

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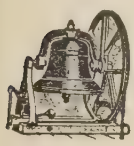
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7	0	" 7 and 8 years old
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Perfect love casteth out fear.—*Bible.*

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The vanquished have no friends.—*Southey.*

Deeds count for more than words.—*Brown.*

The unforgiving remain unforgiven.—*Selected.*

Nature to be commanded must be obeyed.—*Bacon.*

Humility is the low, sweet root from which all heavenly virtues spring.—*Selected.*

The enquiry, knowledge, and belief of truth is the sovereign good of human nature.—*Selected.*

Science that will not speak to God to-day will probably kneel to Him to-morrow.—*Rutledge.*

Indeed I tremble for my country when I reflect that God is just.—*Thomas Jefferson.*

Has any chamber been opened and found empty where God was thought to be?—*Martineau.*

God has other uses for us than merely those embodied in our earthly career.—*Shannon.*

Do not worry but make up your mind to do better when you get another chance.—*Selected.*

Among nations and men whoever is shipwrecked is shipwrecked on conduct.—*M. Arnold.*

Ambition and charity will both grow mean unless inspired and exalted by religion.—*Selected.*

Prayer steadies a man by ushering him into the strong and quiet presence of God.—*McFadyen.*

Nothing so cheap and easy, and the while so unlovely and ineffective, as to sneer and sulk.—*Selected.*

In the world's high debate concerning Christianity the missionary is the true apologist.—*Brown.*

What is a law, if those who make it
Become the forwardest to break it.
—*Beattie.*

The truly generous is the truly wise,
And he, who loves not others, lives unblest.—*Hume.*

He never sold the truth to serve the hour,
Nor paltered with Eternal God for power.—*Tennyson.*

Everyone who would pray reverently must respect the limitation: "Thy will be done".—*McFadyen.*

Christ alone can bring us personal happiness, social justice, and international brotherhood.—*Atkins.*

Detachment from the world must combine with a warm attachment to the men and women who live in it.—*Inge.*

It is well to let prayer be the first employment in the morning and the last in the evening.—*M. Luther.*

The Universal Cause
Acts to one end, but acts by various laws.
—*Pope.*

The thing most to be desired in peace or in war, in private or public life, is a steadfast soul.—*Selected.*

Neither the magnitude nor the quality of the universe is altered by the discovery of its age.—*Selected.*

Even to the purest among devoted souls, God's will may for a time remain obscure and inscrutable.—*McFadyen.*

All the different kinds of prayers offered by other men are offered by Jesus—all except confession.—*McFadyen.*

Truth and beauty are the language of God; virtue is the behavior of God; love is the will of God.—*Rutledge.*

Though the people should support the Government, the Government should not support the people.—*Grover Cleveland.*

Good sense which only is the gift of Heaven,
And though no science fairly worth the seven.—*Pope.*

God's promises are not affected by events, as in the case of man, who may now be unable to supply what he had pledged, times having changed. The man too may change. It is otherwise with God's promises and with God Himself. They are all "yea and amen in Christ Jesus" and He is "the same yesterday, today, and forever".

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THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, JULY, 1931 No. 7



THE MODERATOR

Rev. Walter G. Brown, M.A., B.D.

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The Presbyterian Record

VOL. LVI. TORONTO, JULY, 1931 No. 7

THE MODERATOR

—"There were giants in those days". Recent events remind us that a few of them are even yet with us, yea, even in The Presbyterian Church in Canada to-day, in the heart of her church life and work. On one such has fallen the mantle of the Moderatorship of our Church, in the person of a warm-hearted, whole-souled, servant of God, Rev. Walter G. Brown. General satisfaction will be felt in the altogether happy and fitting choice of the Assembly in the acclamation of "Brown of Red Deer" to the highest office the Church can offer. This gift of the Church is a tribute to his outstanding work in the early days of our Home Mission work, to his missionary enterprise in building up our Zion in small and far-flung outposts, and to his staunch and indomitable spirit in upholding the Banner of Presbyterianism during the years of the disruption.

Endowed with a combination of unusual vigor and graciousness, he possesses a striking personality. Modest and unassuming, it is bruited on good authority that when Knox College wished to confer a higher degree he would have none of it.

He deliberately selected the home mission field as his life-work, and literally grew up with the West, and as an editorial in a Toronto paper states, "became a veritable pillar of prairie life . . . . and nationally known as "Brown of Red Deer" because of the distinctive character of his ministry and the vigor of his own expressions of point of view."

Coming from a farming community near Huntingdon, Quebec, his early training was at Huntingdon Academy. This was followed by a course at McGill from which he graduated in 1899 as Master of Arts and holding first class honors in Philosophy. Pursuing his studies in theology he received his training for the ministry in the Presbyterian College, Montreal, graduating in 1902 with the degree of Bachelor of Divinity.

On graduation in the spring of 1902, refusing calls to some of the leading pulpits in the Dominion, Mr. Brown went as a missionary to the lumbermen in the Nipissing, Muskoka, and Parry Sound district where he had served for two summers as a student. In this capacity he tramped from fifteen to twenty miles a day, preaching in the camps at night. In the spring of 1903 when the lumber camps closed he asked to be sent to one of the toughest mining camps in British Columbia. His wish was granted and he labored for four years in the Slocan district.

Then came another period of study. Leaving for Scotland in 1907, he studied in Glasgow, taking a post-graduate course. On his return to Canada he again undertook frontier work, and in March, 1908, he was called to Red Deer, Alberta. From this centre he has served the Church in the West for eighteen years. Significant of the man is the fact that in his nigh thirty years of work he has never *preached* for a call. For a number of years he was Convener of the Home Mission Committee of the Presbytery of Red Deer, and in this office he was instrumental in laying the foundation of most of our congregations in Alberta. From the time of his appointment as Convener our cause flourished and increased by leaps and bounds. The Presbytery of Castor was opened up and organized as the result of his energetic Convenership. Truly, as has been said, "He has given his whole soul to the West".

In the dark and difficult days prior to Union, and when crisis faced the Church, this stalwart of the West, fired with the need of the peculiar genus of Presbyterianism in the growing cities and newly settled places of the West, launched forth in defence of the faith of his fathers. During the controversy he travelled from coast to coast addressing meeting after meeting, sparing not himself one whit. In the campaign he was a consistent fighter and even as early as 1910 in Halifax sounded a warning note. In this cause also he prepared numerous pamphlets and articles on Church Union. As he gave his whole soul to the work of building up the Church in Alberta so he gave himself to protecting and continuing the Church in her time of greatest peril. When Union had left us with only ten churches and fifteen preaching places in Alberta it was "Brown of Red Deer" who increased them by 600 per cent.

In July, 1925, he was called to lead a minority group in Saskatoon, now known as St. Andrew's, and of which he is still minister. Since then, for the last six years, he has been Convener of Home Missions for the Synod of Saskatchewan, superintending its rapid growth of rebuilding and devoting himself with unfailing energy to restoring the breaches in the walls of our Church in that Province. Also during this period he organized the work of the Church at The Pas, Manitoba, laying the foundations for extension into the far North.

As a minister of the Gospel his long tenure in Red Deer testifies nobly to the faithful, loving care over the people of his own congregation. As a man among men, as a Presbyter, as a member of Church Boards and Courts, as a minister, a true servant of God, "Brown of Red Deer" with his burning zeal for the cause of the Church and the building of the Kingdom of God, is eminently worthy of the highest and the best the Church can bestow.

To the Ministers and Elders of our Churches:—

Brethren:—

I am taking this opportunity to write you concerning the work of our beloved Church.

Indications are that the present year will have in it heavy responsibilities in every department of her varied activities.

My reason for writing is to bring to your attention the seriousness of our present situation. At the beginning of last year we had a deficit of over $145,000. This was reduced by receipts from the special campaign and adjustments by some $9,000 to a little over $136,000 and whilst there was an increase in receipts from congregations and a noticeable decrease in our expenditures, we finished our year with a deficit of nearly $44,000. This makes our accumulated deficit $180,000.

The situation is a renewed challenge to every Minister, Elder, Church Member and Adherent to face the Church's problems with renewed faith and courage.

It is true that the clouds of depression still hang heavily over us, and there are few, if any, signs of immediate improvement.

It is a time when we should seek to "encourage ourselves in the Lord our God".

Shall we not in these trying days seek to lead all our people to cultivate a closer acquaintance with the Throne of Grace? Our needs are great but we have a God who is abundantly able to meet every need if we will but trust Him.

May I earnestly urge upon you the necessity for keeping before your congregation the work of our Church at home and abroad, and the need for an increasing liberality in order that we may rejoice together in the accomplishment of our great purpose.

Yours sincerely,

JAMES DUTTON,

Convener, Budget Committee.

SUMMARY OF BUDGET RECEIPTS BY PRESBYTERIES

Presbytery	*Receipts for 1929*	*Allocation 1930*	*Receipts for 1930*	*Amount Short of Allocation*	*Per Cent. Raised*
Cape Breton and Newfoundland	$ 9,758.20	$ 13,000.00	$ 9,309.67	$ 3,690.33	71.61
Pictou	12,279.12	17,000.00	11,710.38	5,289.62	67.70
Halifax and Lunenburg	4,822.63	6,000.00	4,867.32	1,132,68	81.12
Saint John	3,574.08	6,500.00	4,014.13	2,485.87	61.75
Miramichi	1,638.02	2,500.00	1,601.01	898.99	64.04
Prince Edward Island	6,791.72	10,000.00	6,153.30	3,844.70	61.55
Quebec	4,321.09	5,500.00	4,450.00	1,049.30	80.92
Montreal	50,403.15	63,000.00	50,006.73	12,993.27	79.03
Glengarry	7,317.72	8,500.00	7,503.53	996.47	88.27
Ottawa	18,923.67	18,700.00	19,675.15*	.....	105.21
Lanark and Renfrew	6,878.76	10,300.00	6,480.86	3,819.14	62.92
Brockville	6,650.43	9,000.00	7,005.19	1,994.81	77.83
Kingston	8,933.38	12,500.00	9,044.54	3,455.46	72.35
Peterborough	8,230.76	14,000.00	7,887.38	6,112.62	56.33
Lindsay	5,383.61	9,000.00	5,594.26	3,405.74	62.20
Toronto	95,036.30	122,500.00	98,951.31	23,548.69	80.77
Orangeville	2,930.47	5,000.00	2,848.28	2,151.72	56.96
Barrie	16,298.32	23,000.00	16,361.06	6,638.94	71.13
North Bay and Temiskaming	1,934.98	2,500.00	1,939.35	560.65	77.57
Algoma	1,008.42	2,000.00	991.72	1,008.28	49.58
Saugeen	4,283.18	6,000.00	4,288.07	1,711.93	71.13
Guelph	27,909.03	33,500.00	26,978.96	6,521.04	80.53
Hamilton	39,700.99	54,600.00	39,532.68	15,067.32	72.40
Paris	12,555.69	16,400.00	12,750.16	3,649.84	71.64
London	16,105.81	25,700.00	16,349.93	9,350.07	63.61
Chatham	12,963.14	18,500.00	11,511.92	6.988.08	62.22
Sarnia	7,277.60	11,300.00	7,034.86	4,265.14	62.25
Stratford	14,479.06	22,600.00	14,123.54	8,476.46	62.49
Huron	5,851.17	7,200.00	5,750.60	1,449.40	79.86
Maitland	10,483.30	11,500.00	10,860.66	639.34	94.44
Bruce	7,990.96	12,200.00	8,513.66	3,686.34	69.78
Superior	2,449.31	4,000.00	3,109.18	890.82	77.72
Winnipeg	4,890.66	6,000.00	4,445.34	1,554.66	74.08
Brandon	3,042.57	6,000.00	3,381.21	2,618.79	56.35
Regina	3,370.56	5,520.00	3,023.35	2,496.65	54.77
Moose Jaw	2,632.04	3,595.00	1,982.79	1,612.21	55.15
Prince Albert	809.22	5,885.00	858.02	2,807.51	52.29
Saskatoon	2,386.05		2,219.47		
Edmonton	4,759.02	7,500.00	4,592.63	2,907.37	61.23
Red Deer	942.54	2,000.00	612.94	1,387.06	30.64
Calgary	6,242.19	10,500.00	6,873.48	2,053.73	80.38
Macleod	1,610.19		1,572.79		
Kootenay	954.92	1,000.00	841.06	158.94	84.10
Westminster	10,080.68	14,000.00	10,678.91	3,321.09	76.27
Victoria	4,015.01	5,000.00	3,255.06	1,744.94	64.11

SUMMARY OF BUDGET RECEIPTS BY SYNODS

Maritime Provinces	38,863.77	55,000.00	37,657.81	17,342.19	68.46
Montreal and Ottawa	94,494.82	115,000.00	95,122.16	19,877.84	82.74
Toronto and Kingston	171,948.45	230,000.00	174,884.93	55,115.07	76.03
Hamilton and London	127,407.72	180,000.00	126,428.01	53,571.99	70.23
Manitoba	10,382.54	16,000.00	10,935.73	5,064.27	68.34
Saskatchewan	9,197.87	15,000.00	8,083.63	6,916.37	53.88
Alberta	13,553.91	20,000.00	13,651.84	6,348.16	68.25
British Columbia	15,050.61	20,000.00	14,775.03	5,224.97	73.32

**Exceeded Allocation.*

THE GENERAL ASSEMBLY

In traditional manner The Fifty-seventh General Assembly of The Presbyterian Church in Canada was constituted in Knox Church, Toronto, on June 3rd, 1931, at 8 o'clock and by this time will have passed into history.

Six years ago the Assembly met in the same place, Toronto, and in Knox Church, with its century-old history of Presbyterianism. What a memorable night was the opening of that Assembly. On June 9th, 1925, Parliament had decreed that "in so far and in so far only as it is competent to the Parliament to do so"—the Presbyterian Church in Canada should cease to exist. That night found a packed church of deeply earnest people who continued in prayer for two hours. Then at 11.45 Dr. MacQueen, Interim Moderator, took the chair and constituted the Assembly. The gathering sat over the midnight hour, until after the time appointed for the demise of The Presbyterian Church in Canada. So far from being non-existent The Presbyterian Church was found to be vibrantly alive, its Assembly constituted as of old, witnessed by a throng of Presbyterian people from all over Canada.

Again this year, in the same church, the Assembly met and was constituted. Practically all of the 250 commissioners had arrived and were in their places for the opening session. The retiring Moderator presided, assisted by the minister emeritus, Dr. A. B. Winchester. Dr. Inkster could not welcome the commissioners this year for he has been seriously ill and is now recuperating in Muskoka. The old familiar tunes were sung, "Old Hundred", "O God of Bethel", etc., and prayer offered by an ex-Moderator, Dr. A. J. MacGillivray. Then came the Moderator's sermon.

Dr. Baird delivered a masterly and doctrinal thesis, his subject being "Our Inheritance", based on I Kings 21:3, "The Lord forbid it me that I should give the inheritance of my fathers unto thee". It was an appeal to us as members to guard the heritage of our fathers, our faith and our doctrine, and to affirm anew our adherence to Presbyterianism not because it was old but because it was adequate. . . . . "We are looked upon beyond most others, as the custodians of Calvinism, and this puts us in a strong position—having a fixed doctrine founded upon the Word of God. We have no unknown God. The boundaries of our growing faith are set within defined limits. We are content to let the faith of our Church rest on the old foundation of Scriptural truths. . . . The primary function of the Church is to be a boon and comfort to the weary. Nor have we stressed as we should the spirit of "otherworldliness'. We are in danger of forgetting that the things which are seen are temporal but the things that are not seen are eternal. Without God's spirit men have always failed, and without God's help we cannot build Jerusalem in this or any other land."

After the service of worship the Assembly was duly constituted by Dr. Baird. He briefly gave an account of his labors in the past year as Moderator, and then called on the Assembly to elect a successor. Grateful acknowledgment was made to Dr. Baird for his remarkable work during the past year. He has labored indefatigably in season and out of season in the interests of the Church, bringing courage and inspiration to congregations from coast to coast.

The nominations were three in number, all noble and worthy servants of the Church. In a stirring speech Rev. S. Farley, Regina, nominated Rev. Walter G. Brown of Saskatoon. This was seconded by Rev. Dr. Johnston of Ottawa. Dr. Banks Nelson was then nominated by Rev. T. D. McCullough of Kincardine, seconded by Rev. Norman D. Kennedy, New Glasgow, N.S., and followed by the nomination of Rev. Dr. Roderick G. MacBeth of Vancouver, B.C., by Rev. N. A. MacEachern, Winnipeg. Before a seconder could rise to his feet Dr. MacBeth rose and withdrew. Dr. Nelson in a brief speech also withdrew and after a verbal tilt with his nominator was allowed to do so. There were no further nominations and the Assembly then acclaimed Rev. Walter G. Brown as Moderator, who was robed and brought to the Chair by his sponsors. Mr. Brown briefly thanked the Assembly for the confidence reposed in him and added what we trust may prove to be the keynote of all sederunts—"I trust that we, as an Assembly, shall have our hearts and minds guided by God's spirit in dealing with the problems before us—that, arising out of our action and decision, our work may redound to the greater glory of God in Canada and beyond the seas."

As reports of certain recommendations and of change come to our hearing we realize how great the need for such guidance. Despite the stress and strain of these trying days, yet so far the work of the Church has proceeded without retrenchment in any of her departments. This in the face of the fact that as Presbyter in the daily press reminds us "scores of institutions have collapsed under the strain that the Church is facing. This Assembly, therefore, is one of the most important in the history of the Church, inasmuch as questions must necessarily arise calling for the wisest judgment in the determination of policies, and lines of procedure, that there may be a conservation of her forces in keeping with the performance of her duty." Human judgments may be weak and fallible. But—God reigns. The Church is His.

The lateness of the hour hurried the session swiftly to a close. Several items of business mostly routine in character were transacted, and the Assembly adjourned to meet next morning at ten o'clock to continue its work.

THE GENERAL ASSEMBLY THE PRESBYTERIAN CHURCH OF ENGLAND

It was our first opportunity of attending the sessions of the Supreme Court of any of the Presbyterian Churches in the British Isles, and the privilege was highly appreciated. The place of meeting was Wallasey, a place not very well known to Canadians and not in itself very prominent. It lies across the Mersey from Liverpool, one of England's great ports, and shares in the manufacture and shipping that makes the city one of the world's great centres of commerce. It is, of course, a distinct borough with its own mayor and municipal organization.

The Assembly church is known as Egremont Presbyterian Church, a fine building of brown sandstone, attractive, commodious, and well-equipped, though not as perfect in acoustics as could be desired. This was overcome by amplifiers, an aid welcomed by commissioners and visitors particularly.

The minister is Rev. W. Erskine Blackburn, M.A., not unknown in Canada, having been called some years ago to Emmanuel Congregational Church, Montreal, now in the United Church of Canada. At the public meeting in the interest of missions he very ably advocated the work among the Jews and made some timely suggestions of method.

We were not in time for the opening of the Assembly owing to the difference between scheduled and actual arrival of our ship, the Baltic, of the White Star Line. Information given in Toronto assured landing in Liverpool from New York by this steamer at seven in the morning of Monday, May 4th. Instead, we left the ship at two-thirty on Tuesday afternoon, over twenty hours after the hour when the Assembly convened. We lost no time, however, after registering at the hotel, in making our way to the church where we presented our commission and entered upon close attendance upon the meetings.

Sederunts

The hours of sitting were strange to us being from ten o'clock in the morning to one o'clock in the afternoon, and from five to nine o'clock in the evening, or later if required. The provision for serving meals shared this novelty for in adjustment to these hours the ladies of the congregation served tea and biscuits from ten a.m. to one p.m. for the "convenience of members unable to leave the court", and tea, a generous meal, in the Y.M.C.A. adjacent, from four-thirty to seven p.m. Judged by this, the meals being without cost, and the welcoming of commissioners to their homes, the hospitality of the Egremont congregation was wholehearted.

The opening of the Assembly is marked by procedure quite different from ours. The retiring moderator, Rev. Lewis Robertson, conducted public worship and constituted the Assembly. Then the new moderator, not chosen by the Assembly but by a commission which reports at that time, was asked to take the chair and as his first duty addressed the Assembly. This opening address is always heard with interest for it is regarded as conveying a message of special significance, and this occasion was no exception.

The Moderator

The Moderator chosen was Rev. John Oman, M.A., D.D, D.Litt., a man of eminence in scholarship and public service, a profound and clear thinker, and a writer of note, having published *Schleiermacher's Speeches; Vision and Authority,* of which a second edition was issued after twenty-six years; *The Problem of Faith and Freedom; The Church and The Divine Order; The War and its Issues; Grace and Personality,* three editions; *The Paradox of the World; The Book of Revelation,* and, about to be issued, *The Natural and the Supernatural.* Concerning one of his books the delegate to the Assembly from the Presbyterian Church of Wales, a Liverpool minister, told a good story. A professor said to his class, "I have read *Grace and Personality* four or five times. How many times ought you to read it?" The answer was instantly and loudly given by a student, "Seventy times seven".

Dr. Oman was a Northumbrian minister and in 1907 was appointed Professor of Systematic Theology and Apologetics in Westminster College, and in 1922 was raised to the office of Principal, which post he still occupies. Though a ripe scholar and diligent student he is said to be at home among all classes whether students, working people, soldiers, or among German prisoners whose language he speaks fluently, for he served in France under the Y.M.C.A. Of him it is said "he respects personality but is no respecter of persons". He appeared to us a man of great ability, though not a specially gifted speaker, very accessible, warm-hearted, and sturdily independent.

The roll of the Assembly evoked our interest. The number of commissioners seemed out of proportion to the size of the Church. The explanation was found in the fact that all the ministers are members with a corresponding number of elders. Were our Church to be so represented in the Assembly we should have a roll of over 1,400 commissioners. The presence of women was another feature of novel character, some presbyteries being strongly represented by the fair sex though perhaps not disproportionately. The presbyteries sending women were Carlisle, one; Durham, one; Newcastle, three; London North, seven; and the foreign field, seventeen. A further addition to the roll was made by inscribing the names of the representatives from the Church of Scotland, The Presbyterian

Church of Wales, and The Presbyterian Church of Ireland as corresponding members.

Delegates

The delegates from other churches were divided territorially and those from the British Isles were heard on Tuesday and those from other lands on Thursday evening. On both occasions the delegates were heartily welcomed and their addresses received with hearty applause. For our Church Dr. A. Scott Pearson of Montreal and Dr. Rochester appeared, the latter conveying greetings, the former having spoken last year. Our reception was all that could be desired, much heartier than the year before, according to Dr. Pearson. Rev. W. W. Goldsworthy, Convener of the Committee on Intercourse, who presented the delegates to the Moderator and later announced them in turn, was most courteous and considerate, affording all an equal opportunity to speak upon behalf of the Churches they represented

The business of the Assembly was admirably and smoothly conducted under the skilful and competent direction of the Convener of the Business Committee, Dr. S. W. Carruthers of London, whom we had met in Boston at the meeting of the Alliance of the Reformed Churches in 1929, and Rev. Thomas Mackay, Clerk. A few ruffles marked the debates but these were very gentle indeed for Presbyterians. Committee reports with their recommendation were not always allowed to pass unchallenged and not infrequently the dissenter triumphed either by vote of the House, or by acceptance of the amendment by the committee reporting.

Mission Night

Splendid addresses were given on Mission night, the first of which was by an Anglican, Rev. Canon Rogers, rector of Birmingham, an address marked by breadth of view, brotherliness, evangelical fervor, and by an appeal to aggressive enterprise in Christian work. The minister of Egremont Church spoke on Jewish Work and appealed for a more friendly attitude and better brotherly relations with the Jewish people in our midst, emphasizing the view that this work could best be done not by a separate mission but through the agency of the local congregation. "Treat the Jews," he said, "like brothers and welcome them to our churches." Rev. W. Paton, speaking upon India, commended most highly Lord Irwin, the Viceroy, both for his eminent services in office and for his example as a Christian gentleman. He referred to the fundamental changes in women's standing in that land, and the growth of irreligion. He urged intensive effort by missionaries in the rural districts, among the 750,000 villages of India, where already the fruits of missionary endeavor by attention to the "out-castes" are being gathered in rich measure.

The foreign mission report was the occasion of a most forceful putting of the situation by the Convener, Dr. Robertson. "Are we suffering," he said, "more from financial depression, or from spiritual impoverization? Have we the authority of Christ to give up any of His work or to refuse new work?"

Said another, "The churches overseas are members of our family and there should be no urging to support them"; and the Moderator, quoting another, declared, "You may not play at missions". Yet another wisely insisted, going to the heart of the matter, "Take this work overseas out of the realm of pence and pounds and put it into the realm of personality."

Procedure

A few observations about procedure may not be without interest. The Moderator appears in the complete robes of office, not gown merely, but with bands and hood as well. When he enters the court a crier announces, "The Moderator!" and the court rises and stands till he takes his seat. When the Assembly is dissolved the Moderator descends to the floor of the house and takes the hand of each visitor and commissioner in farewell as the company files out.

Wallasey

A tour of the harbor provided by the Mayor and Council of Wallasey was a social feature of the Assembly. The Mayor and his lady were of the company, he wearing his magnificent chain of office, and she a like one but smaller. The steamer was the "Iris" famous in the magnificent Zeebrugge exploit, one of the signal feats of the navy in the Great War. For her part in that naval enterprise she and her sister ship, "Daffodil", bear the designation, Royal, though both are now engaged in the humdrum routine of ferryboats. "Iris" carried 2,000 soldiers in that affray and with "Daffodil" aided the "Vindictive" to take and hold her place and accomplish her specific work. Two shells from the enemy in succession killed forty-nine and thirty men. Reminiscent of the fearful fire to which "Iris" was subjected, her funnel, riddled by bullets and shells, stands upon the dock at Seacombe, one of the landing places for Wallasey. This was the vessel that carried the excursion party around the harbor past Port Sunlight of soap fame, and the Manchester Canal, which gives that great city a notable seaport.

After an interval of ten days Edinburgh was reached and there the privilege of presenting our commissions to three Assemblies was permitted.

At the Assembly in England Mrs. Rochester, who carried a letter of commendation to the Women's Missionary Society had the opportunity of conveying greetings to that body and received a warm welcome.

A DISTINGUISHED VISITOR AND TEMPERANCE

A. J. Irwin

Sir Josiah Stamp, who, at the request of the Dominion Government, has come to Canada to assist in an investigation of the grain trade, is a very remarkable man. Primarily, he is a brilliant statistician and during the War was the chief financial adviser of Premier Lloyd George. He is chairman of the Midland and Scottish Railway, the largest transportation system in England, and a director of the Bank of England. So conspicuous was his service as Chief British Representative on the Reparations Commission that General Dawes is reported to have said, "The *Dawes* Plan ought to have been called the *Stamp* Plan." . . . . He was one of the most important witnesses heard last year before the Royal Commission on Licensing (England and Wales). His testimony is reported thus:

"Whenever tests had been made as to the efficiency of people following various trades in cases where they did and did not take alcohol, the balance had always been in favor of abstinence. From the economic point of view, the production of this country, if there were no alcohol, would be eight to fifteen per cent. higher. Other factors, however, must be taken into account."

His views found further expression in answer to certain questions:

Q. Mr. France (Commissioner): You regard an average increase of about ten per cent. as the probable increase in national efficiency if there was no liquor traffic? On what figure would that operate?

A. Between £2,000,000,000 and £2,500,000,000.

Q. Then the increased output, without the alcohol habit, would amount to an annual average of £225,000,000?

A. Yes.

Q. You estimate in your lecture that if half of the net alcohol expenditure (after deducting taxation) were transferred to other commodities, then in a single generation (at a cumulative rate of 2½ per cent.) the nation would gain a new asset of £225,000,000.

A. Yes.

Q. Take the liquor trade as it exists today; have regard to the fact that its operation brings a large revenue to the national exchequer and also that a very large consumption of alcoholic beverages is the necessary basis of this tax yield; what would be your judgment, on balance, as to the national value of things as they are? Do they represent a good bargain for the nation?

A. No; a very bad bargain: the great expenditure on alcohol is a very bad expenditure.

Upon the moral and social aspects of the problem he said:

"In the moral field my personal feeling is that moral forces would have a much greater chance with a more moderate consumption of alcohol, and that under those changed conditions all sorts of good social influences would have a chance to grow. I am sure of that."

CANADA'S LIQUOR BILL

A. J. Irwin,

Canadian Temperance Federation

The reports of the Liquor Boards and Commissions have been presented to their various provincial legislatures, and it is now possible to compute the expenditures for liquor in Canada for the periods covered. Some provinces close their liquor year in the spring and others in the fall. The former will parallel only about six months of depression, the latter practically a full year.

For Quebec, Manitoba, Alberta, and British Columbia, the retail value of the beer sales by licensees is estimated on a conservative basis and added. The cost of permits is included. The results are as follows:

Nova Scotia (sale for 43 days only)	$ 621,587
New Brunswick (increase)	4,809,734
Quebec (increase)	75,700,550
Ontario (decrease)	54,945,832
Manitoba (increase)	10,632,392
Saskatchewan (decrease)	12,380,672
Alberta (decrease)	14,997,225
British Columbia (increase)	19,532,682
Total	$193,620,674

Last year, on the same basis, the amount was 192,968,504. If the sales in Nova Scotia, which have no parallel in last year's amount, are deducted, the bill is still up $30,583.

If any allowance is made to cover illegal sales, it is fair to say that expenditures for liquor in Canada are still approximately $200,000,000.

In 1930, our imports fell off 22.4%; our domestic exports were less by 25.1%; our railway earnings were down $80,000,000, and our bank debits, usually regarded as a fair index of general trade, decreased by over $9,000,000,000, or 12%.

The magnitude of the liquor trade, its grip upon our people, and its rivalry of other trades scarcely needs comment.

The man resolved, and steady to his trust,
Inflexible to ill, and obstinately just,
  May the rude rabble's insolence despise,
  Their senseless clamors and tumultous cries;
The tyrant's fierceness he beguiles,
  And the stern brow and the harsh voice defies,
And with superior greatness smiles.

—*Selected.*

SUNDAY GAMES

Some time early last year a newspaper report was sent us professing to give the views of the clergymen of the community upon this vital issue. We have not verified the newspaper report, a very necessary thing to do if one proceeds to arraign the individuals quoted. The views attributed to them, however, are views that find expression somewhat generally. This is the quotation from the report:

> One by one both ministers and laymen expressed the opinion that the time had gone for any one man or body of men to decide what was right for another man to do on his day of rest, agreeing for the most part that there are worse ways of spending Sunday than in friendly games. On the other hand there was agreement among the speakers that it would be an unfortunate thing for Canada when the country's Sundays were turned over to commercialized sports.

Without holding the ministers in this community responsible for this alleged expression of view though it is so widely held, we think the following considerations are pertinent.

In one aspect of the question it is not necessary to dictate but most desirable to educate, and the education should be sound and thorough. Especially is it necessary to present the great principles underlying Sabbath observance. Dictation, however, is unavoidable in one realm, that of legislation, for in this particular the Sabbath does not differ from any other social problem. To protect labor and control conduct in relation to each other, laws are enacted and enforced. For this reason we have a Sunday law and the Lord's Day Act dictates, at least prohibitively, stating what shall not be done on the Lord's Day. When using the word dictate one must be careful to discriminate and make his meaning plain. This legislative dictation with respect to the Sabbath has been accompanied by great good, especially to the working man.

It is not a lofty type of argument to say that there are worse ways of spending Sunday than in friendly games. Our object should be, not the common level, the mediocre, but the highest and the best. It is much wiser and eminently more helpful to suggest the better way of observing the Day.

When people hold up their hands in professed horror of the advent of the commercialized Sunday they should be careful lest unwittingly they become a party to its coming. Games on Sunday for gain do not spring suddenly upon us. Appropriate educational effort is necessary and that is carried on in the form of friendly games. No one will deny that games of any kind are different from individual action in driving or boating or some other form of Sunday pleasure. Games constitute the activity of a company. The best method of introducing commercialized sport is to practice friendly games. The public mind and the mind of the players themselves become accustomed to the idea and a welcome to the advanced type of Sabbath desecration is made possible.

It is good to remember also that Sunday sports do not need encouragement. Why should they who are anxious for the preservation of the Sabbath in its integrity and sanctity go out of their way to commend that which is dubious at least.

THE LORD'S DAY ACT

Dr. MacBeth of Vancouver following an editorial in a Vancouver paper on Lord's Day observance regarded the occasion as timely to state in the columns of the paper in which the editorial appeared the meaning of the Lord's Day Act and to assign responsibility for its enforcement. He did so in these terms:

(1) The Lord's Day Act is a Dominion statute, and local authorities are supposed to enforce it without question. It is not a party measure. Both Sir Wilfrid Laurier and the Rt. Hon. R. L. Borden and their followers agreed upon its provisions in the interests of humanity and the country as a whole.

(2) Ample provision is made in the Act for the carrying on of all works of necessity or mercy. Men should examine the Act before they criticise it.

(3) The provision in the Act requiring the consent of the Attorney-General before a prosecution is begun was inserted at the request of a certain province. This provision may prevent unconsidered action, but it does not prevent the proper enforcement of the law. The Attorney-General is the chief law officer of the Crown, and it is his business to see that law is enforced when a case is submitted to him. No Attorney-General will ignore the opinion of responsible men who are charged with the enforcement of law in any community, and who desire to enforce it.

(4) It is not correct to say that the Attorney-General must be guided by the custom of any particular locality. The Attorney-General is not to be influenced by the caprice of various communities, or he will be hopelessly confused. He has no power to vary a Dominion statute which is uniform for the whole of Canada.

(5) Only the ignorant or the vicious say that the Lord's Day Act is designed to force people to go to Church. It has absolutely nothing to say on that subject. It is intended to release men from ordinary unnecessary labor. They can then do as they please about church attendance.

(6) The need of a rest day was proven to the satisfaction of even the sceptical, when in the face of the terrific need for keeping up the supply of shells at the Front in the Great War, the shell factories

had to be closed one day in seven to prevent the utter collapse of the workers. It is suicidal for workers to jeer at the Lord's Day Act for it guarantees their escape from serfdom to liberty.

(7) Trifling with the enforcement of law is like letting water in through a hole in the dyke. The time to prevent a flood of lawlessness is when the beginning of it is noticed and stopped.

(8) The duty of those who have to enforce law is to "hew to the line and let the chips fall where they may". That is the safest course for them to follow. It is the British way. And we must be on guard against commercialized influences from countries which are notoriously careless, both as to Lord's Day observance and the enforcement of law. Let Canada beware!

(9) I express the confident hope that none of our governing or administrative bodies in this city will be unfaithful. Public office is a public trust.

WHAT IS A MINORITY?

What is a minority? The chosen heroes of this earth have been in a minority. There is not a social, political, or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is a minority that have stood in the van of every moral conflict, and achieved all that is noble in history.

You will find that each generation has always been busy in gathering up the scattered ashes of the martyred heroes of the past to deposit them in the golden urn of a nation's history. Look at Scotland, where they are erecting monuments—to whom? To the Covenanters. Ah! they were in a minority! Read their history if you can without the blood tingling to the tips of your fingers. These were the minority that, through blood and tears and hootings and scourgings—dyeing the waters with their blood, and staining the heather with their gore—fought the glorious battle of religious freedom.

Minority! If a man stand up for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while falsehood and wrong parade in silken attire, let him remember that wherever the right and truth are, there are always

"Troops of beautiful, tall angels"

gathered round him; and God Himself stands within the dim future and keeps watch over His own! If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in a majority, for God and good angels are with him, and greater are they that are for him than all that be against!

JOHN B. GOUGH.

A STATESMAN AND THE BIBLE

Rt. Hon. Stanley Baldwin

The following eulogy of the Book of Books was not delivered by a clergyman, but is the utterance of a layman, a statesman, the Premier (then) of Great Britain and makes therefore a singularly persuasive appeal for renewed attention to the Bible: and since it was delivered when Mr. Baldwin presided at a meeting of the British and Foreign Bible Society it commends the work of that society to the earnest consideration of all. As here given the address is taken from "The Times", London.

About the man who delivered this address two incidents indicative of his character are related. Some years ago he made a very generous gift to the British Government which is said to have been one-third of his fortune and amounted to $600,000. *The second has to do with his experience of loss in the recent industrial depression. Pithily a newspaper characterizes Mr. Baldwin's attitude toward his misfortune as "broke and proud of it". It appears that Mr. Baldwin might have saved his fortune for he foresaw the decline but he refused to do so. When he took office in 1923 he could have sold his shares at $15; today they are worth 40c. and he declared that there is no cataclysm that can bring them back to more than a fraction of their former value. Anticipating this he refused to take advantage of the higher price, to preserve unsullied the name so long and so honorably known in the realm of business. Mr. Balwin's wealth consisted of shares in the iron trade associated with the Baldwin family name and reaching back to one John Baldwin "at the forge" in the reign of Charles II. For that reason he accepted the loss and for the honor of British industry as well, stating:*

"It may have been bad business on my part. Many modern business men would say it was. I ought to have sold at the top of the market, but when you have an old name in business, against which nothing has ever been said; when you know the public has come into business on the strength of that name, it is an impossibility to throw your shares on the market when you know that in all human probability the loss will fall on them, not on you."

The Milwaukee Journal, quoted by the Literary Digest, declares, WHEN YOU HAVE MEN WHO CARE LIKE THAT, YOU CAN HAVE A COUNTRY. *We must listen therefore with deference to what this man has to say* ABOUT THE BIBLE.

"The circulation of the Scriptures, might be said to have grown side by side with our Empire. That society acknowledged no limit of place or tongue in its work. It had circumnavigated the whole world and brought to naught the confusion of tongues

of Babel. Milton had said:—'Books are not dead things; books contain some potency of life, and their activity is dependent on the soul whence they sprang.' That was supremely true of the book which they circulated. It was not simply mere literature, whatever that phrase might mean: it was not only the greatest literature in the world, but above and beyond all that it had always been in the nature of a high explosive in the world. Referring again to the annual report, he quoted:—'For every copy of the Revised Version we sell 86 of the Authorized Version.' (Cheers.) That had made him realize that nothing could take the place of the Authorized Version in the affections of the English people.

Glories of Our Tongue

"That great Bible of 1611," he continued, "was the fitting climax of a series of translations. In it you have the noblest qualities of our great language wedded to great national, emotional experience and in the result you have a translation of incomparable simplicity, incomparable beauty and incomparable majesty. (Cheers.) We must not forget that those companies of translators who worked at Oxford and Cambridge and Westminster had before them not only the original texts but those great versions of Tyndale and Coverdale; they had work before them that had been done in Geneva and done by the Elizabethan bishops; they had a version of the New Testament which had been done by the Catholics from the Vulgate; and they had that great version of the Bible done by Luther in German. They were a company of great scholars and they had a profound feeling for the excellencies and the glories of their own tongue. Their contemporaries were Shakespeare and Marlowe and Ben Johnson and Bacon and Walter Ralegh, and what a medium the tongue spoken by these men was, in which to enshrine for all time the Scriptures! The immense popularity of that version caused our countrymen at that time to steep themselves in it and you find a man of genius such as Bunyan so soaked in it that when he wrote his 'Pilgrim's Progress' you might read page after page of it and believe it almost came straight out of the Bible.

"The hope of Erasmus, a century before that, almost took life in that age of which I speak. It was in 1516 that he wrote these words in his preface to a Greek and Latin New Testament: 'I wish that even the weakest woman should read the Gospels and the Epistles of Paul. I wish they were translated into all languages so that they might be read and understood not only by Scotsmen—(laughter)—and Irishmen, but also by Saracens and Turks. I long for the farmer to sing portions of them to himself as he follows the plough, for the weaver to hum them to the tune of his shuttle and for the traveller to bequile with their stories the tedium of his journey.' A most remarkable anticipation, uttered a century before, of what almost came to pass literally!

"The Bible penetrated the life and thought of our people in the 17th century and transformed their daily experience. It effected this not only because of the supreme quality of the literature but because the 'Spirit breathes upon the Word.' To-day, if it be that these figures are maintained which I read to you on the supremacy of the version of our childhood, it is not that the Authorized Version is more inspired but that for three centuries it has shaped the lives and coloured the traditions of our people, fashioned our literature and filled our memories with unforgettable experiences of childhood. It was that version, too, which inspired so many of our hymn writers who, for two centuries past, have played so large a part in the spiritual elevation of the British people. There are many who share the fears that were expressed many years ago by Matthew Arnold that large numbers of people read no version. Authorized or Revised. If that be true it is not for us to allocate the blame, but I do feel that much of the blame should be shared and must be shared by some of us who are here. Neither politicians on the one side nor ecclesiastics of many denominations can be altogether freed from blame if it be true. I feel, and I am sure you feel, that the Bible should have the opportunity of speaking its message in common with all other literature. Let me remind you of this to lead up to what I want to say. Mr. Middleton Murray, in speaking of the effect of reading Milton's 'Areopagitica' on himself made the pregnant observation that when he had read it, it did not make him think of the liberty of printing but of the immortality of the soul. That is an instance of the power of transfiguration that is always found in works of genius and in the same way, to the man or woman that reads the Bible a similar transfiguration occurs, and what is Jewish or Greek or Oriental falls away and there emerges, and must emerge, the universal appeal to mankind of the personality of our Lord.

Recurring Revivals

"It is that faith that animates the Bible Society, and it is in that faith that they send that Book out in all tongues to all peoples of the world, and so I come back to what I said at the beginning. It is a high explosive, but it works in strange ways and no living man can tell or know how that Book in its journeyings through the world has started the individual soul in 10,000 different places into a new life, a new belief, a new conception, and a new faith. These things are hidden until some man, some people, is touched beyond all

this by the Divine fire, and the result is one of those great revivals of religion which repeatedly, through the centuries, have startled the world and stimulated mankind and which, as sure as we are meeting in this room, will recur again.

"So much of our time in this world we seem to be carrying on our struggle in twilight or in fog—friends, and men who ought to be friends, hitting blindly in the *mêlée* and wounding men who are or ought to be their brothers. Nothing but the light which comes from that Book can lighten that twilight or dispel that fog. The Kingdom of God may be very far off, but this society works on through good times and through evil times in faith. I wish this society all that is good and I would say for myself before I close that if I did not feel that our work, and the work of all of us who hold the same faith and ideal whether in politics or in civic work, wherever it may be— if I did not feel that that work was done in the faith and the hope that at some day, it may be 1,000,000 years hence, the Kingdom of God would spread over the whole world, I could have no hope, I could do no work, and I would give my office over this morning to anyone who would take it." (Cheers.)

LANTERN FLASHES

Have you a lantern in your church? If not, why not make an effort to provide one for the use of all your departments. You will be able to add much to the enjoyment of your programs by a very small expenditure.

The Lantern Slides Committee of the W.M.S. (W.D.) has provided sets of slides, illustrating the mission work of our Church in Canada and Overseas, which are available for transportation costs, and replacement, in case of breakage. An outline lecturette, which should be supplemented by information from the church publications, is provided with each set of views. At present, the collection consists of Canada,—Churches and Institutions; British Guiana; Japan and Korea; Manchuria and China; Formosa; Across India and the Gwalior Field; and Thirty Years in Bhili Land.

Apply for these slides to the secretary in your province, and please return promptly.

Alberta—Mrs. W. Carmichael, Carstairs.

British Columbia—Mrs. G. E. Ellis, 4323 Inverness St., Vancouver.

Manitoba and Saskatchewan—Mrs. J. W. Hedley, 2358 Broad St., Regina, Sask.

Ontario—Mrs. A. W. Talbot, 8 Biggar Ave., Toronto.

Quebec—Miss H. D. Rhind, 1179 St. Mark St., Montreal.

Maritime—Mrs. S. W. McCulloch, 664 Prince St., Truro, N.S.

A MEMORY OF HAIG

It is curious how completely some men can miss both the point and the opportunity of making it in circumstances where it is fitted to tell. At Johannesburg's official commemoration of the dead Field Marshal, the speaker, with a magnificent audience, contrived to eulogize him without, wondrous to relate, once hinting that he was a religious man. How simple and fundamental to his nature and achievement his piety was has been already told in at least one memorable anecdote. It is even religiously significant that stories are so few . . . Professor Duncan, of St. Andrew's, then a chaplain beside him on "that black Sunday" in March, 1918, after the German offensive started, tells how he hoped that things were "not too bad." "They will never be too bad," Haig replied; and went on to recall a Scripture lesson read by Duncan from II. Chronicles: *Be not dismayed by reason of this great multitude, for the battle is not yours but God's.* All speaking or writing about that great man which omits to take account of this secret rock is a mere chewing of gravel. It could be shown with proofs more or less complete that, with little exception, the wise energies of the nation in the Great War were directed by civilians and fighting men who knew the power of religion. It is known, too, that Lord Haig's favorite reading was the old Scots theologians of the 1600's, with their sublime exaltation of God as Sovereign Right who makes those who trust Him immortal till their work is done. That, and not, we are sure, any superstition about the invincibility of Great Britain, made him . . . the representative and rallying point of national staunchness at moments when both began to shiver, or when criticism of himself darkened the air with its arrows, or yet again when counsels were divided and horrible delays were imposed upon him. "Let us now praise famous men": very well, if so be it includes, as rightly in this case, the praise of God.—*Presbyterian Churchman, S. Africa.*

The Universe is one, and God, of whose will the Universe is the manifestation, is one. And so Truth is one. There can be no contradiction between the truth as revealed through the processes of investigation and discovery, and the truth as revealed in the inner spiritual life of man. When this is universally recognized alike by churchmen and men of science, there will be no danger of any revival of the conflict between science and religion. For science and religion are alike activities of the human spirit which lead mankind nearer to God, and are alike due to the promptings of that Spirit of Truth which guides into all truth.—*Macpherson.*

OUR FOREIGN MISSIONS



THE STORY OF GRACEBAI

This name has appeared in communications from our Gwalior Mission at Jhansi. We are happy to present the picture of this lady and to give the story of her life as furnished by the late Dr. Wilkie.

She was of comparatively low caste and when a small girl of about five years, according to Hindu custom, was married and immediately sent to the home of her mother-in-law to be the drudge of the household. Having attended a school opened by Miss White, one of our missionaries, she became acquainted with the truths of Christianity. When but ten years of age, having been seriously ill-treated by her brutal husband, she fled to Miss White for shelter. The husband sought her recovery through the courts and when judgment was given that she should return to live with her husband she boldly declared in the presence of the judge that if she were sent back she would jump into the nearest well. Her resolution caused the judge to hesitate and he advised the husband to relinquish his claim. This, strange to say, he did and immediately Gracebai entered the boarding school under the care of Miss White.

Her future was later determined by her association with one of the first of our workers, a famine boy rescued some years before. This young man, having expressed a wish for someone who could "cook his food", Dr. Wilkie wrote to Miss White who at once recommended Gracebai. They were together for the brief space of but five minutes after her arrival when they expressed their appreciation of each other and within four days were married. Dr. Wilkie said he had never seen a happier couple. Their life together, however, was short. After about two years through exposure following persecution by the Brahmins, he developed galloping consumption and in a very short time died. His death was a great shock to Gracebai. Though several sought her hand in marriage later she declined and has remained a worker in our mission.

When the Jean Stevenson Brown Memorial Home was erected to care first for orphan children and second, Hindu widows, Miss Bessie Wilkie, who was in charge, found in Gracebai an invaluable helper. She was not only gifted in all feminine arts, sewing, cooking, etc., but her knowledge of the Hindu character made her services invaluable. She had access to the zenanas and a girls' school was started. When Miss Wilkie was obliged to return home Gracebai assumed responsibility for the work, first, under Mrs. Wilkie's care, and for a time quite alone. She has proved a worker of exceptional character, original in thought and design, aggressive, and wonderfully successful. Her gift in industry was illustrated by her transforming a heap of old newspapers into papiermache dishes, bowls, etc. which served all the purposes of earthenware vessels. She developed the making of bead strings of original pattern which found a ready sale and also of making beads out of rose petals and other scented flowers. She started a garden and kept chickens. In her motherly relation to the girls, however, she is seen at her best. Cleanliness and tidiness in the rooms and about the grounds, in the children both with respect to their persons and their clothes is evident everywhere in her domain. She was an efficient teacher of industry developing self-reliance in her pupils. A good Bible teacher also and Christian leader as one could witness at any time in what they call their Christian Endeavor prayer meeting in which the youthful converts develop both in conception and expression. A story indictates her wisdom and resourcefulness:

One girl under her care was determined to get married. Her mother made all arrangements and cunningly suggested to the daughter to make herself as disagreeable as possible when she would be taken out of the home and so be free. Finding access to Gracebai's room she stole a silk sari (a long scarf), a gift, took her most valuable

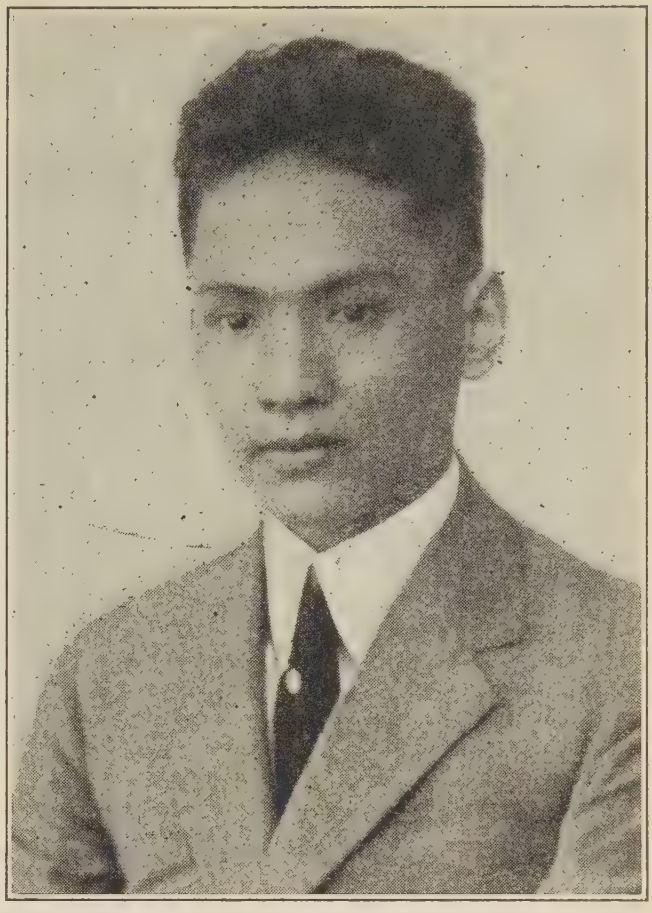
beads and a whole box of inferior beads. She tore the silk scarf into pieces and burned them, smashed all the valuable beads between two stones, and buried the others. As the girl had been trusted her conduct was a great sorrow to Gracebai. She talked to the child, then put her on bread and water for a week, assigned to her the most menial tasks, and would not allow her to sit with or associate with any of the other girls for fully a month. Then the girl sought Gracebai's forgiveness and in the most penitent way promised that if she would forgive she would never do anything so foolish again. She was then only sixteen years of age, quite old enough according to Hindu law to be married, but she gave up all her marriage ideas until four years later. Meanwhile she proved to be a very valuable co-worker with Gracebai.

Gracebai's devotion to her work brought on illness some years ago but after two months she was comparatively restored. However, she has had to restrain her energy and limit her activities. The mission owes her a great debt of gratitude which it will never be able to repay.

CHRISTIAN LITERATURE SOCIETY FOR CHINA

This society has for its aim the printing and circulation of helpful literature for China, and in its work we have a share. The General Secretary was one of our ministers prior to Union and a very gifted man, both from the standpoint of scholarship and the use of the pen, Rev. Donald MacGillivray, M.A., D.D., LL.D., now General Secretary Emeritus. The society originated at a general conference of missionaries in China held in 1877 when a committee was appointed to prepare schoolbooks. The society, however, was not actually formed until 1887 under the direction of Dr. Alexander Williamson. Associated with him earlier was Mr. Griffith John, a picturesque figure whose self-sacrificing and energetic labors has given him a high place among missionaries.

The original name chosen was the *Society for the Diffusion of Christian and General Knowledge.* Nine years later the name was changed to the Christian Literature Society for China (or C.L.S.). Our part in this special service is the support of one of the secretaries who has recently been elevated to the position of General Secretary in association with Rev. A. J. Garnier. His name is Rev. Z. K. Zia, M.A., D.D. The fact that he holds this position is an evidence that he is regarded as specially equipped for literary work. The number of books which he has produced justifies that estimate. His specialty seems to be educational books. The annual report thus refers to his effort in that department:



Rev. Z. K. Zia, M.A., D.D.

"Dr. Z. K. Zia, is our chief contributor here, as it is but right that he should be. His series of *Ethical Readers* and of *D. V. B. S. Readers* is proving exceedingly popular. His *Fourth Reader* in the Ethical Series and his *Second Reader* in the D.V.B.S. series have been published during the current year. He has also added two numbers to his *Short Studies,* namely, *A Short Study of Civics and Sociology* which is now used as a text book in many schools, and *A Short Study of Education in the Christian Home,* which has gone through a second edition." His *Short History of Christianity* has passed through a second edition as has also *Characters of All Times* written in co-operation with Mr. Garnier. In the list of new books and reprints issued between the first of October, 1929, and the thirtieth of September, 1930, Dr. Zia's name appears fourteen times.

The past year was the banner year for circulation, the net sales having risen to $25,851.

Not only is this literature needed for China but it is being widely read. The many communications received by the society give great praise to the workers for the splendid service rendered by their books and magazines. It would seem as if the work among the children is foremost, special provision being made for them both in the magazine published by the society and in the books. One correspondent writing in the Chinese Christian Advocate says:

In my own home there are two children, one ten and the other eight, who, as soon as they see that *Happy Childhood* has arrived are prepared to leave their food on one side.

The General Board of Missions contributes to the society the sum of $2,000 annually for the support of Dr. Zia. To supply good literature is a splendid form of service and one whose benefits are far-reaching. Reports from foreign countries indicate that another type of reading is being supplied, and the best means of counteracting bad literature is to supply the good.

JAPAN

Though we speak of our mission in Japan it is with the people from another country that we have to do. The mission is not to the Japanese but to the Koreans. Before the division in our Church we had very extensive mission work in Korea, the list of missionaries given in the Assembly's report for 1923 numbering fifty. That extensive work passed entirely into the hands of the United Church.

Industrial conditions, however, recently induced a large migration from Korea to Japan and one of our former missionaries who remained with The Presbyterian Church in Canada regarded this migration as an opportunity for our Church to continue its work among the Koreans. The situation was given very serious attention by the Commission of our Church which visited the Orient in 1927. They took counsel with Miss Caroline MacDonald whose name is so well-known for the great service she has rendered in Japan. She was able to give much information and expressed her pleasure that our Church had this work in contemplation. Conference was held also with the leaders of the Japanese Presbyterian Church, following the suggestion of Miss MacDonald that there should be co-operation with the Japanese Presbyterian Church in this work. A visit was paid to Seoul in Korea with a view to consultation with the Committee in Korea under whose charge and by whose support Korean work in Japan had been carried on for many years. Dr. Clark of Pyengyang College arranged a meeting when the delegation with Mr. Young had the opportunity of taking counsel of this Committee consisting of six Koreans and four foreign missionaries appointed by the Federation of the Council of Churches and Missions in Korea. The members of the Committee stated their inability, through lack of men and money, to carry on the growing work in Japan and suggested that our Church enter into the Federation and that Mr. Young should undertake the new work.

The Women's Missionary Society (E.D.) in their report made this reference to the inception of this new mission enterprise.

"Just a year ago when your Assembly was in session, our esteemed missionary, Rev. Luther L. Young, was hoping and longing that an opportunity might yet be afforded him to return to labor among his beloved Koreans, when, unexpectedly, the call came for him to engage in mission work among the Koreans laboring in Japan who are employed there in great numbers.

"Our society was pleased to be in a position to finance the travelling expenses of Mr. Young and family to that field, also his salary, and this year we are providing additional help in the matter of a kindergarten worker, Bible woman, and a contribution of $1,000 to the Union Christian College at Pyengyang. Our estimates for this year include house rent, travel expense on field, salary of secretary evangelist, native pastors and catechists which in all amounts to approximately $9,060."

The work, therefore, was undertaken and the W.M.S. (E.D.) has made the support of the work its chief care.

In the Record, May 1930, page 147, a very complete review of the work was given by Mrs. L. L. Young, the wife of Mr. Young, our missionary, and a map with the article showed the chief stations where our work is carried on. The opportunity is great, for upwards of half a million Koreans now reside in Japan, chiefly in the large cities. Mr. Young states that the work of the Federal Council of Churches and Missions in Korea, with which we co-operate, serves the Koreans in and about seven centres, the island of Kyushu at the southern end of Japan and in the cities along the eastern coast of the main island, Kobe, Osaka, Kyoto, Nagoya, and Tokyo. The most northerly island, called Hokkaido, has many Koreans working in the coal mines and engaged in agriculture. Sapporo, a city near the southwestern point of this northern island is therefore another important centre. With a map of Japan at hand anyone may readily find these places and thus form an idea of the extensive area in which our Church has an interest in promoting the well-being of the Koreans.

Mr. Young states that it is important to keep in mind that, for the most part, because they are engaged in industry, they have no sure place of abode and are driven hither and thither on the quest for a livelihood. A self-supporting church, such as has been possible on the mainland of Korea, is impossible in Japan, at least until many years shall pass. These conditions suggest that the greatest stress should be laid upon evangelistic work. The workers have been most diligent in visiting Korean homes, preaching as opportunity presented, and in distribution of literature.

In the support of the work the Korean Federal Council maintains Pastor Oh, Pastor Pak, Miss Pak, and Biblewomen in

(Continued on page 219.)



CHURCH OF THE COVENANT, LANSDOWNE, ONT.

A beautiful edifice for worship has been added to the number of churches in Brockville Presbytery. It is situated on a hill in the centre of the village of Lansdowne. On Easter Sunday, April 6th, the Moderator of the General Assembly, Dr. Frank Baird, conducted the dedicatory services. Special opening services were continued on the three Sundays following. Those taking part were Rev. Dr. Keir Fraser, Renfrew, Moderator of the Synod of Montreal and Ottawa; Rev. Dr. A. S. Reid of Montreal, Clerk of Montreal Presbytery; Rev. William Merrilees of Iroquois, Clerk of Brockville Presbytery; Rev. C. A. Kidd, Gananoque; and Rev. Dr. Donald McOdrum of Brockville. Rev. Norman MacLeod, who has been in charge of the congregation for some time presided at all services.

This is a congregation that after an experience of many difficulties bravely met and overcome realizes the consolation of a suitable church building, having for over five years worshipped in the town hall. Built of cut freestone, the building is of Gothic design and cruciform plan, seating over 200 persons and provides also a vestry, choir room and Sunday School accommodation for 300. The cost of the edifice, site, and furnishings will be around $17,000 exclusive of brick manse on the grounds. The architect was Benjamin Dillon and the contractor, Fred. C. Hagerty, Brockville.

To Rev. Norman A. MacLeod, who has labored ardently, as well as to the members of the congregation, credit must be given for this splendid building which ranks as one of the finest small Presbyterian churches in the Dominion.—*Com.*

The Townline, Ivy, and Baxter Presbyterian Churches, Rev. James Hagen minister, welcomed twenty to the membership at the Communion service during the month of May, sixteen on profession of faith and four by certificate. The attendance at each service was gratifying.—*Com.*

Caledonia, Ont.

First Church celebrated its eighty-fourth birthday on May 17th with special anniversary services conducted by Professor Morrow of Knox College. Never was a congregation better pleased and ministered to by the messages of any special preacher, and they are hoping to have Dr. Morrow on another occasion. It was a privilege to sit under him and as one said "The whole town should have attended and enjoyed that ministry." The services were well attended and the banquet and social on Monday evening, at which Dr. Morrow gave an unusually impressive address, was a thing of joy and gladness. During the past year a brick addition has been built to the Sabbath School hall, and modern conveniences together with a new heating system have been installed, giving the congregation an equipment hardly to be surpassed in any of the larger congregations. Rev. David Jack is the minister in charge, and all face the future with "a stout hert tae a stey brae".—*Com.*

When I took in hand the defence of these oppressed Christians I made an alliance with the mightiest of all potentates, the God of Hosts who is able to save us if He choose.—*William the Silent.*



First Church, Trail, B.C.

Trail, B.C.

First Church, Trail B.C., Rev. Frederic St. Denis, minister, is rejoicing in the opening of a new building. This congregation was among those that lost heavily in 1925. With no building and a depleted membership services were maintained in a rented hall. With the rallying of the congregation the need for a place of worship was keenly felt. Plans were then laid for the erection of a building. On Sabbath morning, February 8th, the service of dedication was conducted by Rev. R. J. Douglas, D.D., Synodical Missionary, assisted by Mr. St. Denis. In the evening a service of Thanksgiving was held. Dr. Douglas preached an appropriate sermon on "The Christian's Part in God's Work". On the following Tuesday evening a congregational dinner was served by the Ladies' Service Club, followed by another service presided over by Mr. Noble Binns, an elder. Addresses were given by Dr. Douglas and Rev. N. D B. Larmonth, Rector of St. Andrew's Anglican Church. Greetings were received from the Anglican and Baptist Churches and the Salvation Army. The final service in connection with this important event was Sacrament service held on the following Sabbath.

On Easter Monday the congregation presented Mr. St. Denis with a Geneva gown and cassock at a special service. Messrs. N. Binns and John Allison presided, while two other members, Mrs. C. MacKenzie and Mrs. N. Binns, enrobed the minister. —*Com.*

Whitewood, Sask.

Knox Presbyterian Church was dedicated to our Lord and Master on the first Sunday in June in the year 1897, by Rev. Principal Grant of Queen's University. The chairman of the building committee was Senator A. G. Gillis, at that time an M. L. A. The contractor was Mr. James Grierson, who is still and has been Superintendent of the Sunday School for over forty years and is also an elder and a member of the board of managers. Another prominent and active elder, who has since been called to the Master, was Donald Robertson of the MacKay district. It was largely through the services and influence of these men that this church and property was saved to The Presbyterian Church in Canada.

The congregation at present is progressing very favorably under the ministry of Rev. W. J. Brant. Attendance at Sabbath services and Sunday School is steadily increasing and on Easter Sunday there were over 200 people at evening worship. Rev. Mr. Brant delivered on this occasion one of the finest sermons probably ever preached in this church, the subject being "The Resurrection of Our Saviour".

On a recent Sabbath eighteen were added to the roll. At this service Rev. H. R. Horne, Synodical Missionary, was the special preacher, and administered the sacrament to 106 members, the largest number in the history of the congregation. On Monday Mr. Brant and Mr. Horne visited the aged and sick members, dispensing communion. This was greatly appreciated.

One of the most active organizations of the congregation is the Ladies' Aid whose faithful and ever-increasing activity has accomplished much in promoting the welfare of the congregation both financially and spiritually. The Sabbath School under the guidance of Mr. Grierson is also increasing steadily.—*Com.*

Bolsover, Ont.

An inspiring service was held in St. Andrew's on the occasion of the dedication of a beautiful oak door and two inner doors to the memory of John Alexander McRae, who departed this life August 14, 1930. The doors were the gift of his wife. The pastor, Rev. A. J. McMullen, delivered a splendid sermon and special music was rendered by a male choir. The congregation is deeply thankful to Mrs. McRae for her splendid gift. A coincidence in connection with this congregation is that Mr. McRae's father was the donor of the first church site and the first church, while Mrs. McRae's father, Rev. Mr. Paul, was one of the early ministers.—*C. B.*

Calgary, Alta.

North Hill Church, of which Rev. J. H. Woodside is minister, reports a splendid year with finances in good shape despite the depression. The Budget allocation is a little over-subscribed and the offerings by envelope advanced 120 per cent. Since the beginning of the present ministry the membership has increased, sixty joining at one Communion. The church interior has been beautifully decorated and a new lighting system installed. This was made possible through the efforts of the Ladies' Aid and through special gifts. The congregation received a baptismal font donated by Mr. and Mrs. Archie Macintyre. Prospects are bright for 1931.—*Com.*

DESIGNATION OF MISS MATTHEWS

An interesting event in the history of St. Andrew's Presbyterian Church, Stirling, took place on April 22nd when Miss Freida Matthews, recent graduate of the Deaconess Training Home, Toronto, was designated by the Presbytery of Kingston. Rev. W. H. Reid preached an appropriate sermon; Rev. A. N. Reid, Moderator of Presbytery, conducted the designation ceremony; Mrs. A. B. Fargey, on behalf of the W.M.S., presented the deaconess' pin; Rev. C. K. Nichol addressed the newly-designated deaconess. At the close of the service Mr. F. T. Ward on behalf of the congregation presented a gift of gold. Miss Matthews has commenced her work on the staff of the Cecilia Jeffrey School, Kenora.

NOTES FROM NEWFOUNDLAND

St. Johns, Nfld.

St. Andrew's, better known as "The Kirk", of which Rev. Hugh McKay Lyon is minister, had three important features at the Easter Communion. First, the largest crowd ever seen on Good Friday for Preparatory Service; second, the largest attendance at communion in history; and the largest number of new communicants to join the church. The Scout Movement recently organized since the coming of Mr. Lyon has an enrolment of some 80 boys. Another new organization is a Church Service Club which got away to a fine start with its first luncheon on May 12th. This club is composed of eight groups who meet to study the various departments of congregational work such as Young People's Activities, Church Improvements, Literature, Sick Visitation, and Strangers. We expect the membership to reach at least 100, some sixty being present at the initial meeting. A modern feature of this church is that it broadcasts every third Sunday of the month. The help and comfort given to isolated communities through this medium is set forth in a wire recently received from the Grenfell station, St. Anthony, as follows—"The service from 'The Kirk' very much appreciated. Please send some of the forms mentioned in your announcement. Your sermon was exceedingly helpful. Your reference to the German mathematician very interesting . . . Thank S. Richard Steele, choir and soloist for good music and singing. My son accompanied your service on the reed organ in the home. Give John Clouston my regards. I believe he is one of your Elders."

* * *

Grand Falls

The congregation of Grand Falls, Nfld., which has been vacant for several months, is anxious to call a minister. The charge is not heavy and has a splendid manse and glebe. The town has a population of some 3,000 with every modern convenience. Rev. Hugh McK. Lyon, The Manse, Queen's Road, St. Johns, Nfld., is Moderator.



KNOX, MOUNTAIN, ONT.

Mountain, Ont.

On Friday afternoon, April 24th, the Very Rev. Frank Baird, M.A., D.D., Moderator of the General Assembly, dedicated Knox Presbyterian Church at Mountain. Assisting the Moderator were Rev. Norman A. MacLeod, M.A., Ph.D., Moderator of the Brockville Presbytery, Rev. Donald MacOdrum, D.D., minister of First Presbyterian Church, Brockville, and Rev. William McLean, minister at Mountain. From the text, "My house shall be called an house of prayer for all people" (Isa. 56:7), Dr. Baird preached a notable sermon, eminently suitable to the occasion and remarkable in its persuasive power.

The history of this congregation is like the history of so many which have appeared in the Record. Organized in 1925, there followed five years of patient waiting and persevering work, with services conducted in a rented hall. The original subscription list had only twelve names on it. The cornerstone was laid on October 10th by Mr. James Rodger of Montreal. The building in its present state cost $8,000. It is of cement block with interior finished in fibre board. The seating capacity is 175. The erection of this building has been an achievement of faith and sacrifice on the part of the congregations at Mountain and at South Mountain, and the generous help of some of the congregations of the presbytery and many friends throughout Ontario and Quebec. There are now some twenty families connected with the congregation, including members and adherents.

Fort Frances, Ont.

When leaving for their new charge at Banff Rev. Harry Lennox and Mrs. Lennox were tendered a reception by the congregation when in testimony of their regard they were presented with purses and silverware and other gifts.

SYNOD OF HAMILTON AND LONDON

The Synod of Hamilton and London met in Knox Church, Goderich, Monday, April 5th, at 8 p.m. The retiring moderator, Rev. T. D. McCullough, M.A., of Kincardine, preached an inspiring sermon from the text, "These words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children", Deut. 6:6. It was a plea for spiritual religion.

Rev. Peter Reith, B.A., of Tara was elected without opposition to the Moderatorship. Rev. W. J. West, M.A., of Atwood, was also nominated, but retired in his favor. Mr. Reith is a fine example of country ministers who keep up their studies, prepare carefully for the pulpit, are well-versed in the rules of the Church, and are both good pastors and presbyters. He has been thirty-one years in the Synod, and seventeen in the Presbytery of Bruce, of which he is Clerk.

One feature of the Synod was the impressive Memorial Service conducted by Rev. D. J. Lane, Wallaceburg, for seven ministers and twenty-two elders who had passed away during the past year. An official welcome was extended by His Worship, Mayor Lee, and the Chamber of Commerce placed cars at the Synod's disposal for a delightful trip about the country to view various places of historical interest and beauty.

Reports of Standing Committees were carefully considered. Rev. Wm. Mackintosh of London, in reporting for Sunday Schools and Young People's Societies, described the new Summer Camp on Lake Huron at Kintail and its success. Rev. W. F. McConnell of Paris in the Report on General Interests showed a small deficit as compared with last year, but that there would have been a splendid increase had it not been that a leading congregation had assisted heavily in the building of a mission church. Dr. McKerroll, Toronto, presented a report on the Pension Fund announcing that the Fund had made such worthy progress that a minister who has paid rates and given full time could retire and receive $600 annually.

The Board of Missions occupied the attention of the Synod at the meeting on Tuesday night where there was great enthusiasm. Dr. R. Johnston, St. Catharines, Convener, spoke briefly and introduced the speakers. Mrs. F. R. Redditt of Goderich, in a charming manner and informative address, represented the W.M.S. Rev. W. M. MacKay, Synodical Missionary, roused his audience in a manner which brought back memories of Dr. James Robertson of the Northwest. Rev. Allan Reoch of Manchuria, speaking on Foreign Missions, deeply stirred the Synod. Dr. A. S. Grant, Secretary of the General Board of Missions, dealt with some of the problems and policy of The Presbyterian Church in Canada in an address full of information and inspiration. It was a night for which to be thankful, and its effect will give stimulus and help to all the congregations.

To add variety and interest to the usual routine a Conference was held having as its theme, "The Opportunity of The Presbyterian Church in Canada". Rev. C. H. McDonald, Lucknow, introduced the question by dealing with our opportunity to "Appeal to Youth". He caught the attention of the Synod as he outlined how children understand and appreciate Public Worship and Service and held that "it is not fair to a child not to train him in these things". Rev. J. M. Laird, St. Thomas, followed by presenting the opportunity as it is related to "Consecration of Service". He laid down the principle that consecration was not proven by lip service, but in practical Christianity. He argued that the present unrest in the world was an opportunity to proclaim and apply the Gospel of Jesus Christ. Rev. C. L. Cowan, Hamilton, concluded with an able address on "Positive Preaching" where he reviewed the power of the pulpit in past ages, and found its secret in its note of authority, "Thus saith the Lord".

The next meeting will be in Brantford, in Central Church, of which Dr. A. T. Barr is minister.—*Austin L. Budge, Clerk*

Bowmanville, Ont.

St. Andrew's Church, Rev. W. J. Todd, minister, celebrated its 93rd Anniversary on April 19th. Rev. Dr. Lloyd Morrow of Knox College was the special preacher on this occasion. The church was filled at both services. A congregational supper was held on Monday night, at which Rev. Dr. L. B. Gibson of Cooke's, Toronto, an old friend of the minister, was the speaker. On a recent Sabbath Mr. Todd was the recipient of pulpit robes, cassock and gown, presented by the congregation through the Board of Managers.

CORRECTION

In the April number in reporting the work of Magnetawan field acknowledgment was made to the elders of the congregation and other friends for the gift of a communion set. This should have read—"The Croft congregation received a silver communion set as a gift from the elders of Elmvale Presbyterian Church."

THE ASSEMBLY SERMON

The Retiring Moderator's Assembly Sermon beautifully printed and bound in pamphlet form may be obtained from Rev. John Hardwick, 303 Church St., Toronto, Ont., postpaid, for twenty cents.

REV. DONALD MacLEAN MARTIN

Another of the pioneer Presbyterian missionaries of the Nineties, under the inspiration of the late veteran missionary statesman of Western Canada, the Rev. Dr. James Robertson, has passed on to his reward.

Donald Martin was the youngest son of John Martin, one of the founders of Mount Forest. After a few years in business, Mr. Martin turned to the ministry and received his education in Halifax and Toronto. He served as missionary to Labrador and in West Kootenay, B.C., where his coming meant so much to the cause of the Church in the whole valley. His name is mentioned in Ralph Connor's "Life of Dr. James Robertson". Afterwards he served with much acceptance in Ontario, in the three churches of Tweed, Cannington, and Bolton. Unfortunately, on account of throat trouble, he turned from the ministry to business, dealing in the settlement of western lands. After months of serious illness, but with every prospect of complete recovery, his sudden passing came as an overwhelming shock. The funeral services were conducted by his minister, the Rev. Dr. Rudolph Uren of Rosedale, assisted by Rev. T. H. Rogers and Rev. R. S. Scott, Moderator of Synod, at "Aldersyde", Cannington, the home of his father-in-law, where Donald Martin served his church so faithfully.

Rev. D. M. Martin was a member of an unusually distinguished family, many of whom have filled high places in the public life of Canada. Among these are Judge Martin of Regina, a nephew, former Premier of Saskatchewan, and the present Mayor of Regina, also a nephew. Two brothers were former members of the House of Commons. Another brother, Rev. William Martin, now retired and living in Welland, was present at the funeral.

Mr. Martin leaves a wife and one daughter, Amelia, to mourn his passing.—*Com.*

MRS. DUNCAN McCOLL

On April 7th, at St. Martha's Hospital, Antigonish, N.S., the death took place of Jemima Nichol Dallas, beloved wife of Rev. Duncan McColl, minister of the Presbyterian congregation of Grand River, N.S. Mrs. McColl was born in Dundee, Scotland, in September, 1870. She accompanied her husband to Canada in 1914 and in July, 1928 removed from Wainfleet, Ontario, to Grand River. Mrs. McColl was a fluent public speaker and an untiring worker in the various departments of the church. The congregation at Grand River has sustained a great loss in her passing, and much sympathy is felt for Mr. McColl in his sore bereavement. Having finished her course, she has entered into rest and peace of God. Mr. McColl accompanied the remains of his wife to Scotland, but will return to Canada.—*Com.*

MRS. ANNIE HUDSON

In the passing from this life of Mrs. Annie Hudson, the Fulton Presbyterian Church of Malagawatch suffered a great loss. Mrs. Hudson lived according to high principles and had sterling Christian qualities. She was a faithful and active worker in the W.M.S. Being a regular attendant at divine service she is missed indeed. Funeral services were conducted by Rev. Frank Hutchinson of the Malagawatch Presbyterian Church.—*A. McK.*

MR. WILLIAM SHEA

It is with a keen sense of loss that we record the death of a most estimable elder in the person of the late Mr. William Shea. Leaving Toronto, his native city, nearly a quarter of a century ago, he came west to Kindersley, Sask. Here he erected a little tent church and organized a Sunday School on his own farm prior to any formally established church being in the community. As an elder he consistently maintained and defended the doctrines and polity of The Presbyterian Church in Canada even at the cost of material things. Since coming to the Pacific coast in 1926, his efforts among the young, first in Central Church, Vancouver, and latterly in Gordon Church, Edmonds, have been highly appreciated. The late Mr. Shea was always ably supported in his Christian efforts and endeavor by his wife, who survives him and to whom, together with the family, there goes forth deep loving sympathy.—*Com.*

MRS. ANNIE MacDONALD

It is with deep sorrow that we write of the passing of Mrs. Annie MacDonald, Indian Brook, N.S. This excellent Christian woman was called to her reward on April 19th in her ninety-first year. Her guide in life was God and His Word, her chief joy the means of grace and the visits of ministers and Christian friends to her hospitable home. She was imbued with deep spiritual insight and mature understanding of Scripture. Mrs. MacDonald had a marvellous retentive memory, repeating complete sermons, and could remember hearing the late Rev. Abraham McIntosh preach. One of the first members of this congregation, she will be deeply mourned and sadly missed by all who knew her. Our sympathy goes out to her son and two daughters in their sore bereavement.—*M. G.*

TYNDALE HOUSE

This is the centre for a special work in the city of Montreal, a work which is defined in the name *Evangelical Social Settlement.* The report for the year has been issued and in its first paragraph records success stating that the year 1930 shows an advance in comparison with previous years, and in every department. Evangelical work has been well sustained, and although results cannot be tabulated there is evidence that God's blessing has rested on this form of effort. New quarters have been opened at Tyndale House for the exclusive use of boys and men of whom there are 109 boys and 55 men organized into self-governing groups. Evangelical work among this class is uppermost but their development is sought along industrial lines as well and the educational and developing influence of play is not overlooked. The new quarters and reorganization have made it possible to devote the afternoon periods to boys attending school, leaving the evenings free for older boys and men.

Concerning this work the report says:

> There is a pressing need for constructive work among men and boys in the Settlement area. We are touching only the fringe of a great field, but we hope that the ideals now taught through this nucleus as represented in our Sunday School, club organization, and summer camps will prove a permeating and transforming influence throughout this district in the years to come.

The Sunday evening services are regularly sustained under the direction of Mr. G. A. Holland with most encouraging attendance, the average being above that of last year, on several occasions all seats were occupied. The number of men has shown a marked increase, largely owing to the good work of Mr. Brown.

The Sunday School has expanded. There are now two distinct departments, the new quarters at 543 Seigneurs Street being devoted entirely to classes for boys from eight years up. The attendance here averages 25 under 6 teachers. The primary and junior departments and the girls' groups meet in the old quarters at 534 Seigneurs Street under the care of Miss Murray, Miss Johnston, and three associates.

The Women's Department is one in which deep interest is evinced and gratifying results obtained. This group under the name *White Shield Mothers' Club* has had an average attendance of 50, and has contributed $138 out of their scant earnings, $92 being for Tyndale House. Sixteen of the women passed the examinations for Canadian Red Cross certificates for home nursing.

The Girls' Department is divided into three branches, senior, intermediate, and junior. The first comprises girls of teen age. Interest in missions was guaranteed by the organization of a Mission Band, attendance at which has averaged 35.

Splendid service was rendered by the camp at St. Andrews East which had a most successful season. An outing was provided for 195 boys, girls, and women, nearly three times the number taken the first year. Besides the regular campers 16 members of the Men's Club enjoyed a week-end stay. There was not a single case of illness during the entire camping period and it was evident that the health of all was greatly improved. One of the letters received by Miss Murray indicates the spiritual as well as physical benefit enjoyed. The writer says, "My mother has returned home so much better for the pleasant time she had at camp. You seem to have accomplished something we were unable to do, namely, to change her sad, gloomy thoughts to bright, happy ones."

A "bee" under the direction of Rev. Dr. R. L. Ballantyne of St. Andrews East effected a number of desirable improvements on the grounds. The work for the year was carried on with a revenue of $8,816, of which a balance of $493 remained. The General Board of Missions contributed to the revenue $4,544, the balance, together with very considerable quantities of supplies of a varied and useful character were provided by interested friends.

The institution is under the direction of a board of deeply interested and capable men. The Chairman is Rev. Dr. G. H. Donald, the Hon. Treasurer Mr. Chas. Johnston, and the Hon. Secretary, Mr. A. D. Kyle.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it; whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.—*Mrs. Stanley, Lincoln, Kansas, U.S.A.*

The glory of true religion lies in this, that it mounts heavenward on wings as eagles, but always there is a hand under the wings. First the vision, then the service. First the flight to God, and then humanity. First the poise of the soul amid eternal things, the life that is hid with Christ in God. *Then* the kindly heart, the willing hand, the helping of the lame dog over stiles, the passion for the uplift of humanity.—*Morrison.*

Children and Youth

WHO WAS FIRST

It is always a matter of uncertainty who is first in a movement, at least there has been a sufficient number of mistakes in giving credit to men for something started or done to guard us against being too positive in that respect. This is true when we speak of some man as having made the first steam engine or self-binding reaper or any other machine. Care needs to be taken also about declaring that a certain person was the first to adopt this method of healing or to begin a reform. Our young people are familiar with the name of Luther and we think of him as the one who in Germany began the great religious movement which we speak of as the Reformation. However, a hundred years before him there was a man named John Huss who suffered martyrdom at the stake because he preached the doctrines that Luther taught. Even before Huss there were reformers and one of the most interesting books of church history is entitled, *Reformers Before the Reformation.*

Last year in Toronto when the World's Sunday School Convention was in session a monument was erected in Queen's Park to Robert Raikes who has been proclaimed far and wide as the founder of the Sabbath School. The story of his life is of deep interest and is an inspiration to all who aspire to help their fellowmen and especially to promote the well-being of children. He was born in England in 1735 and died at the age of seventy-six years. He was the proprietor of a paper called *The Gloucester Journal* when he was but twenty-two years of age. Later his attention was directed to the number of neglected children in the community as they played their games on the street near his office, their quarrelling and their bad language impressing him deeply with the need of some special effort on their behalf. This was not the beginning of his efforts to do good for a number of years previous he had ministered tirelessly to the unfortunate people who were imprisoned for debt or crime. He was sorely disappointed in this service because he found that when the prisoners passed from under his care their places were taken by a fresh company convicted of crime in some form. His labor, therefore, as one said, "seemed as needless as dipping the ocean dry". Viewing the neglected and degraded children from the vantage point of his office window awakened in him an idea that meant a change of method. It occurred to him as never before that the cure for vice lay not with the adult but with the child. If bad men were to be saved from vice and crime, generally speaking, the task of reformation must be begun in childhood. In other words, to cure vice you must prevent it. Therefore, one hundred and fifty-one years ago with the help of a minister, Rev. Thomas Stock, he founded a Sunday School. It proved so successful that he was fully satisfied with the new method of reform and the idea so commended itself to others that many similar schools were soon established near and far. This is briefly the story of Robert Raikes who is proclaimed as the founder of the Sunday School. It appears, however, that there were others before him.

When the monument to his memory was unveiled in Toronto someone referred to a Sunday School under the auspices of the Methodist Church founded some years earlier than the school established by Robert Raikes. We do not recall the name of the place but these facts are clear that the date was earlier than 1780 and that the school was a Methodist Sunday School.

Not very long ago one of our ministers in Toronto directed our attention to a book by Dr. Merle D'Aubigné, a well-known historian of the Church in which he tells the story of a simple, brave, pious man whose name is so familiar in the story of the Presbyterian Church in the days of the Covenanters as high on the roll of those who suffered death for their faith, John Brown of Priesthill, Ayrshire, Scotland. The story of his death will always bear repeating. It is given by this writer in this form:

"On the 1st of May, 1685, Brown having celebrated domestic worship, between six and seven in the morning, was on his way to work, when three troops of dragoons came galloping towards him, with Claverhouse at their head. They brought him back to his house, saying to him: 'Go to your prayers, for you shall immediately die.' He knelt down upon the heath, and prayed with so much fervor that the soldiers were quite affected. Thrice did the impatient Claverhouse interrupt him, saying: 'I gave you time to pray, and ye have begun to preach.' During this interval, Brown's wife, hearing a noise, had come out of her cottage, carrying an infant in her arms, and a little girl, frightened at the sight of the soldiers, clinging to her gown. 'Take good night of your wife and children,' said Claverhouse. Turning to his wife, he said: 'Now, Isabel, the day is come that I told you would come, when I spake first to you of marrying me.' 'Indeed, John,' she answered, 'in this cause I am willing to part with you.' Brown then kissed his wife and children, and Claverhouse commanded his troopers to fire, but the martyr's prayers had touched the hard hearts of the soldiers of the papist James and they refused to act the part of executioners, to which however they were well accustomed. Claverhouse, enraged at this, took a pistol from his saddlebow, and at once shot dead the disciple of Jesus. Then turning to her whom he had just made a widow, he said, in a tone of mockery: 'What thinkest thou

of thy husband now, woman?' Isabel answered, 'I ever thought much of him, and more now than ever.' Claverhouse set spurs to his horse, and the horror-struck dragoons galloped off after him, leaving Isabel alone with the corpse. She laid her infant on the ground, bound her husband's head with a handkerchief, laid out his lifeless body, covered it with her plaid, and in utter loneliness and silence save for the presence of her two children and the cries of her little girl sat down beside the corpse."

John Brown was a pioneer in Sunday School work for on Sunday evening he would assemble a few children to instruct them in the knowledge of the Bible and the author of the book to which we have referred said, "This school in that lonely part of Scotland was the first of the Sunday Schools in Britain and perhaps in the evangelical world. *Brown had preceded Raikes.*"

MACKAY OF FORMOSA

About sixty years ago a missionary addressing the churches of Canada spoke these farewell words:

"I am going back to my beloved Formosa. Never again shall I stand within your churches, or walk your streets, or look again into your faces. I return to the land of my adoption, to finish my work, and to die there."

This prophecy was not fulfilled. Fourteen years rolled by and that stirring voice was again heard throughout Canada. Once more he spoke his farewells, and anew declared that they should see his face no more. He returned to the Orient, and for almost seven years longer prosecuted his missionary labors. Then was his last word found true and the dearest wish of this brave herald of Jesus realized. On June 2nd, 1901, this terse message was carried across the Pacific to the agent of our Church, "Mackay dead". His work was finished, and his body now rests where he longed to be laid "within sound of the surf and under the waving bamboo" of Formosa, beautful isle of the sea.

The roll of the world's missionaries contains many great names, but among these few have higher rank for ability, devotion, and success than the name of Dr. George Leslie MacKay.

He came from a humble home in the township of Zorra, County of Oxford, Ontario, a place that has a remarkable record for producing men. From the congregation with which the MacKay family was identified many have gone forth to adorn the ministry of the Church of Christ. Two books chiefly engaged the attention of young MacKay, the Bible and the Shorter Catechism. In the study of these he laid the foundations of spiritual and intellectual strength; and two men of great evangelistic and missionary zeal touched and strongly influenced his susceptible nature. One was Dr. W. C. Burns, the associate of the sainted Murray McCheyne of Dundee, Scotland. Burns visited Canada and greatly stimulated religious life wherever he went. The other was Dr. Duff, Scotland's most noted name for missionary enterprise and fervor in the cause of Christ. While in Edinburgh Mackay studied under Duff, and had opportunity of familiar association with him.

Quite early in life he publicly confessed Christ, and soon, he said, those words, "Go ye into all the world and preach the Gospel to every creature" made him a soldier of Jesus Christ. To become a missionary early became the passion of his life.

Having completed the regular course of study for the ministry, he applied to the Foreign Mission Committee for appointment. In about a year's time, and when, impatient of delay, he was about to turn to either the Church in Scotland or the United States, word reached him in Edinburgh that his application had been accepted.

On the evening of September 19th, 1871, an ordination service was held in St. James Square, then Gould St. Church, Toronto. Then he was formally set apart to the ministry, and designated to China as his field of labor. One month more, and he was on his way, leaving home and loved ones behind, and reaching forth into the distance and the unknown for the work to which he believed himself called of God. China was his destination, but where in that great, dark land was his appointed place? Like Abraham he went out not knowing whither he went. But he went in faith, and on the evening of April 10th, 1872, in full possession of a house in Tamsui, North Formosa, he could make this entry in his diary:

"Here I am in this house, having been led all the way from the homestead in Zorra by Jesus, as direct as though my boxes were labelled, 'Tamsui, Formosa, China'. Oh, the glorious privilege to lay the foundation of Christ's church in unbroken heathenism! God help me to do this with the open Bible! Again I swear allegiance to Thee, O King Jesus, my Captain. So help me God!"

Then began a missionary career which for faith, courage, consecration to the work of preaching the Gospel, energy, enterprise, endurance, and signal success has given our Church occasion for thanksgiving to God, and just pride in the memory of a noble son.

His first home was a stable, rented at fifteen dollars per month. His first associates were the herd boys who tended the buffaloes on the hillsides. These at first fled in terror from his approach, but by and by became his fast friends, many of them staunch and true until manhood, and one a preacher of the Gospel. They were among his earliest and best teachers in the language. Five months, and he preached

his first sermon on, *"What must I do to be saved?"* Of this Mackay says that, whilst it was much shorter than those he was accustomed to hear in Zorra, it was listened to by some of those heathen hearers with strict attention. A little longer, and A Hoa, his first convert, who throughout his life remained a true disciple and faithful preacher of Jesus, could sing, before a contemptuous company of his earlier associates:

I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His cross,
And honor all His laws.

One year, exactly, and the first baptismal service was held, when five men, varying in age from twenty-two to forty-two years, a scholar, a painter, a writer, a carpenter, and a farmer, were baptized, and formally admitted to the Church of Christ.

At his death there were in Tamsui, Oxford College, a girls' school, and MacKay Hospital. Throughout Northern Formosa there were about sixty churches with nearly as many preachers, and communicants to the number of about 2,000, two-thirds of whom were men, and all this practically the fruit of one man's labor.

Dr. Mackay's first aim was to preach the Gospel. This ambition he propounded to himself with great distinctness, and to this he most steadfastly adhered. With his whole heart he believed that,

None but Jesus, none but Jesus
Can do helpless sinners good.

He aimed also at training a native ministry. From the standpoint of sympathy with the people, the nature of the climate, and economy he deemed this a necessity. A constant student himself, he gave his teachers and preachers a most liberal education. Natural science, the art of healing, but chiefly the Bible, with speaking, disputing, and preaching, engaged their attention His methods he aimed to make as fully as possible Biblical. Jesus and His apostles were his models. His students went everywhere with him and he taught them as he went.

Dr. Mackay made the best use of his medical knowledge and skill for evangelistic purposes. He healed where he could, and won hearts by his skill. Tooth extraction perhaps won his widest favor. In "From Far Formosa" he says he extracted upwards of 21,000 teeth and his students about half as many.

For physical energy, resolution, courage, and hope, Dr. Mackay was remarkable. He could weary the strongest men. The word discouragement had no place in his vocabulary, and whether surrounded by a howling mob, wandering at night through the lonely forest, among the haunts of the head hunters, on the raging sea, or standing where the bombshells of the French hissed by him carrying with them death and destruction, he never knew fear.

It is now thirty years since this little man of iron passed away. He still lives, however, in the work he has accomplished and the inspiration he has imparted. He has left us all an example of unselfishness and devotion. His appeals for surrender to the will and service of Christ will long sound in the ears of all who heard him. His simple, sublime life will always be an inspiration. Contemplating his career the old refrain will sound forth once more:

Lives of great men all remind us
We may make our lives sublime,
And when passing leave behind us
Footprints on the sands of time.

THE LAST OF THE SNAKE INDIANS

A Story of Courage and Resource

I made camp ten or twelve miles out of Edmonton, and next day travelled as far as Lac Ste. Anne, where I passed the night at the Roman Catholic mission. Two days later I had caught up with the Jasper House brigade, with which I kept the rest of the way to their post, reaching it on 27th October, seventeen days from Edmonton, the distance covered being put at 220 miles.

At Jasper I induced a young halfbreed to join me and try his luck in British Columbia. We started in company across the pass to Tete Jaune Cache, the snow a foot deep on the ground and the streams frozen over but not solid enough to bear us. We were obliged, therefore, to cut our way through brush and fallen timber at points where we should otherwise have followed a creek-bed. Six days of this brought us to Tete Jaune Cache, where we planned to embark.

At the cache we found encamped a small band of Shushwaps, among them a woman, the last member of a petty tribe called the Snake Indians. From the Shushwaps I procured a dugout and some fresh provisions. They gave me also a description of the river as far as the Hudson's Bay post named Fort George, close to the forks of the Stuart and Fraser rivers.

The Snake woman just mentioned had lived through one of the most remarkable experiences of which I have ever heard. Eighteen or nineteen years before, her tribe had consisted of some twenty families, living entirely in the mountains and for decades at war with the Wood Assiniboines. The Snakes at the time of which I write were camped on the side of a mountain west of the post, and a band of Assiniboines at Lac Brule, just below the entrance to the Pass.

The Assiniboines proposed a meeting at the head of the lake for the purpose of ratifying a peace, each band to come unarmed.

The Snakes, agreed, and the men of the band, leaving their guns, arrived and were placed in the inner circle round the council fire. The Assiniboines, however, concealed their guns under their blankets and at a prearranged signal drew them and shot

down in cold blood every man of their ancient enemies. They then rushed to the Snake camp and wiped out the rest of the band, with the exception of three young women whom they brought as prisoners to Fort Assiniboine. Here they were stripped, bound, and placed in a tent, to be tortured and finally dispatched at a great scalp dance to be held next day.

During the night a French halfbreed, Bellerose by name, crept into the lodge where the prisoners lay and cut their bonds. All he could provide them with was his scalping knife and a fire bag containing flint, steel, and punk. The women made their escape and followed the Athabasca River to its junction with the Baptiste. Here they could not agree as to their further course. Two decided to follow the Athabasca, the third the Baptiste. The two, making a raft and taking with them the fire bag, crossed the Baptiste and were never afterwards heard of.

The third, left only with the knife, travelled up the Baptiste some thirty miles and there made preparations for wintering. Berries were still to be had, she managed to kill a few squirrels, and with the sinews from their tails made snares for rabbits. She killed some porcupines and groundhogs, too, dried them and out of the rabbit skins made herself a dress. She kindled a fire in the primitive way, by revolving the point of one dry stick rapidly in a hole made in another, and collected a large pile of dry wood. By the time winter had set in she was prepared for it.

Thus she lived until midsummer making dried meat from rabbits and other small animals she killed. Then she removed several days' journey to another good hunting ground.

Three months later an Iroquois hunter wandering far from his accustomed haunts came upon a series of strange tracks and traces. They puzzled him. He was unable to decipher what kind of animal could have made them. So many tales of "weetigoes" and other mysterious beings were current that none thought it worth while to travel so far to look into this one, and for a time the whole matter died out.

Next summer, however, when the hunters were in camp some little distance from the Baptiste, this man decided to return to the spot and try to find out what animal had made the mystifying tracks He struck the river where the Snake woman was living, saw snares set, trees barked, and fresh prints in the ground that resembled those of a human being. He was sure he had now run upon a real weetigo (cannibal) and, being a plucky man, determined to hunt and kill him.

Creeping round cautiously, with his gun at full cock, and prepared at any moment to be pounced upon, he came to a high bank where an immense collection of dry wood with a little fire near it was piled not far from the entrance to a small cave. He could see no other signs of life.

He hid himself close to the cave, and presently a wild creature in a short skirt of rabbit skins approached with a load of rabbits. Throwing down the pack, this grotesque object picked up some sticks with which to replenish the fire, and recognizing the sex the hunter knew at once that she must be one of the three women who had escaped two years before from the Assiniboines.

Noticing him at length she made a frenzied effort to escape but was soon overtaken. She had become perfectly wild, and he had much difficulty in bringing her to the camp. She remained with his family for two years. Then the officer in Jasper House kept her for another two years as servant to his wife, at the end of which time she married a Shushwap. She was the only survivor of her tribe.

A small stream to the north-west of Jasper House still bears on some maps the name of Snake Indian River.—*When Fur Was King (Moberly).*

A TEACHER'S CREED

I believe in little children as the most precious gift of heaven to earth. I believe that they have immortal souls created in the image of God. I believe that in every child are infinite possibilities for good or evil, and that the kind of influence with which he is surrounded in early childhood largely determines whether or not the budding life shall bloom in fragrance and beauty, with the fruit thereof a noble and Godlike character.

I believe in play as the child's normal effort to understand himself through free self-expression, and I believe too in work, but work that is joyous, and that the joy in doing comes largely from the well-doing.

I believe in freedom, but not in license; in prompt, cheerful obedience; in punctuality, regularity, accuracy, industry, and application; that wisely directed self-activity should result in self-control, in self-forgetfulness, in an increasing desire to choose the good and beautiful, and to contribute to the happiness of others.

I believe in cultivating the intellect and the will, but I believe, too, in soul culture and that out of this cultivation comes the more abundant life bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, faith, hope, love, reverence for God and for each other and for all His lowly creatures.

To the work of a teacher Father, I believe thou hast called me, and to it I give all that thou hast given to me of insight and wisdom and strength and love and gentleness and patience and humanity.—*Randall J. Condon, Ex-president of the National Education Association, in "The Way".*

S. S. RALLY AT MONTREAL

The usual Spring Rally of the Sunday Schools in the Montreal district, thirty-two in number, was held on May 26th, in the Lecture Hall of St. Matthew's Church, under the auspices of the Presbyterian S. S. Association. Nearly 200 delegates were present, this being the largest number attained for years.

The President, Mr. J. S. Mitchell, was in the chair. After the supper, Rev. W. L. Williman, minister of St. Matthew's, gave a forceful and impressive address on "Spiritual Leadership in the Sunday School". Mr. Williman stressed the primary object of the Sunday School, namely, to bring boys and girls to Jesus. Especially must they be sought and won in view of the present conditions in the world. It is essential that the Teacher should have personal knowledge of Jesus Christ before undertaking the sacred task of teaching children.

Mrs. Arthur W. Pae, Vice-President of the Girls' Work Association next addressed the gathering, emphasizing the fact that if people realized the importance of Christian Leadership there would be a rush for Sunday School Teacher's positions. Teen age is the most impressionable age, and parents should see that girls of that age do not drift from Sunday School. If a girl likes her teacher, that teacher has untold influence in the girl's life.

Mr. W. S. Belson, Vice-President of Boys' Work, gave a brief address, then called upon Mr. Percy K. Brown to award Trophies to winners in the Basketball League contest.—*R. De. P., Sec.*

LIFE'S COMMON THINGS

"I am so glad he loved the common things,
The drowsy chicks beneath their mother's wings;
Tall lilies nodding at the folks that pass,
The handiwork of God among the grass;
The sparrows and their brothers of the air.
Content to look to heaven for food and care.
He loved to stray by woods and singing rills,
Companion of the stars and solemn hills.
His friends He chose from men of low degree,
Tillers of land and toilers of the sea.
These things are written on the sacred page,
A star to simple folks from age to age.
And as the glowing words of love we scan,
We feel His kinship to the heart of man"—*Sel.*

If you want a great Saviour, Jesus will prove what you want. If you want a great Master, Jesus is the one who will supply your need. If you want to take part in a great enterprise for the good of men, the enterprise of Jesus will meet your desires. If you feel the need of a friend, Jesus is the great friend. And from His side everything is clear: He wants you. All that remains is for you to want Him.—*Cleland B. McAfee.*

JAPAN

(Continued from page 208.)

Hosaka, and Pastor Kim in Tokyo. Our Church, through the W. M. S. (E.D.) supports Miss Ethel MacDonald, Miss Gladys Murphy, and their language teachers, and Mr. and Mrs. Young, together with native workers in Kyoto, Nagoya, Sapporo, Kobe, and a Biblewoman in Yokohama. The W.M.S. (W.D.) supports Miss Jean MacLean and Miss M. E. Anderson, with their language teachers, and the following Biblewomen: Mrs. Kim in Shimonoseki which is in the southwestern part of the main island, Miss Pak in Hosaka, and Miss Sok in Nagoya, two other Biblewomen in training and two kindergarten teachers with three assistants.

In supervising the work Mr. Young travelled last year over 14,000 miles preaching and conducting Bible classes among thirty-six groups of Koreans. In his itinerary he made several exploratory trips into cities where there are many Koreans but where as yet no work has been established.

The Daily Vacation Bible School fills a large place in this field of Christian service. These were conducted last summer in twenty-four different centres with seven hundred and thirty-four pupils. Each school continued for a period of two weeks. This important feature of the work was begun in 1929. In these schools the Bible is the textbook and attention is given also to the teaching of the Korean language.

* * *

A further interest we have in Japan is the splendid work being done by Dr. Caroline MacDonald, particularly among the girls engaged in industry. An annual contribution to her work is made by the Women's Missionary Society (W.D.) Dr. MacDonald is a Presbyterian and a member and elder in the Presbyterian congregation where she worships in Tokyo.

This, then, is the one final conception of the law of God; it is the presence of God's own life ruling in the soul as a guiding, sustaining, quickening power.—*Forrest.*

Be not afraid, dear friend. What of sickness! What of sorrow! What of failure! What of misfortune! What of death! Is not this God's world? Are you not God's child? Go forth into the world with brave heart.—*Selected.*

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International S. S. Lessons

LESSON—JULY 12

The Preaching of the Apostles.

Acts 3:1—4:31; I Corinthians 1:21-25.

Golden Text.—We ought to obey God rather than men.—Acts 5:29.

Time.—Soon after Pentecost, perhaps in June, A.D. 30.

Place.—The temple, at the Beautiful Gate and Solomon's Porch. The Hall of the Sanhedrin.

SUBJECT.—Brave Testimony for Jesus Christ.

I. The Cripple at the Beautiful Gate, Acts 3.
   - Better than gold.
   - Peter's sermon.
   - Faith in His name.

II. No Other Name, Acts 4:1-12.
   - Prison and progress.
   - The head of the corner.
   - The only Saviour.

III. "We Cannot but Speak," Acts 4: 13-31; I Cor. 1:21-25.
   - They had been with Jesus.
   - Praise and Prayer.
   - "We preach Christ crucified."

LESSON—JULY 19

Social Service in the Early Church.

Acts 4:32-35; 6:1-7; 9:36-39; II Corinthians 9:1-15

Golden Text.—. . . how He said, it is more blessed to give than to receive.—Acts 20:35.

Time and Place.—Appointment of deacons, Jerusalem, about A.D. 35. Dorcas raised from the dead, Joppa, about A.D. 40. Paul's second letter to the Corinthians, A.D. 57, from some city of Macedonia, probably Philippi.

SUBJECT.— Christians Sharing with Others.

I. All Things Common, Acts 4:32-35.
   - Mine and thine.
   - Great power, great grace.
   - Christian communism.

II. The First Deacons, Acts 6:1-7.
   - A complaint.
   - The seven appointed.
   - Service and increase.

III. Dorcas the Helper, Acts 9:36-39; 2 Cor. 9:1-15.
   - Full of good works.
   - Bountiful sowing, bountiful reaping.
   - Cheerful givers.

LESSON—JULY 26

Christianity Spread by Persecution.

Acts 7:54-8:4; 11:19-21; 26:9-11; I Peter 4:12-19.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10

Time.—Martyrdom of Stephen, A.D. 36. Saul persecuting the Christians, the same year.

Place.—Jerusalem. Flight of the Christians as far as Damascus and Antioch in Syria.

Parallel Passage.—Acts 22:1-21.

SUBJECT.—Pioneering for Jesus.

I. The First Martyr, Acts 7:54—8:4.
   - Stephen, the bold witness, Acts 6:8—7:53.
   - The stoning of Stephen, Acts 7:54—60.
   - Persecution and progress, Acts 8:1-15.

II. The Church in Antioch, Acts 11:19-21; 26:9-11.
   - The gospel spreads to the Greeks.
   - Saul persecutes the Christians.

III. Rejoicing in Persecutions, 1 Pet. 4: 12-19.
   - Our fiery trials.

LESSON—AUGUST 2

Philip's Missionary labors.

Acts 8:5-40

Golden Text.—They therefore that were scattered abroad went everywhere preaching the word.—Acts 8:4.

Time.—A.D. 36.

Place.—Samaria. The road from Jerusalem to Gaza.

SUBJECT.—Pioneering for Jesus.

I. Philip and the Sorcerer, vs. 5-25.
   - Much joy in that city.
   - The adhesion of Simon.
   - The mistake of Simon.

II. Philip and the Treasurer, vs. 26-33.
   - Angelic leadings.
   - "Understandest thou?"
   - Evangelism and the Bible.

III. Philip the Evangelist, vs. 34-40.
   - Philip preaching Jesus.
   - Philip baptizing.
   - Philip led by the Spirit.

LESSON—AUGUST 9

Saul Converted and Commissioned.

Acts 9:1-31; 22:3-21; Galatians 1:11-17; I Timothy 1:12-17.

Golden Text.—I was not disobedient unto the heavenly vision.—Acts 26:19.

Time and Place.—Saul's birth in Tarsus, Cilicia, probably (David Smith) A.D. 1. His conversation, near Damascus, A.D. 36 (Zenos in Hasting's *Dictionary of the Apostolic Church*, A.D. 34,35).

SUBJECT.—A Vision and a Response.

I. Saul's Early Life, Acts 22:3-5;9:1, 2; Gal. 1:11-14.
   - Saul's boyhood in Tarsus.
   - Saul's education in Jerusalem.
   - Saul the persecutor.

II. Saul's Conversion, Acts 9:3-9; 22:6-11.
   - On the Damascus road.
   - The vision of Jesus.
   - The response to the vision.

III. Saul's Commission, Acts 9:10-31; 22: 12-21; Gal. 1:15-17; I Tim. 1:12-17.
   - The sending of Ananias.
   - Saul sent to the Gentiles.
   - In Damascus, Arabia, and Jerusalem.

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Molesworth and Gorrie, Ont., Mod. Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Little Harbor-Pictou Landing N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

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Centreville and Millbrook, Ont., Mod. Rev. Bertram Nelles, Box 532, Port Hope, Ont.

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Embro, Ont., Knox, to Rev. Alex. McLean of Delaware, Ont.

Inductions

St. Mary's, Ont., Knox, May, Rev. John Riddell.

Sonya and Wick, Ont., May 12, Rev. Norman F. Sharkey.

New Westminster, B.C., St. Andrew's, May 12, Rev. A. C. Wishart.

Fenelon Falls, Ont., May 17, Mr. A. H. Johnston.

Westport and Newboro, Ont., May 28, Rev. A. M. Little.

Toronto, St. Pauls, May 28, Rev. R. C. McDermid.

Burks Falls, Ont., June 1, Rev. R. W. Ellis.

Wiarton, Ont., June 12, Rev. John V. Mills.

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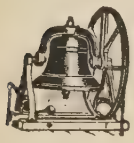
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5	1	" 4 and 5 years old
9	2	" 5 and 6 years old
4	1	" 6 and 7 years old
7	0	" 7 and 8 years old
5	0	" 8 and 9 years old
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VOL. LVI. TORONTO, AUGUST, 1931 No. 8



Miss A. Caroline MacDonald, LL.D.

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The Presbyterian Record

VOL. LVI. TORONTO, AUGUST, 1931 No. 8

AFTER THE ASSEMBLY

The Assembly, the great annual meeting of the whole Church, is over. With those words of the Moderator, "I now dissolve this Assembly," and the benediction, the end came and commissioners with farewells to each other filed out of the place of meeting and wended their several ways homeward. That was the end but, what we must not overlook, whilst it was the end of one thing it was the beginning of another. This was a council whose deliberations were with a view to action. The Assembly was not an end but a means to an end. Policies framed must now be put into effect, work laid out undertaken, appeals answered, counsels obeyed; all that has transpired is designed to promote service, to preach, to teach, to succor, to redeem, and to contend for the triumph over wrong.

The obligation to act, to do, is widely distributed, for it rests upon every subordinate court, every presbytery and session; upon every organization; upon every official, minister, elder, member, and adherent; upon men and women, young men and maidens, upon *all*. The hearty assumption of that obligation by *all* is the immediate requirement and if wholly accepted would usher in a golden age for the Church.

Since the Assembly is a council of representatives of the Church and not the whole Church, upon that company of two hundred and fifty commissioners who constituted the body a responsibility for vital contact with the rest of the Church obviously devolves. It is their privilege to impart information and because they have felt as well as learned, it is theirs too to kindle the fires of devotion in others. They may be prophets of the Lord with respect to the work of the Church.

It is good to remember at all times and in all relations, especially in this connection, that we are Presbyterians. We are all of one family, "All one body we." Let us beware of selfishness that constantly asserts itself in individualism and congregationalism, promoting personal interest, confining our sympathy and effort to congregational ends. This is to dwarf and stifle the Church. Then too we all have taken vows of obedience and loyalty to the courts of the Church within the sphere of their authority. Assembly resolutions and appeals should mean something therefore to those who have the spirit of Presbyterianism. They should be accepted as summonses to service that must be obeyed or rather as appeals that invite immediate and glad response.

Broadly speaking the Assembly commends to us:

Unity. It is not enough that we agree to compose differences, as counselled the general in the presence of the enemy, for the sake of success in some form. The spirit of unity should be in us and abide with us.

Economy. This note was sounded loud in the Assembly. It is still true that a penny *saved* is a penny *earned*. All business that is good business guards against needless expenditure. This virtue of course has its limitations, but it holds such a high place in business management that the Church in all its departments should look well into its methods. Executives in all branches are summoned to scrutiny and to care in this regard. It is not a concern of the higher officials of the Church merely, but of all who spend or control expenditure in carrying on the Lord's work. The practice of economy is not always inconsistent with efficiency.

Liberality. The resources of the Church should be available for the Church's work. What latent resources we have! If all the tithes could be brought into the storehouse the treasury would overflow. It is essential therefore to see that *all* contribute to the Lord's work, and that the "liberal devise liberal things." In every congregation this will require wise and patient effort. It cannot be done in a day. How great the rewards of fidelity in teaching and of training in this grace however! The effort is worthy. Shall we not strive to present the Lord's work in such a way as to evoke liberality? Who can look upon the field, the needs of our scattered Presbyterian brethren, or the state of the world without being affected unto sacrifice?—*R.*

RETROSPECT, PROSPECT, OPPORTUNITY

At the close of the Assembly the Moderator referred to the great gathering which was held in Knox Church, Toronto, at midnight on June 10, 1925. This was a momentous time in the life of our historic Church. For twenty years we had been hearing about Union, and by an Act of Parliament this Union was consummated upon this day. Thousands of our people found themselves without a place in which to worship. Many of our ministers were without congregations and without homes. We had been deprived of our property, and the whole work of our Church was in a more or less chaotic state.

Our forces were badly shattered, but there was a spirit of quiet determination, which could not be broken, on the part of those of our people who refused to identify themselves with the Union movement.

The task before us humanly speaking seemed to be beyond us, but there was the realization that the resources of the Eternal God were at our disposal, and it was with the consciousness of this fact before us, that we re-dedicated our lives and consecrated our service to the work of rehabilitation.

Statistics cannot tell all of the story of self-denial and sacrifice which have characterized the years from 1925 until the present year, but the following figures cannot fail to impress us because they reveal in a ready manner the wonderful progress we have made in the work of repairing the breaches which had been made in the walls of our Zion.

Ministers			
In 1925	558		
In 1930	702	Increase	144
Elders			
In 1925	4,879		
In 1930	6,105	"	1,226
Preaching stations			
In 1925	1,140		
In 1930	1,330	"	190
Families			
In 1925	77,388		
In 1930	91,328	"	13,940
Members			
In 1925	154,243		
In 1930	180,680	"	26,437
Mission fields			
In 1925	130		
In 1930	200	"	70
Stipends raised by congregations			
In 1925	$1,037.180		
In 1930	1,307,698	"	$264,518
Amount for all congregations' purposes			
In 1925	$2,558,417		
In 1930	3,269,048	"	$710,631
Amount raised for other benevolent purposes			
In 1925	$184,547		
In 1930	195,619	"	$11,072
Amount raised for Budget			
In 1925	$302,150		
In 1930	483,491	"	$181,341

Estimated amount for purchasing and erecting churches and manses, $4,674,056

Sabbath Schools			
In 1925	858		
In 1930	1,202	Increase	344
Members			
In 1925	105,729		
In 1930	136,241	"	30,512
Y.P.S.			
In 1925	448		
In 1930	455	"	7
Members			
In 1925	14,076		
In 1930	14,864	"	788

Amount raised by S.S.

In 1925	137,811		
In 1930	165,057	"	27,246

Amount for Missions

In 1925	$24,783		
In 1930	33,320	"	$8,537

Y.P.S.

In 1925	$26,002		
In 1930	34,299	"	$8,297

Missions

In 1925	$6,400
In 1930	5,964

This progress has not been made without creating many problems. In order that many of our minority groups might be able to carry on and become self-supporting, it was necessary to make larger grants than usual from our mission funds. In many cases recourse had to be made to the law courts in order to safeguard our rights and to protect our interests. Our missionaries on the foreign field, who decided to remain with us had to be provided for during the period from 1925 until the findings of the Dominion Commission were made known. In order to prevent interruption of the work, an arrangement was entered into with the United Church of Canada whereby the salaries of our missionaries and other necessary expenses should be promptly met. When the settlement was effected, these liabilities were discharged at once, and naturally made large demands upon our resources. It is a matter for thanksgiving to know that, in spite of all these handicaps, our work at home and abroad has been carried on until the present time successfully and efficiently.

If the work is still to be carried on at the present high level, if we are to hold what we already possess, and if we wish to take advantage of the new and fuller opportunities which are presenting themselves to us at the present time, we must awake to a new consciousness of our responsibilities as members of the Church of the Living God.

If we believe we did right in 1925, we must accept the challenge which comes to us now after nearly six years. Only now are we beginning to realize fully the magnitude of our task. We have come too far to turn back or even to stand still. Our watchword must still be forward, and there must be a renewal of the spirit of determination which was so evident at the beginning of the struggle.

The immediate task to be undertaken is that of wiping out our deficit, and that without interfering in any way with the raising of our regular Budget.

Our estimates show that we need the sum of $600,000 in order to meet the ordinary demands of our work. If we fail to reach our objective, the result will be an addition to our accumulated deficit of $190,000, and the possibility of having to consider retrenchment and curtailment of our activities.

Every possible effort will be made to curtail wherever that is feasible in order that we may keep within the approved estimates.

Surely we are desirous and anxious to see this indebtedness cleared away, and our beloved Church free to carry on uninterruptedly her great and divinely appointed task, and we believe that every member and adherent of our Church will rise to the present emergency, making the necessary sacrifices which will enable us to surmount our present difficulties.

Plans for raising the necessary amount are being considered, and we ask that all will be much in prayer that we may be guided rightly and wisely in all things.

The officials of the W.M.S. have already promised their wholehearted support, as has also Dr. Kannawin for his organization, and it is hoped that every congregation, Sabbath School, Y.P.S., Young Women's Auxiliary and mission station will take part in this effort.

Synods and Presbyteries are urged to make arrangements for visits to the congregations within their bounds in order that the work of the Church at Home and Abroad may be properly presented and that the necessary information may be given to all our people.

Let us work for success—Pray for it—Sacrifice for it.—Less than this is not enough.

JAMES DUTTON.

MONIES RECEIVED UP TO JUNE 30th, 1930-31

SUMMARY	1930	1931
MARITIMES	$ 5,112.93	$ 5,271.74
MONTREAL AND OTTAWA	17,687.72	16,165.50
TORONTO AND KINGSTON	38,174.61	41,619.43
HAMILTON AND LONDON	25,791.94	26,672.67
MANITOBA	2,244.72	1,625.33
SASKATCHEWAN	2,147.80	1,893.25
ALBERTA	3,342.81	3,514.94
BRITISH COLUMBIA	3,480.30	3,311.27

HONORED AT HOME

The Moderator of the General Assembly was accorded a warm reception by his congregation upon his return following the Assembly meeting and was the recipient of an address expressive not only of their pleasure over merited distinction bestowed, but of their readiness to assist in every way in carrying on his moderatorial duties, formally pledging their individual loyalty so that his work could be performed with utmost freedom and devotion. Nor was Mrs. Brown forgotten. The congregation expressed to her their esteem and satisfaction by a gift of silver. The gathering, to do the Moderator honor, was constituted of 400 members of the congregation and several ministers from a distance: Rev. S. Farley, Regina, Rev. J. Lloyd Hughes, Melfort, Rev. James Munroe, Rosetown, Rev. H. R. Horne, Regina, and Rev. Mr. Balch, Dewar Lake.

Mr. Brown expressed it as the proper aim in the service he was called upon to perform for the Church to promote the spiritual welfare of the Church rather than to seek material development.

The Clerk of the General Assembly has furnished us an outline of Mr. Brown's itinerary in the eastern provinces, it being his purpose to give the early part of the year to that section of the Church.

MODERATOR'S ITINERARY

At the close of the Assembly, the committee appointed to advise the Moderator met with Rev. W. G. Brown, and agreed upon a general plan of activities for the Autumn.

Early in September he will visit the Synod of the Maritime Provinces, addressing group meetings in as many places as possible, and will attend the meeting of the Synod on October 6th. He will then proceed to Montreal to the meeting of the Synod of Montreal and Ottawa on October 13th. Group meetings will be arranged in that Synod also.

Similar plans will be made for the Synods of Toronto and Kingston, and Hamilton and London, thus occupying his time until the close of the year.

God's merciful sight has long range, and that is why our immediate circumstances are often so contradictory to our aspiration and prayer.

DR. A. CAROLINE MACDONALD

Saturday, July 18th, was the coronation day for Dr. A. Caroline MacDonald. Decorations not a few had been bestowed in her lifetime and not the least those at the hands of the Emperor of Japan, but now she has received the highest recognition of all, not from an earthly sovereign but from the King of Kings and Lord of Lords, what the apostle Paul said awaited him and all who loved His appearing, the crown of righteousness; and with it she has heard the salutation of her Master, "Well done good and faithful servant. Enter thou into the joy of thy Lord."

Upon the occasion of her last public appearance in Toronto, returning from the International Conference in Geneva, Switzerland, such was her vigor and vivacity, manifest not only in conversation but in her public address, that one would conclude that many years of faithful service yet remained for her.

A short time ago, however, she felt indisposed and upon seeking medical advice was informed that her tenure of life could not extend beyond a year. She, therefore, hastened home accompanied by her faithful friend, Miss Emma Kaufman of Kitchener, and a nurse, but after her arrival in London, Ontario, her home, she endured the strain of her mortal sickness for but three weeks and was then mercifully released from her sore distress.

Thus ended an earthly career of selfless and distinguished service to humanity in a strange land, a service made possible not merely by opportunity but by the strength and grace of her personality and her complete surrender to the Christian ideal. What better exemplification of God's requirements of His people in their social life could there be than made by Miss MacDonald in her work for factory girls, the homeless following the earthquake, the prisoners, the outcast, and by her successful championship of religious liberty in the Japanese Parliament; for did not the prophet declare:

> Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?

And Jesus said:

For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me.

Literally were these acts the substance of her life, and the story was somewhat fully told in the Record of January, 1929 and further in the February number, 1930. Explanatory of her activities for social betterment was her conviction expressed in that last address in Toronto:

Only when we hallow all things and recognize all classes will the Kingdom of God come upon the earth.

There was no blurring of her virtues. They were distinct and distinctive. The quality of her mind and soul was readily discovered. She was obviously independent, frank, unconventional, resourceful, courageous, true, kind, tender but not weakly sentimental, religious but absolutely without cant. In public address her voice was natural and ever rang true. She hated ostentation and sham, and she was no respecter of persons. Her unfailing sense of humor helped in many a trying hour and kept her spirit sweet. In the words of one of her family, "Like her mother she was a gallant soul"; and what a truly gallant woman the mother is they could readily gather who saw her in the front pew of the church, where the last solemn rites for her daughter were paid, sorrowing but clear-eyed and unbowed, the most composed of all notwithstanding her four score years and ten.

It is not surprising that Miss MacDonald's work should win for her both admiration and affection. What a great company in the Sunrise Kingdom will deeply sorrow because they shall see her face no more, the wayward, the prisoners, the girls of the factories, and the workers of all classes. The whole of Japan will mourn for in life she was thrice accorded distinction by the Emperor, at whose enthronement she was one of six foreigners thus to be recognized, the Department of Justice presented her with a gold cup bearing the imperial crest, and she was the Government's appointee to the International Labor Conference in Geneva in 1929 as interpreter and adviser to the delegation. Nor was she without honor in her own country for the Canadian Government and the Governor-General congratulated her upon receiving imperial recognition, and her Alma Mater, the University of Toronto, conferred upon her in 1924 the degree of LL.D., the first woman to receive that honor from that institution. Her presentation elicited the splendid encomium from Professor Maurice Hutton:

"If any follow her they will not win it in a field more honorable or more feminine. She has won the right to be here by her life-work as a missionary."

Ishii's "sen", however, it is said, was her most prized gift, a half-cent, the entire estate formally bequeathed to her by Ishii, one of the greatest triumphs of God's grace through her, a brand plucked from the burning whose last message to his beloved friend, received after his execution, was:

My name is undefiled;
My body dies in prison,
But my soul purified
Today returns to the City of God.

Miss MacDonald was the daughter of Hon. Peter MacDonald, who was Deputy Speaker of the House of Commons from 1901 to 1904. She was born at Wingham, Ontario. Having received her early education there she proceeded to the University of Toronto where she graduated with honors in Mathematics and Physics in 1901. She first served the Y.W.C.A., Ottawa, as Secretary, then accepted in 1903 the position of Travelling Secretary for the Student Volunteer Movement, and after that was chosen National Secretary of Canada of the Y.W.C.A. Her next post under that organization was that of National Secretary for Japan in which capacity she served for ten years. Then began that extraordinary career which has made her so outstanding a figure in Christian enterprise.

In this sphere her work was interdenominational and she received support from Canada, both from the United Church and The Presbyterian Church in Canada, our W.M.S. giving $2000 annually. Yet she remained a Presbyterian, staunch and true, and had no greater pride in anything than in being an elder in the Presbyterian Church in Japan, at Tokyo.

The funeral service was held on July 20th in the Presbyterian Church, Wingham, whence the body was taken and laid in the local cemetery. The Moderator of the Presbytery of Maitland, Rev. John Pollock of Whitechurch, presided, Rev. K. MacLean, the minister, preached, and Dr. John McNair of London read the Scriptures. The United Church was represented by Dr. A. E. Armstrong who led in prayer, and by Dr. Norman of Japan and Rev. D. J. Davidson of India, both of whom spoke. Dr. Rochester spoke briefly for our Church and was followed by Dr. MacGillivray representing the General Board of Missions. Miss Bessie MacMurchy, Secretary of the W.M.S. (W.D.) brought the tribute of that body. The musical service was most fitting in its simplicity, the choir singing *Abide with Me* and Mrs. Wilfrid rendering *O Thou by long experience tried.*

Of her family that remain there are the aged mother, a sister, Miss Margaret MacDonald, and a brother Dr. James MacDonald, residing in London, Ontario; and two sisters, Mrs. Claude Laing, Brantford, Ontario, and Mrs. Horsey, England. To them it is given to cherish the proud memory of one who served her day and generation with such devotion, distinction, and success.

THE GENERAL ASSEMBLY

Already in the July number our readers have been introduced to the proceedings of the General Assembly. In that number there appeared the picture of the new Moderator, Rev. W. G. Brown, followed by a biographical sketch, the opening of the Assembly and a digest of the retiring Moderator's sermon. This in the absence of the editor was the work of Miss E. D. Robb, Office Secretary.

While in the Old Land no information whatever reached us until the Assembly was over and this was obtained in meagre form from the Canadian papers available in London and Paris. Upon our return the unvarying report of those in attendance was that it was a good Assembly and that whilst some difficult problems and contentious matter engaged attention, the spirit of the Assembly was splendid throughout. With one accord those reporting to us assigned the credit for this worthy disposition in large measure to the Moderator, who not only with fine command conducted the proceedings but infused into the commissioners the spirit of good will. He awakened a desire on the part of all to subordinate personal inclination to the interest of the great work for which the Church stands.

It was the privilege of the Assembly to welcome a delegate from The Church of Scotland, the first since 1925, and in the person of Rev. J. A. Forgan, joint-convener of the Overseas Committee of The Church of Scotland, the Assembly found one who was not a stranger to our Church, having served in our mission work in the West, and one who related himself to the members of the Assembly in ready and complete sympathy.

"Nowhere," Mr. Forgan said, "am I happier to represent the great United Church of Scotland than here at the General Assembly of her virile daughter in Canada. Nowhere had the Presbyterian Church lived up to its ideals so well and maintained them so successfully against difficulties and discouragements as in Canada."

On Assembly Sunday Mr. Forgan was again heard in the morning in St. Andrews Church, King St., and in the evening in Knox Church. Both personally and for his message Mr. Forgan was warmly welcomed. His coming has helped to strengthen the ties between our Church and The Church of Scotland.

Deputations

The Social Service Council of Canada was represented by Canon Vernon and Mr. Warren. Speaking about the work, Canon Vernon requested that the Assembly consider seriously membership in the Council. This was referred to a committee which reported later in these terms:—

> In affirming our belief that Social Service is and should be an implication of our Christian Fundamental your Committee recommends that the Church through its individual congregations carry on its own Social Service work.

The Assembly accorded the Upper Canada Tract Society a hearing upon its work among sailors, with special reference to those in the Welland Canal District. Mr. G. M. Speedie spoke for the society and was thanked by the Moderator.

The General Secretary of the British and Foreign Bible Society, Rev. J. B. M. Armour, M.A., Rev. John McNichol, B.D. of Toronto Bible College, and Rev. F. B. Allnutt, District Secretary, appeared on behalf of that organization. Mr. Armour addressed the Assembly and presented a handsomely bound copy of the Scriptures to the Moderator. A resolution expressing appreciation of the society's work and commending it to the sympathy and support of the Church was unanimously passed.

His Worship the Mayor of Toronto, Mr. W. J. Stewart, appeared before the Assembly and in the name of the Council and the City welcomed the commissioners. The freedom of the city was theirs during their stay and he trusted that not only would the meeting be profitable but that the Church's work would prosper.

Sympathy Expressed

Having noted the absence on account of sickness, of several ministers very active in the work of the Church, Dr. D. R. Drummond, Hamilton, Dr. J. G. Inkster, Toronto, and Dr. D. T. L. McKerroll, the Assembly passed a resolution of sympathy in each case and ordered that it be forwarded. Dr. McKerroll was in attendance in the Assembly for a short time, but his state of health required his withdrawal and also the



Reading from left to right: Mr. J. A. Brand, Rev. J. R. Forgan, Mrs. Brand, Mrs. Forgan, Rev. H. E. Abraham.

Mr. and Mrs. Forgan were the guests of Mr. and Mrs. Brand while in Toronto.

surrender of all his ministerial work for a time.

Veterans

The union of all the Presbyterian Churches in Canada is now far distant, over half a century having elapsed since the first General Assembly of The Presbyterian Church in Canada as the new body was called. Nevertheless one of the commissioners to the present Assembly, Rev. R. J. Craig, was at that first Assembly, held in Montreal in 1875, and Mr. Jas. Rodger, also a commissioner was in attendance on that historic occasion. The Moderator conveyed the greetings of the Assembly to these gentlemen. Another veteran was Dr. Ephraim Scott, whose infirmity precluded his attendance upon the Assembly. Dr. Scott's name also appeared before the Assembly in a message declining longer to accept the allowance given him by the Assembly when he retired from his position as Editor of the Record. Though this pension had been paid in full since the date of retirement, and was regularly received by Dr. Scott, the monthly cheque was as regularly returned by him to be devoted to the relief of aged and needy ministers. A resolution of sympathy with Dr. Scott in his present condition and of thanks for his considerate action was unanimously passed, a standing vote testified to the affection cherished by the Church for this veteran in the service.

Social Events

There is not much liberty possible during the meeting of the Assembly for the cultivation of social relationships or the enjoyment of functions. Members and their friends, however, had the privilege of attending a garden party given by the Deaconess and Missionary Training Home, the guests being welcomed by the Principal, Miss Ferguson, Mr. R. J. Lillico, chairman of the Board, and Mrs. Lillico.

Though not exactly coming under this classification, an incident affecting the Moderator should be noted. On behalf of the ladies of St. Andrew's Church, Saskatoon, Mr. Farley of Regina, presented Mr. Brown with a fine silk Geneva gown. The Assembly evinced its hearty appreciation of this thoughtfulness on the part of the Women's League of Mr. Brown's congregation.

The Census

The Federal Government, beginning in June, entered upon the task of conducting a national census. Among the facts recorded in the census is the religious affiliation of the citizens. A question of fairness in this particular following certain action of the United Church of Canada was fully discussed in the Record some time ago. An article having lately appeared in the Telegram of Toronto, indicative of prejudicial action by enumerators against Presbyterians, and the matter having been drawn to the attention of the Assembly by Dr. Baird the Assembly appointed a committee which reported later. Our readers will see that the Assembly's concern in this matter was not without warrant. The resolution with the preamble stating the cause is as follows:

1. That the Assembly forward the following resolution to the Chief Census Commissioner at Ottawa:

WHEREAS there appeared in the Toronto Evening Telegram of Saturday, June 6th, 1931 the following statement: "Mistake made by Census man. Said there was 'no such thing as Presbyterian Church. It is all United Church.' This was the surprising statement of a Census enumerator, who, yesterday, refused to accept the denomination, Presbyterian, when it was given by a Glenmount Park Road resident. Reported to Commissioner Labbett, the enumerator was quickly informed that he was very much in error. 'Mistakes will happen,' said Mr. Labbett today, 'and we are getting along splendidly. We find the great majority of people assisting us in every particular. So far as religious persuasion is concerned, Census takers are instructed to ask to what denomination they belong, and if they say 'Presbyterian', to ask also what Church they attend. If the Church they attend happens now to be in the United Church, they are registered as United Church members, and not Presbyterians. There are a great many people who say they are Presbyterians, who are in fact members of the United Church, and do not go to a Continuing Presbyterian Church at all.'"

AND WHEREAS there is disclosed by this item, in the judgment of the Assembly, an attempt at a grievous injustice to Presbyterians in relation to the Census at present being taken, it being a fact well known that throughout the Dominion of Canada there are people who belong to one denomination attending the Church of another denomination, owing to matters of distance and local circumstances, in some cases Presbyterians attending United Churches, Anglican Churches, and others, and vice versa, the same also being the case with members of other religious bodies.

AND WHEREAS, according to the item published it is Presbyterians only who are being singled out for this unjust discrimination and indignity, evidently with a view to showing a larger Census in favor of the United Church of Canada than is warranted by the facts.

THEREFORE the General Assembly of The Presbyterian Church in Canada, in session in Knox Church, Toronto, June 8th, 1931, strongly protests against such instructions being given by Census Commissioner Labbett to enumerators in the city of Toronto, and would represent to the Chief Census Commissioner at Ottawa that he take the necessary measures to secure that the rights

of Presbyterians shall not be violated in the final enumeration of the Census returns.

2. That a delegation of two persons to be named by the Moderator be commissioned to make personal representation to Census Commissioner Labbett of Toronto, in connection with the article appearing in the press of the city."

This delegation was later appointed, the members being Dr. Frank Baird and Dr. A. S. Reid.

Pernicious Literature

The interest of the Assembly in safeguarding the wellbeing of the young was expressed in a resolution moved by Dr. Leathem of Ottawa, commending the Government for its recent action with respect to the importation of objectionable magazines and other publications. The resolution which was seconded by Mr. C. N. Pitts, states:

> The General Assembly desires to warn parents of the dangers of the magazine literature now widely circulated in Canada, and welcomes all legislative action that may restrict the entrance or publication of low class magazines into our Dominion.

Gambling

The attention of the Assembly having been drawn to an effort in Canada to introduce that form of gambling known as the Sweepstakes which has attained such proportions elsewhere, it was agreed to ask the committee on resolutions to express the mind of the Assembly in this regard and accordingly the following was presented and unanimously agreed to:

> This General Assembly of The Presbyterian Church in Canada registers its emphatic protest against the legalizing of sweepstakes for the purpose of assisting hospitals, believing this movement to be immoral and an unworthy means of obtaining the resources necessary for the carrying on of the work of ministering to the sick, and detrimental to the highest interests of the hospitals, and that a copy of this protest be forwarded to the Minister of Justice.

Unemployment

The Church everywhere has accepted its share of the burden of relieving present distress through the individual action of its ministers and members and also through the congregations and certain other organizations. It was therefore quite in keeping with the temper of the Church and thoroughly expressive of Christian ideals that the Assembly resolved:

> That this General Assembly of The Presbyterian Church in Canada commend all those throughout its bounds who in this time of serious distress are seeking to alleviate the heavy burdens of those who through no fault of their own are faced with the many hardships resultant upon widespread unemployment due to the present economic disorganization. It notes with satisfaction such eminently practical efforts to help as are being carried on in the Scott Institute, Toronto, concerning which so interesting a report was received during the sittings of this Court. Furthermore the Assembly notes the hand of God in the apparent quickening of the public conscience in this time of need, resulting in an added appreciation of the doctrine of the stewardship of wealth, and of our duty as our brother's keeper, which is evidenced in the serious search after means such as unemployment insurance, etc., whereby society will be prepared against the emergence of similar conditions of hardship in the future.

Upon this subject Rev. Morris Zeidman of the Scott Institute, Toronto, addressed the Assembly on foreign mission night and told the story of the relief work done through the agency of the Institute throughout the winter. This was a work not excelled anywhere.

It was natural that the Assembly should pass to the consideration of misfortunes of brethren at a greater distance, and it was therefore resolved to convey the Assembly's deepest sympathy to the Presbyterian Church, New Zealand, and to "all our fellow Christians there on account of the terrible calamity which it suffered through the recent earthquake."

Book of Rules

The task of providing a substitute for the former Book of Rules is not yet completed, but the action of the Assembly indicates that in another year it ought to be in the hands of the people. There is great demand for this and it is evident the need is urgent. It is a large undertaking, however, and has required very studious and prolonged effort. To this work Dr. Taylor has devoted much time and has given to the service of the Church in this particular the benefit of his knowledge and legal training.

Another book, the copyright of which passed into the hands of the United Church, was our Hymnal. A communication from Dr. T. Albert Moore of the United Church offering to restore the copyright and all royalty rights was read. Appreciation was expressed of this action and the matter was referred to a Special Committee which recommended:

> That a small committee be appointed by the Board of Administration to confer with a similar committee of the United Church in order to determine the exact implications of the offer of rights in the Book of Praise *and if these terms are satisfactory the offer be accepted.*

This was adopted.

Public Meetings

The two specially interesting public meetings during the Assembly week are known

as *Home Mission Night* and *Foreign Mission Night.* There was no indication at this Assembly of waning fervor with respect to these two phases of the Church's work. Rev. E. A. Wright brought again a message from the Peace River with its immense agricultural possibilities and opportunity for Christian service. Our Church is doing its share upon the frontier and her enterprise must not slacken. The other speakers were Rev. W. A. MacKay, Synodical missionary for Northern Ontario and part of Manitoba, and Dr. A. S. Reid, of the Synod of Montreal and Ottawa. There was no question about the fact of progress in the spheres in which these two men labor, nor was there any qualification in their insistence upon the hopefulness of the outlook. Mr. MacKay presented a solution of the deficit problem by mentioning the fact that it could be wiped out, now that our membership is 180,000, if one dollar from each member could be collected. Arithmetically speaking this is simple and, though not as easily accomplished as stated, it ought to be assumed. With just a little *extra* effort the amount standing against us may be wiped out.

At the Foreign Mission meeting, two veterans were welcomed and took their places on the platform, Mrs. Wilkie, widow of the late Rev. John Wilkie, and Dr. Margaret O'Hara, both servants for such a long time in our work in India.

A new voice was heard when Dr. Draper, one of our recent acquisitions to the staff in the Bhil Country, spoke of his work in that promising sphere. His address emphasized the value of the art of healing as an aid in missionary effort.

The Gwalior Mission was presented by Mr. A. Hawtin whose educational and evangelical work is carried on while exemplifying what is sorely needed in India, the fundamental principles of successful agricultural effort. Not very long ago in an article from the pen of Mr. Lowther, our readers had the privilege of more direct acquaintance with the character of Mr. and Mrs. Hawtin and the distinctive service which they so patiently render as their contribution to the redemption of India.

Mr. G. W. MacKay of Tamsui, the son of our pioneer in Formosa, Dr. George Leslie MacKay, presented the educational and evangelical work of our Church in the Beautiful Isle which still is carried on in harmony with the policy of the founder of the mission.

Mr. Allan Reoch represented the Manchurian band of workers and vividly set forth the activities of these brave and resourceful missionaries there and the importance of this great field "white already unto the harvest."

The third public meeting in the evening was devoted to the Budget, and the Assembly had the privilege of hearing Mr. Jas. Dutton, convener of the Budget Committee, who has so assiduously labored to awaken interest in the benevolent work of the Church. Elsewhere will be found his message and his statement of the Church's standing with respect to the Budget. The Church is under great obligation to Mr. Dutton for the devotion and ability which he has brought to this task.

The report on statistics is always looked forward to with keen interest. Progress was not so marked last year as in previous years, but there has been advance. The figures in this relation may also be found in Mr. Dutton's special message. Attention, however, is directed to the fact that our membership is now 180,680 and the number of families 91,328.

Women's Missionary Society

The good work of the W.M.S. both divisions, East and West, when reported meets with general applause. This occasion was no exception. By a standing vote these reports were received and adopted. The report for the Western Division was presented by Mrs. D. Strachan and for the East by Mrs. J. Thompson. It is a record to be proud of, that six years ago these organizations practically began life over again without any resources and yet are able to show an annual income of about $225,000. This success is attributable to perfect organization, activity on the part of all and system.

The Ministry

The Board of Education in its effort to secure recruits for the ministry, reported that it had fifty young men in view who might be secured for this high calling. Special care is devoted to them and their progress is being carefully followed. The Moderator strongly urged closer contact and more helpful relations with students for the ministry. They need encouragement and counsel and welcome the sympathy and help of their elders.

The Committee on the Reception of Ministers had a striking report to present. It is scarcely credible that there have been so many applicants during the past few years for admission to our Church. The number since 1925 is 438 of whom only 187 were received, a fact suggestive of the care exercised by the committee in admitting candidates to the ministry of our Church.

Alliance Council

The Alliance of the Reformed Churches meets in General Council in Belfast in 1933. This event has been anticipated by the Assembly and it was agreed, following the report presented by Dr. Baird on behalf of Dr. D. R. Drummond, "that the Assembly instruct its Committee on Standing Committees to nominate next year those who shall attend the quadrennial meeting of the Council of the Alliance of Reformed Churches holding the Presbyterian System at Belfast

in June 1933, and also representatives on the Western Section for the quadrennium 1933 to 1937."

History

Rev. Austin L. Budge, as convener of the Historical Committee is doing valuable work in gathering and preserving historical material and memorials for the Church's archives.

Board of S.S. and Y.P.S.

The report of the Board of which Dr. Kannawin is Secretary, showed an increase on the rolls of Sunday Schools of over 13,000 and of revenue $11,000. The amount given to missions exceeded that of last year by about $2,500. Advance marks the report with respect to the Y.P.S., though it is not so great as that of the Sunday Schools.

The Board's recommendations should meet with careful consideration on the part of all:

1. That instruction in missions be imparted, and systematic giving to the Budget of our own Church be encouraged, in every Sabbath School and Young People's Society.
2. That, in order to secure an adequate supply of efficient teachers, a teacher-training class, or classes, be conducted within the bounds of each Presbytery.
3. That in both rural and urban communities, Presbyteries and Sessions be urged to open Sabbath Schools in new districts where there are children living too far away to attend the established Presbyterian churches.
4. That Sabbath School superintendents and teachers be urged to take full advantage of the quarterly temperance lesson, and every other means that presents itself to instruct the rising generation in true principles of self control.
5. That the Bible Readings, compiled for use in public schools, be commended to all school boards in Canada and for use in the home.

The sixth recommendation which announced arrangements for the issue of Canadian illustrated papers and the re-establishment of our Presbyterian publications was referred to a committee whose ultimate decision was:

> Your committee recommends that the General Assembly give its approval to entering into an arrangement with the Rev. Norman MacEachern for the issue of Canadian S.S. papers and recommend further that in framing the necessary agreement the Board should consult the legal committee of the Board of Administration. As the General Assembly is not undertaking any financial obligations, it is not recommended that any further action should be taken by this Assembly beyond the adoption of recommendation No. 6 of the Board.

It is anticipated that in the early autumn these publications prepared by the Board and printed in Canada will be available. The Board appeals for general support in this venture.

The attention of Superintendents, Officers, and Teachers is specially directed to this action and their support urged.—Ed.

The Missionary and Deaconess Training Home

It is not enough to say that this institution is a valuable auxiliary to the Church. It is invaluable. Rev. John McNab of Toronto, in the absence of the convener, presented the report of the Board. Miss Winifred Ferguson the principal, was again heard with sympathy and appreciation. The details of the year's work were given in the Record immediately after the last graduating exercises. It is not the least advantage the Church enjoys in Miss Ferguson's service in this connection that she evokes the confidence and affection of the young women under her care.

Pension Board

The Pension Fund as planned immediately after disruption is steadily establishing itself. Public interest in the project is growing. The convener reported the receipt last year of $10,000 from one friend of the Fund. In the judgment of those competent to speak the fund is doing exceedingly well and the Church may be gratified with the progress made. Dr. D. T. L. McKerroll is the convener.

The Record

The report of the Record Committee was presented by the convener, Mr. John Wilson of Toronto, who very satisfactorily discussed questions that arose and responded to appeals for information. The financial depression quite sensibly affected the circulation, but the drop for that reason was almost compensated for by increases from other quarters and subscriptions from new localities. The report carried some details of the Editor's work in the realm of publicity on behalf of our Church.

Other Matters

The General Mission Board's activities for the past year have been placed before our readers. It was recommended that note be taken of the Diamond Jubilee of our mission in North Formosa with a view to proper celebration and if possible the sending of a delegate from Canada. This was left in the hands of a committee.

The appointment of a secretary of Foreign Missions was considered but the suggestion was not entertained.

No appointment has been made of a successor to the late Rev. Finlay G. Mackintosh, Synodical missionary for the Maritime provinces. Provision was made, however, for an appointment for six months if such an arrangement could be effected.

(To be continued in September number.)

ANGUS MacMURCHY

The first Sunday spent by the Editor when in the Old Land, as delegate to the General Assemblies, was marked by an intimation of sad news. From a pew at some distance he was recognized by friends from Montreal who informed him at the close of the service that they had heard of the death of Mr. MacMurchy. Upon returning to the office there awaited him a characteristic letter from Mr. MacMurchy, written while a passenger on the Duchess of Bedford on his voyage from Europe. He was always deeply interested in the Record, and never failed to direct the Editor's attention to items of interest for its readers. This letter was a further indication of his thoughtfulness:

"Dear Dr. Rochester:

I enclose some clippings on subjects of interest:

Opening of cinemas on Sunday.
Gandhi's attitude towards missions.
Worker's rest day,
Exploiting Sunday
Growth of gambling as discussed in report of Scottish Churches' Council.

I trust you may find time to consider same and perhaps refer thereto in your valuable journal. We hope to reach home by the second prox. With kind regards,

Your sincerely,
Angus MacMurchy.

This letter reached us on May third, the day he was suddenly called to his rest while on the train from Montreal to Toronto.

Mr. MacMurchy though seventy-one years of age would be taken to be a much younger man, and appeared to be in robust health. His sudden death was a great blow to his family and friends. He was prominent in the profession of law and was solicitor for the Ontario District of the Canadian Pacific Railway, having been associated with the legal department of that company for many years. He was born and educated in Toronto. In 1908 he was made K.C. and in 1921 elected a Bencher of the Law Society of Upper Canada.

He is survived by Mrs. MacMurchy and three sisters, Dr. Helen MacMurchy, Miss Bessie MacMurchy, Secretary of the W.M.S. (W.D.) and Lady Willison, widow of Sir John Willison.

To his character and his devotion to the Church his minister, Rev. Dr. A. Rudolph Uren, paid tribute at the service on Sunday morning, May 10th, in Rosedale Church. His was a rare and sturdy personality who has left the city of Toronto and the Presbyterian Church in Canada poorer for his passing. He was devoted to the congregation of which he was a member and was the minister's friend. He was a wise counsellor, a man of wide culture, a lover of the classics, a keen observer, a close reasoner, and an accurate thinker. Brilliant student in the University of Toronto he remained a student all his life. He had a heart of gold and no deserving case ever sought his aid in vain. His religious life was deep and, as was characteristic of the man, unostentatious; and he believed that faith should find expression in moral rectitude. In that faith he lived, and in that faith he died. —R.

REV. ROBERT J. POWER, M.A.

A beloved minister of our Church passed to his rest when Mr. Power was called from this earthly scene while sojourning in Ireland. It was but a short time since we recorded the demise of Mrs. Power; a crushing sorrow to her husband. His health having suffered under the strain, he was released for a time from the heavy duties of his ministry in St. Andrew's congregation, St. Johns, Nfld. Later he resigned and returned to Ireland, where his death took place. Mr. Power was educated at the University of Dublin, Ireland, and took postgraduate work at Princeton and in Edinburgh. He was minister of Chalmers Church, Halifax, then Avenue Road, Toronto, and lastly of St. Andrew's Church, St. Johns, Nfld. He is survived by three sisters living in Ireland. Mr. Power was esteemed and beloved as a man and a minister. His preaching was direct and had a strong personal appeal, and he was faithful in the duties of the pastorate. In his removal, the loss to the city whose life he shared in his later years and to his Church will be deeply felt.

MR. NEIL CAMPBELL

The congregation of St. Andrew's Presbyterian Church, Arnprior, sustained a heavy loss in the premature death of Mr. Neil Campbell at Ottawa Civic Hospital, in his sixty-first year. Ever an active, courteous, intelligent business man, as public school teacher, insurance agent, his best loved work was for his church, where his abilities were at its command. Whether as manager, Sunday School superintendent, member of Session, representative elder, in Presbytery or Synod, or in any other capacity, his services were fully and freely given. Before, during, and since disruption in 1925, he gave abundantly of time, money, and effort and was of inestimable value in reorganization after disruption and we are largely indebted to Mr. Campbell's untiring efforts for being again in possession of our beautiful church home. Mr. Campbell is survived by Mrs. Campbell, two sons and three daughters.—Com.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.

ALEXANDER McLEOD

Mr. McLeod died at his home, Glen Huron, Ont., on June 19th at the advanced age of 83. Born in Islay, Scotland, he came to Canada with his parents when quite young and settled on the farm where he lived up to the time of his death. He was a lifelong member of the Presbyterian Church, an elder for over 40 years, and was devoted to the young. He served as Sunday School Superintendent and frequently served as representative elder, taking a deep interest in all questions concerning the Church and frankly and fearlessly expressing his opinions.

An example of fidelity to high ideals in his own home, he was much respected in the community. The funeral service was conducted by his minister, Rev. D. MacLellan, assisted by Rev. Neil Campbell, D.D., a fellow pupil in the public school and a lifelong friend. He is survived by his widow, four sons and two daughters.

DR. ANGUS MacKAY

Designated as "The Grand Old Man of Saskatchewan Agriculture," this public servant passed quietly away at his home in Indian Head, Saskatchewan on June 10th at the age of ninety-one. He was born on January 3rd, 1840 in Pickering Township, Ontario, and came to the West in 1882. He was a pioneer of advanced methods in farming and held the post of superintendent of the Dominion Government's experimental farm at Indian Head for twenty-six years, retiring in 1913. At convocation on May 5th, 1922, he was honored with the degree of LL.D. by Saskatchewan University. Outside his technical work the church and the hospital engaged his deep interest. In his chosen sphere he was counsellor and friend to all the farmers of the West. He was a good man and also just. The surviving relatives are his widow, two sons and one daughter, all of Indian Head.

The longer on this earth we live
And weigh the various qualities of men
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russell Lowell.

When the sun rises, I go to work;
When the sun goes down, I take my rest;
I dig the well from which I drink;
I farm the soil that yields my food.
I share creation; kings do no more.

—Chinese Poem.

AMONG THE CHURCHES

Tillsonburg, Ontario.

St. Andrew's congregation rejoiced in the consummation of their labors with the completion of their new church, and gathered in large numbers both for the service of dedication and the special services on the Sunday following. The numbers were increased by visitors from adjacent points, Ingersoll, Simcoe, Norwich, and other places. On Friday, April 17th, at eight o'clock in the evening the ceremony of dedication was begun when Master Grant Brown, son of Mr. and Mrs. W. C. Brown, presented the church keys to Rev. W. F. McConnell, B.A., the Moderator of the Presbytery of Paris, who was in charge of the services. Then the minister, Rev. Robert Bruce, B.A., B.D., entered the church, followed by members of Presbytery, Session, Choir and heads of the various church organizations. As they entered the processional hymn, Psalm 24, was sung. Following the act of dedication the address of the evening was given by Rev. Jas. Skene, of Norwich. At the Sunday services large congregations assembled. Dr. Baird, Moderator of the General Assembly, preached at the morning service and in the afternoon, while Rev. W. F. McConnell preached in the evening. The minister conducted the service in each instance. In the afternoon Dr. D. MacKay, of London, gave a short address. Dr. Baird's message was one of great encouragement as he carried the congregation with him in a review of the progress of the Church during the past five years. Special and appropriate music by an efficient choir was a feature of the evening services. The offering for the day indicated a splendid responsive spirit on the part of the congregation.

The church is a beautiful edifice of the old English Gothic type, the material being oriental brick. The seating and trimming are in old English oak. The ceiling carries heavy beams with lantern drop lights of wrought iron. The pulpit and reading desk are early English. The basement provides attractive and adequate accommodation for the Sunday School, and has other suitable equipment.

The communion service, the first held in the new building on June 14th, was the occasion of receiving into the membership of the church seven youths of the Young People's Guild, making forty-two additions during the short period of Mr. Bruce's ministry, and was marked by the largest attendance since 1925. Six infants were baptized, the first one being the grandchild of Mr. John Garrow, senior elder of the congregation, whose service extended over thirty-nine years.

Eighty-three years before, and within a stone's throw from the present church, in the old music hall, was held the first meeting of the congregation. The progress of the congregation since 1925 is the more satis-

fying since it was predicted that the minority remaining out of the Union would be dispersed within six months.—Com.

Toronto, Ontario.

The International Missionary conference which met in Atlantic City in May gave a place on its program to Rev. M. Zeidman, who presides over Scott Institute and carries on our work in the heart of the city.

Bracebridge, Ontario.

On the 30th of May the members of Knox Church met for the ceremony of laying the corner stone of their new church, having suffered the loss of their former beautiful building by fire in January. The new structure will be of rug brick and modern in every respect. The corner stone was laid by Miss Nellie Thompson, the oldest member of the congregation and representing a pioneer family who had a big share in establishing Presbyterianism in the district. The presence of the Moderator of the General Assembly, Rev. Dr. Frank Baird, was much appreciated and his message welcomed.

Toronto, Ont.

Rev. Allan Reoch, our missionary in Taonan, Manchuria, was united in marriage in Knox Church to Mavis Jane Austin, daughter of Mrs. David Henman and the late Mr. David Henman of Nottawa, Ontario. Mr. Reoch is a native of Nottawa, and is the son of Captain and Mrs. James Reoch. For the occasion the church was appropriately decorated with Chinese banners. Mr. Reoch is on furlough, and when he returns to his mission accompanied by Mrs. Reoch life will take on a new aspect and have a richer interest for him.

Picton, Ont.

The June meeting of the Kingston Presbytery was marked by a pleasing incident, the presentation to Rev. R. J. Craig, M.A., Clerk of the Presbytery, and fifty years ago its Moderator, of a Parker duofold pen, as a mark of esteem and affection from his fellow Presbyters. Rev. W. Harold Reid expressed the sentiment of the brethren and called upon Mr. W. V. Fairbairn to make the presentation.

Hastings, Ont.

Sunday, the 28th ultimo, was a red letter day for the Presbyterians of Hastings, for it was the 79th anniversary of their church, when they gave visibility to their cause by the erection of the first place of worship in this community; and it was also the 100th anniversary of Presbyterianism in this district. The Rev. W. M. Kannawin, D.D., conducted the services on this historic occasion. He delivered two excellent and inspiring discourses. At the morning service from John 10:10, "I am come that they might have life and that they might have it more abundantly." It was a sermon dealing with church life and work. The evening discourse was an appeal to young people to make the most and best of life, based on the parable of The Prodigal Son. His discourses will be long remembered. The choir rendered good service in music, and solos, appropriate to the occasion, by Mr. W. Flatman were much enjoyed. The attendance and offering were all that could be desired.—Com.

Stanley, N.B.

The Stanley, Williamsburg and Tayfalls Presbyterian Churches held their communion services on Sunday, May 24th, 1931. The special preacher on this occasion was the Rev. J. G. Berry of Fredericton, N.B. Although the inclemency of the weather prevented a full attendance at all the services, it is encouraging to report that ten new members were added on profession to the church roll. Splendid progress has been made in this charge under the leadership of Mr. W. Fitzsimons, who took up the work there on last October.

Ormstown, Que.

On Friday, June 19th, the Presbyterians of this thriving Quebec town laid the cornerstone of their new church and celebrated the twenty-fifth anniversary of their minister's ordination. The beautiful weather brought a large attendance from the community, and many friends from Huntingdon and Montreal, with especially large representation of members of the Montreal Presbytery. The minister, Rev. Walter Ross, presided, Rev. Dr. A. M. Hill, Moderator of Presbytery, gave the address, and many other ministers participated in the service. The stone was laid by the oldest member of the congregation, Mr. Matthew Key, who has passed his ninety-first birthday, with the assistance of Mr. Jas. Rodger of Montreal. The stone is most beautiful in design, and was a gift to the congregation. The congregation is constituted of a minority group which has made marked progress, and the new church when completed will be a credit to their energy and zeal. Supper was served to the visitors by the ladies of the congregation and before dispersing a vote of thanks was tendered to the minister and the congregation by Rev. Dr. Potter of Montreal and Mrs. Owen Campbell, on behalf of the visitors.—Com.

London, Ont.

A very warm reception was tendered Rev. James MacKay, D.D. of New St. James Church by his congregation following the bestowal by the Presbyterian College, Montreal, of the honorary degree of D.D. Through the Board of Managers the congregation presented him with a beautifully illuminated address, in book form, of most artistic merit, conveying their congratula-

tions and good wishes. Shortly afterwards upon completing fifteen years of his ministry, the congregation presented him with a substantial purse of gold. In these gifts is evinced the devotion of the congregation to their minister and in such affection and regard the ministry finds fresh inspiration.

Oshawa, Ont.

Progress in Ukrainian work was marked by the completion of the church, a work which has been in progress for some months. The dedication service was held Tuesday, June 30th, under the direction of Rev. John Lindsay of Whitby, Moderator of Presbytery.

Readers of the Record will recall that this congregation had first entered the United Church, but becoming dissatisfied returned to the Presbyterian fold and started their congregational life afresh without money or property. Referring to this, the Oshawa Times says: "These people have shown a spirit of splendid self-sacrifice in difficult circumstances, many of their number being out of employment. The erection of this church is a tribute to their faith and their desire to maintain worship. Typical of the Ukrainians as of most Slavic people, they have a depth of religious feeling, of strength and of faith that is unusual, and this has been demonstrated in the sacrifices which has made the Ukrainian Presbyterian Church possible. The minister is Rev. Lucas Standret."

Banff, Alta.

On June 14th, first services were held in the beautiful new St. Paul's Presbyterian Church, Banff, Rev. Harry Lennox, B.A., minister. At the communion service in the morning nineteen new members were received, eleven by profession and eight by certificate.

The splendid edifice has been made possible through the authorization of the General Assembly, the generosity of the Church at large, gifts from interested friends and the prayers, the sacrificial givings, and voluntary labors of the local congregation to the end that our great Church may be worthily represented at so important a centre, not only to minister to the spiritual needs of the particular congregation but also for the many hundreds of Presbyterians who pass this way each year.

As considerable remains to be done before the already beautiful interior is completed, the official opening and dedication services will be held at a later date.

At a recent congregational meeting the following resolution moved by Mr. W. Alexander and seconded by Mr. J. Thomson was carried unanimously:

"That this regularly called meeting of St. Paul's Congregation, Banff, Alberta, do wish to record their appreciation of the work of Rev. S. B. Hillocks, to whom twenty-five years ago was visualized a building which would adequately represent The Presbyterian Church in Canada to the visitors to Canada's National Park at Banff, and under whose direction the first plans of the present building were prepared and much of the preliminary work of organization accomplished; also our indebtedness to the late Rev. Dr. McQueen, through whose efforts and influence the lots on which the building is erected were secured; and our grateful thanks to Rev. Jas. A. McFarland, who during the years 1929 and 1931 was unremitting in his attention to the correspondence with the officials of our Church Board in the interests of the new building." —Com.

Thornbury, Ont.

The Ladies' Aid of St. Paul's Church, Thornbury and Clarksburg, observed its diamond jubilee by a gathering at the home of the president, Mrs. J. W. McDonald, on June 10th. The weather being ideal, there was a large gathering and a happy afternoon was spent. It was the deep regret of all that the only living charter member of the organization, Mrs. W. L. Tyson of Toronto, who came as a bride to Clarksburg, was unable to be present. Other pioneer members seated about the table in the diningroom were, Mrs. Thomas Idle with her husband, the former eighty-two years of age and the latter in his eighty-seventh year, Mrs. Robert Ruthven, eighty-three years of age, and the oldest lady present, Mr. and Mrs. Geo. Mitchell, Mrs. Thomas Brock, a member for 45 years, and Mrs. W. Walker. The host, Mr. J. W. McDonald, was one of the company. The home was crowded with other guests. The centre of the table was occupied by a three-story cake with sixty candles. Devotional exercises were conducted by the minister, Rev. E. Orsborne. Mrs. McDonald read an interesting letter from Mrs. Tyson giving incidents in the history of the church in pioneer days. The honor of cutting the cake fell to Mrs. Ruthven. Greetings were received from Mrs. Tyson and from friends in Winnipeg, Toronto, Brooklyn, Detroit, Barrie, Midland, and Collingwood.—Com.

West Monkton, Ont.

The Women's Missionary Society of Knox Church celebrated the fortieth anniversary of their organization on May 16th. Mrs. W. J. Holman, the president, occupied the chair. A message of welcome to the assembled company was given by Mrs. Pritchard. A brief service honoring the memory of those members of the Auxiliary called to a higher sphere was led by Mrs. J. Empey of Mitchell, a member of the Provincial Board, and grand-daughter of a member of the first Session of Monkton Church. In her address Mrs. Empey spoke impressively of the heritage which is ours by virtue of the

devotion of former members of the organization, and urged her hearers to emulate the example of these noble pioneers. The first secretary of the Auxiliary, Mrs. George Brown, a charter member and secretary of the Auxiliary received honorary mention for her fidelity in that office for a period of 38 years. Mrs. Empey and Miss Jessie Machan, in memory of their mother, Mrs. Wm. Machan, presented a life membership certificate to Miss Sadie Brown.

The history of the W.M.S. was the subject of an address by Mrs. MacLennan, Provincial President, which was listened to with deep interest. Members of the Stratford Auxiliary were present; one, Mrs. McCabe, the president, gave a brief address.

At the luncheon a birthday cake with forty lighted candles made an attractive exhibit. The honor of cutting the cake was bestowed upon Mrs. William McPherson, a charter member.—Com.

Victoria Harbour, Ont.

Twenty-five years of occupation of its present building, and forty-three years of history as an organized congregation with a settled minister constituted the call for special services in St. Paul's Church, on Sunday, June 28th. It was especially appropriate that the services were conducted by Rev. H. A. Berlis, of Royce Avenue Church, Toronto, since he was minister of the congregation at the time nearest the date of the opening of the present building, having been inducted in 1909 immediately following his graduation from Knox College. His messages were especially significant, not only by way of reminiscences, but in appropriateness for the occasion. Speaking from Acts 17 : 6 he showed the revolutionary effect in any community of right living and faithful teaching. In the evening his message was upon faith based upon John 6 : 6. The musical service was fully in keeping with the occasion, responsibility for which was shared by the local choir and visitors from other congregations. Though the appeal for special offering mentioned only four hundred dollars, the sum of five hundred and sixty-seven dollars was placed upon the plate. Included in this was the contribution of one hundred dollars of a good Toronto friend, and the silver offering of the Ladies' Aid of twenty-five dollars. A message conveying greetings and good wishes was read from Capt. Wilbert Stewart of the SS. Anna C. Minch, from Port Colborne, Ontario. Thus passed a most inspiring observance of the silver anniversary of the congregation, to the great satisfaction of the Session and the minister, Rev. L. E. Gosselin.—Com.

Cranbrook, B.C.

A faithful worker for the Record who has attained his eighty-fifth year reports a splendid gathering in the Presbyterian Church to bid farewell to Mr. and Mrs. McEachern on the eve of their departure for Vancouver. Mr. McEachern has been identified with Knox Church as a member of Session since 1900. An address was presented to Mr. McEachern expressing appreciation of his good work in the congregation, as well as for the service rendered to the Church at large. A parting gift was placed in the hands of Mr. McEachern from the Session, Board of Managers, and congregation and he and his were commended to God's care who has said, "I will never leave you nor forsake you."—Com.

Quebec, Que.

The Editor, upon his return from the British Isles, called upon Dr. A. M. Gordon, minister of St. Andrew's Church, and had the privilege of seeing the beautiful tablet erected by the congregation recently to the memory of their late minister, Rev. Andrew Tannahill Love, B.A., D.D. The memorial bears this inscription: Rev. Andrew Tannahill Love, D.D., Minister of St. Andrew's Church, Quebec, 1884 - 1925. (Minister Emeritus 1925 - 1930). Born in Dunlop, Ayrshire, Scotland, January 28th, 1854. Entered into Rest, April 27th, 1930.

On the day of dedication of the tablet, the congregation welcomed the Moderator of the Assembly, Dr. Baird, who delivered an appropriate message on the theme *The Prophet in Life* based upon the incident of Elisha's healing of the waters, sustaining throughout his message the parallel between the prophet of these early days and this later messenger of God in whose memory the service was held. Memorial tributes were read from Dr. Ephraim Scott, Rev. A. M. Hill, Ph.D., Moderator of the Presbytery, Montreal, and Rev. E. A. K. Grant, Moderator of the Presbytery of Quebec. In the printed order of services for the day there was incorporated the obituary of Dr. Love which appears in the *Acts and Proceedings of the General Assembly.*

Durham, Ont.

On Sabbath, May 17th, the Presbyterian congregation celebrated the seventy-seventh anniversary of the induction of the first minister, the late Rev. William Park, whose widow and daughter are still with us. Rev. A. H. Wilson, B.A. of Paisley, a fellow student of the minister, Rev. B. D. Armstrong, preached morning and evening, presenting messages which were greatly appreciated by large congregations. Since 1925 when the congregation was a minority group worshiping in a hall, steady progress has been made under the leadership of the minister and the hall has given way to a splendid church completed in 1926. Large additions have been made to the membership and the attendance at the Sunday School

has more than doubled, while other organizations are doing equally well.

On Mothers' Day the W.M.S. enjoyed the privilege of having Mr. G. W. MacKay of North Formosa, son of Dr. G. L. MacKay, our pioneer in that island, at both Sunday services. Mr. Mackay is now on furlough. The deep interest of the congregation was elicited by Mr. MacKay's story of the progress of work there since the day his father landed at Tamsui, the first missionary to the people of that region.—Com.

Deseronto, Ont.

In the year 1880 the late Mr. Hugo B. Rathbun, impressed by the need of a place of worship for the Presbyterians, generously gave not only the site but also, at his own expense, erected a beautiful building which still stands a tribute to his memory. The cornerstone of the new building was laid in 1881 by Rev. E. French, D.D. of New York, and on January 21st, two years later, the completed building was dedicated by Rev. Wm. Cochrane, D.D., Moderator of the General Assembly. The congregation, when the question of union was advocated, voted almost unanimously to maintain allegiance to The Presbyterian Church in Canada. A succession of capable men served the congregation as ministers, but none attained to the length of service which marked the career of Rev. R. J. Craig, whose ministry extended over twenty-five years. The congregation has suffered heavily from migration, but a spirit of steadfastness and devotion is everywhere manifest. The jubilee of the laying of the cornerstone of the church was observed on May 24th, with Rev. Dr. Baird, then Moderator of the General Assembly, officiating, being assisted by Dr. McTavish, a former minister, Rev. R. J. Craig, clerk of the Presbytery of Kingston, and the minister, Rev. A. G. Cameron. The celebration on Sunday was followed by a social gathering on Monday evening. The church edifice is a very beautiful structure, and is a great credit to the donor.—Com.

Collingwood, Ont.

That the Women's Missionary Society of The Presbyterian Church in Canada is a great organization and constitutes an extraordinarily efficient working force in the Church was illustrated by the attendance and warm enthusiasm shown at the seventeenth annual meeting of Barrie Presbyterial which was held in First Presbyterian Church on May 19th and 20th.

The efficient president, Mrs. A. E. Swallow of Stayner, presided throughout the sessions. The treasurer, Miss McGuire, reported a slight deficit in the General Fund, but reports presented by the various secretaries showed marked advance in many lines, the work of the Supply Department surpassing any former year.

Inspiring addresses were given by Mrs. W. A. McLennan, Provincial President, Mrs. J. Herbert Eaton, Orillia, and Mrs. C. W. Maitland of Collingwood.

Mrs. J. McL. Stevenson of Barrie, on behalf of Barrie Presbyterial, presented an Honorary Life Membership to Mrs. E. H. Nolan of Collingwood, for her efficient services for many years as treasurer of Barrie Presbyterial. Mrs. Cameron of Allandale gave the closing words and conducted the installation service. The number of delegates was approximately two hundred and the Women's Assocation of the church served luncheon.

If an example were needed of the efficacy and power of accomplishment of women in organized activity, the meetings of Barrie Presbyterial of the Women's Missionary Society of The Presbyterian Church in Canada would supply it. The variety and complexity of the business transacted and the promptitude with which it is done, excels any similar organization. The Presbyterial will meet in Elmvale Presbyterian Church in 1932.—Press Secretary.

St. George, Ont.

The 24th of May this year was a red letter day for the Presbyterians at St. George, for it marked the 97th anniversary of the beginning of Presbyterianism in this place. It was also the anniversary of our entering into possession of our new Church here. Being a small minority our lot after 1925 was to hold services in homes and for the past two years in the Community Hall. Our case having come before the Ontario Property Commission, the extraordinary decision of that body was that the United Church could hold only one building, but they had five years in which to make their choice. Finally they remodelled the former Presbyterian church and moved into it in December 1929.

Our cause was taken up by the Presbytery of Paris and finally, after several conferences, the former Methodist Church was deeded to us early this year.

Our first service, which was on May 22nd, was marked by the dedication of the building by the Presbytery of Paris. On the Sunday following the student in charge, Mr. S. Johnston, presided and Dr. A. S. Grant preached while the choir with others provided special music. In the afternoon a service of praise was held, at which Dr. Barr of Central Presbyterian Church, Brantford, preached and his choir conducted the musical service. On the Tuesday following the young people of Alexandra Presbyterian Church, Brantford, assisted by Balfour St. United Orchestra, gave their drama, *The Empty House*. Large congregations and deep interest marked all these gatherings. —Com.

Bayfield, Ont.

An epoch in the history of Presbyterianism in Bayfield was marked on Thursday

afternoon, June 11th, when the corner stone of the Presbyterian Church in course of erection was laid. The Moderator of the congregation, Rev. J. B. Rhodes of Exeter, presided and with him were other representatives of the Huron Presbytery and a large company of those interested in the event.

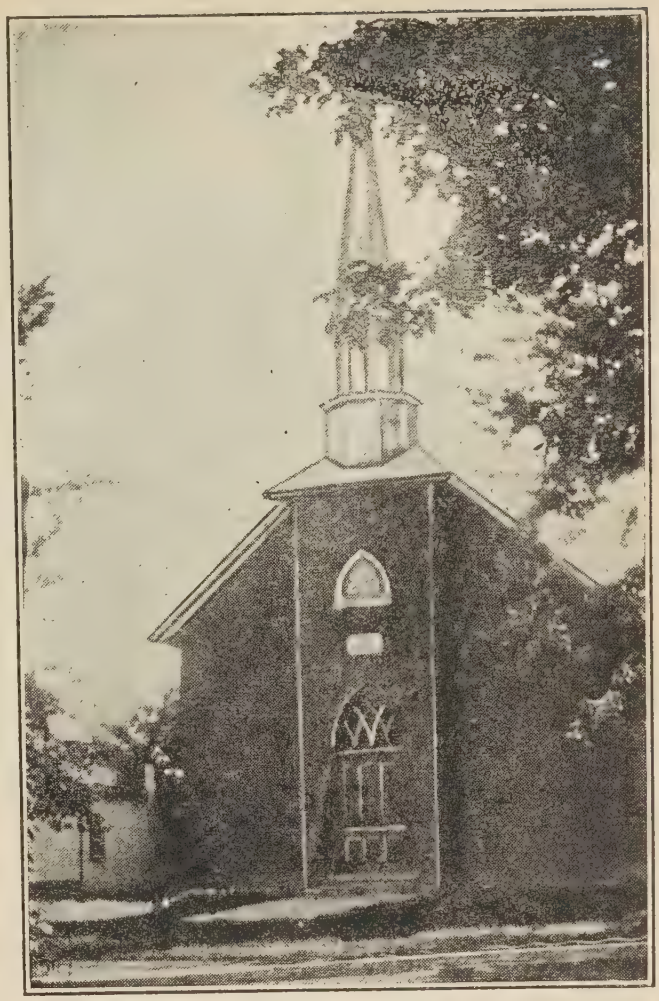
Presbyterianism began here with the arrival of the early Scottish settlers who were identified with the Auld Kirk, a distinction obliterated by the Union of 1875. In 1858, during the ministry of Rev. Mr. MacKid, the first church was erected. Such was the congregation's progress, however, that in 1901, during the ministry of Rev. John McNeill, another building was erected which has been known as St. Andrew's. Mr. McNeill was succeeded by Rev. Alfred Macfarlane under whom the cause greatly prospered. In 1925 the congregation by a small majority agreed to enter Union and the church in consequence passed into the possession of the new body and is now known as St. Andrew's United Church. In the disorganization following this event the W. M.S. continued its work and soon a congregation was formed, served by student pastors and meeting in the town hall. It was united with Brucefield, but when that congregation disbanded this remained steadfast.

The stone was laid by Mr. Geo. Stanbury, Barrister, Exeter, son of the late Dr. and Mrs. Richard Stanbury, whose devotion to the church was very marked. The address was given by Rev. I. B. Kaine of Seaforth and proved to be a very timely message. Following the ceremony the members of the Presbytery, friends and members of the congregations were the guests of Mr. and Mrs. W. J. Foster, who entertained them on their spacious lawn.—Com.

Montreal, Que.

On Sunday, July 12th, the Ephraim Scott Presbyterian Church formerly Mount Royal Vale, was officially opened, the dedicatory service being conducted by Rev. A. M. Hill, Moderator of Presbytery. The first sod was turned in November last, and the cornerstone laid in May, by one whose name the church bears, Dr. Ephraim Scott. It was a disappointment that he was unable to attend the opening. The building cost $22,500, more than half of which was raised by the congregation. Obligations were further reduced by a contribution of $5,000 from Knox Crescent Church, and there is a loan of $5,000. The site on which the Church stands was purchased in 1912. On it stood a small building which served as schoolhouse and church. The minister, Rev. A. Neil Miller, stated that the membership of 27 in 1928 had increased to over 160. The congregation was a development of interdenominational co-operation in 1888 with the Anglicans and Methodists.

The pulpit is the gift of Dr. Scott in memory of Mrs. Scott.



St. Andrew's Church, Kinburn, Ont.

St. Andrew's Church observed its fiftieth anniversary on Sunday, May 31st, by special services morning and evening, the messages for the occasion being given by the minister, Rev. S. Hill. In the morning he was assisted by Rev. D. Graham. The attendance at the evening services was beyond the seating capacity of the church, many having to stand throughout. Interest in the services was enhanced by the good work of the choir. A remarkable gathering was held on Monday evening when dinner was served to about 300 people. At this function a birthday cake adorned with fifty candles was cut by two of the oldest members, Mrs. F. Dredge and Mrs. J. B. Smythe. Following the dinner a program of music, addresses, and other items was presented, and a historical sketch of the fifty year period was given by the clerk of the Session, R. H. Laughlin.

Duntroon, Ont.

Rev. Robt. Binnie has made a hurried trip to Glasgow, Scotland, following a message that his aged mother was in failing health and wished to see him. A later message reports her death very shortly after his arrival. In his absence Rev. N. Campbell, D.D., Clerk of Barrie Presbytery, is taking his work.

Our Foreign Missions



GROUP OF KOREANS. REV. L. L. AND MRS. YOUNG, CENTRE, WITH TWO OF THEIR CHILDREN AND MISS ANDERSON AND MISS MACLEAN.

A KOREAN CELEBRATION
As Miss Jean C. MacLean Viewed It.

I wish that every Presbyterian in Canada might have been with us in the Kobe Korean church on the evening of April 27th, and especially anyone who does not think that the missionary is appreciated, for this was the occasion of the celebration of Mr. Young's twenty-fifth year among the Koreans. Though actually having been less than five years with the Koreans in Japan still if he had been here the whole twenty years there could not have been a more appreciative or joyful gathering. The air was just charged with anticipation and joy.

It is my desire to give you a few gleanings from the program some of which I have endeavored to translate. During the day there had been an annual meeting of the pastors, leaders and representatives from all the Korean churches in this district, some having come from as far distant as Nagoya. Pastor Chai, the newly elected chairman of the annual meeting, was in the chair and the meeting opened with the singing of a psalm and Miss Pak led in prayer. The chairman in announcing the purpose of the meeting spoke of Mr. Young as being the shepherd of the lost sheep in Japan (Koreans). Then followed a very interesting historical review of the life of Mr. Young, dwelling more especially on the work of the past twenty-five years, and concluding with mention of many Korean pastors whom in some way he had been the means of helping.

The presentation, on behalf of the Korean groups scattered throughout Japan, of a silver tea service to Mr. Young was made by one of the young men of a Kyoto church. His manner of making the presentation was unique so I will try to translate some of his words. First he opened the box and unwrapped each piece of silver then spoke somewhat like this: "Representing the Korean churches in Japan I am very glad to offer this gift to Mr. Young. Twenty-five years ago he came to Korea to give the living water to us who were very thirsty and we have chosen to present to him this tea-set so that as he quenches his thirst he will be reminded of the many times he has given to us the Gospel of Him who is the water of life to us. We hope that Mr. Young may continue in that great work for many more years." Following the presentation of the tea-set a table laden with gifts from churches in Japan and Korea and from Korean friends was set before Mr. Young. These included a brief case, cane, desk lamp, and several silk scrolls among many other things. A long list of telegrams was read and then it was time for the beloved missionary to reply. Again I wish I were able to translate well, but will at least try to give you the main points.

"This is one of the times I would like to say in Korean just what is in my heart, but it is beyond words. First I would give thanks to God who from the beginning until now has led me. We cannot see into the future but He leads, He does not let us go every day leaving us alone on the path we must travel. During these twenty-five years there has been much happiness but there has been much sorrow and many burdens; still looking back on all, God has wonderfully blessed. If I were to speak of all these blessings you would be here all night, so will just mention one. When I left home

this verse was with me always, 'There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.' How true this has been! How many fathers have I found since leaving home? So first of all I would give thanks to God continually. Secondly I would give thanks to you who have gathered here. You have left nothing undone and the strange thing is that it is not yet five years since I came among you. I would ask that you pray for me for only in God can strength be found for the tasks, duties, and the work of leading others to Him."

One of the young Korean women rendered a beautiful solo and greetings were brought on behalf of the Christian Endeavor members of the churches by Mr. Chai. Mr. Chang, a Korean preacher who had as a boy been taught by Mr. Young, gave a personal greeting and testimony when he said, "Of all gathered here I love Mr. Young best, and he loves me best." Everyone smiled as much as to say, "You think so but so do we." Mr. Chang said that the spark of love was kindled in his heart when as a boy he had heard Mr. Young say that he had not come to Korea for educational purposes but to preach the Gospel of Jesus Christ, and now his prayer is that their beloved missionary might do even greater things for God among the Korean people in the future than ever before. The meeting was brought to a close by singing the doxology and the pronouncing of the benediction. Then all the folks crowded around the missionary to offer personal congratulations.

I have never been privileged to attend a more joyful meeting, nor had I begun to realize just how much the missionary and his work are appreciated. These dear brothers and sisters in Christ are filled with love and gratitude to those whom God has used to lead them into His love.

Through Miss Ellen Anderson's Eyes.

It was indeed a happy group of people who met together in Sinho Church on the evening of April 27th, to do honor to their beloved missionary, Rev. L. L. Young, and to express to him their glad appreciation of his twenty-five years of service among the Korean people.

The little church was filled to capacity. Every available bit of floor space was utilized. On the left sat the women in their white attire, some with tiny babies, no hindrance to their coming, and on the right the men, and all faces wore a look of joyous anticipation. All day long, previous to the meeting, as the leaders and delegates from the various churches met in council, and discussions and deliberations progressed so harmoniously, I wondered if the anticipation of the joy of the evening just ahead of them was not an aid to their agreement and harmony. But now that evening had come, and now the secrets in which we too had shared could be disclosed. Surely the flaming red of the flowers which served as a decoration at the front of the church symbolized the fire of love which burned in every heart.

As the presentations were made, and various representative leaders addressed Mr. Young, I marvelled at their powers of oratory, but I felt that they were promoted by the power of love, and although I could understand only very little, I could not but catch the spirit of genuine devotion which they sought to express to their, and our, beloved missionary. It mattered not to them that the large part of that twenty-five years was spent not in Japan, but in Korea. It was sufficient that he had come to spend his life for his Master in the service of Korean people.

The following is an English version of the address which accompanied the presentation, translated by one of our Korean pastors:

"I, who represent forty churches in Japan, am very glad to offer this silver tea-set to Mr. Young. As you know, Mr. Young came to Korea and preached the Gospel of God for us who were very thirsty for living water in our spirits. We know Mr. Young to be weak and thirsty in his bodily life after working for us about half of the half century. There are many kinds of goods to present for the twenty-fifth celebration, but we have chosen specially this silver tea-set for it. It means that while Mr. Young drinks the tea with this teapot for the thirst of his body, he can remember the living water he delivered for our spiritual thirst. I confess that the silver tea-set is a very small present for the great celebration."

Surely labor is sweet, though not unmixed with trials and difficulties, when it meets such a response as this. I hope that I have been able to give you a glimpse of the happiness which filled all our hearts that night, and I just wish, too, that I might clearly express to you my own joy, even while struggling with a difficult language, in living with such a people as this.

There is something very charming and inspiring in faith, hope, and love which have survived after long contact with the world and its ways. The religion of the devoted recluse is good, but the religion of the good man of the world is better.

Prince Edward Island.

Minister in a pleasant rural charge in Prince Edward Island will exchange for August or September with minister in Ontario. Manse near the Gulf and good bathing, fishing, etc., close at hand. Apply to the Record for further particulars.



NORTH FORMOSA THEOLOGICAL COLLEGE.
The Graduates are in the Middle Row, Fourth from Left to Second from Right Inclusive.

The graduation exercises were held in the Tamsui Church on March 24th. There were five graduates in the class of 1931: Go Chheng-ek, Li Lun-khau, Lo Sian-chhun, Chiam Tek-kian, and Iau Chan-hok. These students on entering the college were all of Middle School graduate standing. Four years' study here brought them to the end of their course. During these four years they have shown themselves diligent students and capable workers in whatever church or missionary work, as students, they undertook. Three of the group received appointment to mission stations and have gone out to their work. The other two have entered theological colleges in Tokyo and Kobe for further studies. At the graduating exercises, Mr. Tiu, the Moderator of the North Formosa Presbytery, and pastor of Daitotei Church, gave an inspiring and much appreciated address on *The Ministry*.

To readers of the Record, in the Church at home, the program of that evening may be of interest:—

Congregation Assembles.
Organ Prelude.
Congregational Singing, St. George's Edinburgh.
Prayer.
Scripture Lesson, John 10.
National Anthem, Kimigayo.
Address, Moderator of Presbytery, *The Ministry*.
Presentation to Graduates of Certificates.
Principal's Address to Graduates.
Guests Congratulate Graduates.
Undergraduates' Farewell Chorus, *We Plough the Fields and Scatter* in Japanese.
Valedictory.
Graduates' and Undergraduates' Chorus, *The King of Love my Shepherd Is*, in Japanese.
Congregational Singing, *Here Am I, Send Me*, Tune, *Deerhurst*.
Benediction.
Organ Postlude.
Tea served in the College building next door.

CHOIR MUSIC

The bulletin of Princeton Theological Seminary refers to the visit of Dr. John F. Williamson, Director of the Westminster Choir School. Speaking on the subject of Music and the Church he stated that music should find a place in the church service for worship only, not for entertainment or emotional stimulus, and entered a strong protest against the popular gospel hymns. His view on the conditions of music in many American churches was that they are "atrocious". He appealed for more careful musical training in the seminaries that ministers may be equipped to direct the music of their churches intelligently and to the glory of God.

PRINCETON SEMINARY

This Presbyterian Theological College had thirty-seven graduates this year, of whom sixteen have already accepted pastorates. Seven of their number will continue their studies. Six plan to enter missionary work and eight have not yet accepted employment.

SUMMER SCHOOL

Toran Mal, Amkhut, Central India.

Dear Dr. Rochester and Beloved Friends of the Record:

The hot season is on, holiday season here for schools; so here I am once more in this old hill 3300 feet above sea level where a Gwal Raja (Cow King) built a lake among the mountains about the time of Abraham. The beautiful lake is still here but those old people have disappeared. All these mountains, the Vindhiya, and Satpura Mountains are inhabited by Bhils. This spot, Toran Mal, is the choice place which we call Our Jerusalem of the Bhils. Besides my own little private house, we have the George A. Greer Memorial and the Brantford W.M.S. buildings, soon to be completed under Miss Robson's care. So while we have used the hill for summer Bible school work for twenty-seven years, we now hope to make more systematic study year by year. We have about seventy Christians up here just now, most of whom are from Amkhut. Three or four families from Amkhut, the mother station, live here the year round. Yesterday twenty-five teen age boys came up. They are a lively bunch and don't mind climbing the steep mountain paths from the Narbuddah river. Already they have been playing, splashing, and swimming in the lake, a beautiful body of water about thirty-five feet deep.

I had the pleasure of proposing our very capable and fine spirited young missionary, whom Mr. John Penman of Paris supports, to be principal of the Bhil theological classes. He was so appointed by Presbytery and it was decided to hold one month's classes here in May and two months at Ali Rajpur in the rainy season, July and August. Mr. and Mrs. Wood are expected next week after a brief visit to Bombay.

Our high school boys from Ali Rajpur and from Nasirabad are expected in a few days; so there will be plenty of material to work on. Two of our young men studying theology in the United Presbyterian Seminary (U.P. of America) are away up in the Panjab at Gujranwala, too far to bring home for the holidays. I got word from the principal of the seminary last night. He, Dr. H. J. Stewart, writes as follows:

"It gives me pleasure to report that your boys have both been doing very well. Their final grades for the past year, ending March 26th, were as follows:

	Moosa	James (Nanko)
Homiletics	85%	79%
Church History	92	84
Old Testament	90	81
Apologetics	80	78
Pastoral Theology	81	75
Theology	96	76
New Testament	95	78



MR. AND MRS. G. W. MACKAY, TAMSUI, FORMOSA.

Mr. Mackay is Principal of the Boys' Middle School.

"In addition to these required subjects, Moosa has been taking Hebrew and his grade in that was 82, which is good. Moosa did especially good work and came out at the top of his division and was given a first prize of Rs 5-0-0 on commencement day. We have been pleased with both boys. Their spirit and conduct seem to be very good and they are an example to the other boys and don't seem themselves to be misled by bad example."

We have very similar reports from the principal as to the boys, Yohan, Suliman, Ezekiel, Daniel, and Nooru, in Nasirabad with the United Free Church. "Can any good thing come out of Nazareth?" Bhils were called monkey people. It was sometimes said that Dr. Buchanan sees visions among the Bhils. It was visions, and I was not visionary, so the report comes from various parts of India and from educationalists from Scotland and the American United Presbyterians. We may as a Church in Canada well be glad that we were given our portion among the rugged hill people of India.

With kindest regards and love to all who help by gifts and prayers,

Yours very sincerely,
J. Buchanan.

Alas! by some degree of woe
We every bliss must gain;
The heart can ne'er a transport know
That never feels a pain.—*Anon.*

A RETREAT

Miss Ellen Anderson, Kobe, Japan.

I felt that I must not refrain from telling you about an experience which deeply impressed me, and which I hope may be repeated many times during my life in the mission field. For two days, April 28th and 29th, a group of Christian workers, fourteen in all, laid aside other plans and tasks and gathered in Mr. Young's home. As Jesus said to His disciples: "Come ye yourselves apart and rest awhile," so these disciples had come apart to be with their Master, to catch a new vision of His face, to receive a fresh inflow of divine power, so essential to true service. And they were not disappointed, for truly Jesus was there in our midst. No special addresses were prepared in advance, but each worker was eager to follow the leading of the Holy Spirit. There were no awkward pauses in the meeting. Now, one of our number would read a portion of the Word and give the message which he was led to give. Then we would sing hymn after hymn in praise of Him who was present with us, and surely our dearly-loved English hymns lose nothing of their beauty when rendered in the Korean tongue. As my Japanese friends say, "The Father understands all languages." Then we would kneel in prayer, and as these Christians prayed, I thought, "Surely this is prayer indeed." I felt that so often we only touch the fringe. Do we not sometimes prepare a series of nicely-rounded sentences to be delivered before our fellow-men? But these men and women were little children in the immediate presence of their Father. All else was forgotten. At times, so great was their sense of unworthiness and so great was their burden for souls that strong men broke down and sobbed. Throughout each session the Spirit's leading was evident, and sometimes significant glances of triumph and happiness were exchanged as if to say: "He is here. He is leading. Do you not see?"

I wish to mention, too, the wholesomeness of these Christians' lives. When we adjourned, to minister to bodily needs, it was our privilege to entertain a number of the workers in our home. And how we did enjoy their fellowship, their enjoyment of foreign food, their wholesome fun and laughter; and I thought, "What a beautiful thing the well-rounded Christian life is!"

Surely we shall never measure the value of these days of retirement and upbuilding. Is not the world's great need today men and women who have seen their Lord? And those who go aside to be with Him shall see Him. Then, with the vision, they shall go forth in power, and nothing can stay their conquering march.

The average is at war with the ideal.—*Selected.*

Children and Youth

PAT

When you see this title you will at once say that I am going to write to you about an Irish boy. Wait a little, however, till you see.

When in Edinburgh recently I strolled up to the castle. After visiting the great War Memorial there I was looking around from the vantage point of the castle wall when something caught my eye which engaged my deep interest. It was a small square plot of ground below the wall and outside. Later, when passing down Princess Street, I found upon raising my eyes to the castle I could see another wall, beneath the wall where I had stood, enclosing a small square. One could discern it very distinctly projecting from the main wall, but several feet below. It was a small cemetery, in which, as far as I could judge, over twenty bodies were buried. It was the strangest cemetery that I ever saw or of which I had ever heard. Only one class was permitted burial there. Now you are ready to hear what this burial place is. It is a cemetery for dogs, and in every case there is a stone, as for a human being, placed at the head of each little grave. On one of these headstones is inscribed the name "Pat." Pat, therefore, was a dog, and not a boy.

The officer who drew my attention to these graves told me the story of Pat, and the incident which made him, in one aspect, the most distinguished dog in the British Empire. Queen Victoria provided a high class decoration for soldiers who performed singular acts of valor. It is known as the Victoria Cross, and it was won by not a few Canadians in the Great War. Pat was the only dog that has carried that decoration.

He was the mascot of the Seaforth Highlanders, which means that, being with them, he would bring them good fortune. In a battle in the Afghan territory, in Asia, in which Pat's master had his part, Pat had his share too. His master was standing alone defending the colors holding in his left hand his rifle with bayonet fixed, whilst he grasped the colors of his regiment in the right. A powerful Afghan at that moment apparently had Pat's master at his mercy. But the dog was equal to the occasion for he leaped forward and viciously attacked the enemy, and gave his master the opportunity he was looking for, and thus saved his life. Badly wounded, his master was taken to the hospital. When he recovered consciousness he looked down by his bedside to see a mud-covered dog who waited to be recognized. This was Pat.

Then the brave soldier learned that he had won the Victoria Cross, but he vowed that he would not wear it unless Pat was allowed to march through the streets of

Edinburgh bearing upon his collar for one day this award for valor. His wish was respected and Pat proudly bore his distinction. Time had its way with Pat, as it has with all of us, and bye and bye he died, and was given an honorable resting place just outside the castle wall. This is the story of Pat and is one of many, many instances in which dumb animals have shown both affection and courage.—R.

BEES, BOOZE, AND BUSINESS

A Quaint Temperance Lesson.—Ed.

Humans may learn many lessons from the bees, but few know that he is a temperance advocate. True, the unwary bee may fall a victim to the brimming poppy-cup, and you have perhaps seen him fall off the water-wagon and sprawl in a boozy stupor in your flower-garden. But, if so, he soon picks himself up, says "Never again," and means it. Naturalists tell us that a bee never makes the mistake twice of mixing business with booze. If he hits the juice once, he is "bone dry" forever after.

How doth the busy, boozy bee
  Improve each shining flower,
And sip the poppy's juice till he
  Reels sprawling by the hour!

I've seen him in a poppy-cup,
  Prone, soused, in ecstasy,
While myriad comrades whooped it up,
  All drunk as lords can be.

With two legs and a jag, a man
  Is in an awful fix;
Think of the boozy bee—how can
  He ever manage six?

But, unlike man, the busy bee
  Is wise, you bet he is!
Once stung, he cuts the ecstasy
  And settles down to biz

"If in life's game you would not lose,"
  The busy bee makes oath,
"You've got to choose 'twixt biz and booze;
  You can't get on with both!"

—*H. E. Narosla.*

YOUNG PEOPLE'S RALLY

On Monday, May 25th last, in St. James Presbyterian Church, Truro, N.S., the young people of the Halifax and Lunenburg Presbytery held their third Rally. The afternoon session began at three o'clock and was conducted by the young people of St. James Church. This consisted of a short devotional period. Following this, the regular business was discussed, with the president, Miss Helen Hirtle in the chair. At the close of this meeting the new officers were elected. At the evening meeting Dr. Hugh Munroe of New Glasgow gave the principal address. The topic of the Rally was *World Friendship,* and several papers upon this subject were read by the visiting delegates. Altogether over one hundred were present, and a good time was had by all.—Com.

CONFERENCE

The Fifth Annual Conference for Sabbath School Workers of The Presbyterian Church in Canada and in the Synod of Montreal and Ottawa held its sessions here during the past week. The attendance was well up to the average of past years and much interest was manifested in the various courses of study. The lecturers and their subjects were as follows: Rev. N. A. MacLeod, Ph.D., Brockville, Ont., *Child Psychology and Principles of Teaching;* Rev. W. A. Young, B.A., Manotick, Ont., *A Course of Bible Study;* Miss Laura Pelton, Montreal, Que., *Missions in The Presbyterian Church in Canada;* Miss Winchester, Toronto, Ont., *Teaching in the Children's Division of the Sunday School and Story Telling;* and the Rev. J. B. MacLean, D.D., Huntingdon, Que., *Literature and Religion.* An additional lecture on *What is Presbyterianism* was given by Mrs. Owen Campbell, Montreal, Que., while the recreation periods were in charge of Miss Barbara Dougherty, B.H.S., Montreal, Que. The conference was closed by a concert at the Presbyterian Home on Saturday evening and by special services in St. Andrew's Church yesterday, when the Rev. Dr. MacLeod preached in the morning and Miss Winchester addressed the Sabbath School. In the evening, short addresses were given by Drs. MacLeod and MacLean and the Rev. Wm. Merrilees, of Iroquois, Ont., Miss Winchester told a touching story and special musical selections were contributed by the Misses Robb and Miss M. A. Fetterly of Montreal, Que., and Mr. Merrilees. Much of the success of the Conference was due to the splendid arrangements made by the Rev. Dr. and Mrs. A. S. Reid, Montreal, Que. and Mrs. Goldthorpe, of the Presbyterian Church Home, who had charge of the organization and other details.—Com.

LIFE THE MIRROR.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best shall come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

For life is the mirror of king and slave,
  'Tis just what you are and do;
Then give to the world the best you have,
  And the best will come back to you.

—*Madeline S. Bridges.*

LAMP AND LIGHT

It is a good thing to be exact in speech and especially if we are repeating the words of another. Sometimes a departure from the very words used is of no consequence. We may give what we call a paraphrase, which means a statement in one's own words; and this is quite proper if the meaning is not affected by the change in language. For many it is not easy to remember words, but practice helps and anyone may improve his memory. When, however, we say we are giving the words of another we should make sure that we are correct.

Some years ago the Principal of one of our leading colleges, in referring to the great evangelist, D. L. Moody, remarked that for one so familiar with the English Bible and who quoted it so often, it was surprising how frequently he was incorrect.

A few weeks ago in one of the prominent pulpits of Scotland I heard the minister recite a very well known verse, the greatest and most loved message of the Bible. He made two mistakes which seemed to me to be very serious. This is as he gave it:

"God so loved the world that he *sent* his only begotten Son that whosoever believeth in Him *might* not perish but have everlasting life."

If you look at John 3 : 16 you will find that two words are wrong, and that in correct form the verse would be:

"God so loved the world that he *gave* his only begotten Son that whosoever believeth in Him *should* not perish but have everlasting life."

Although the word 'sent' is used elsewhere, in this verse 'gave' seems to speak to us more strongly of God's good will, and the readiness with which Jesus undertook his great mission. To use 'might' instead of 'should' is a more serious fault. There is no uncertainty in 'should' but there is in 'might.'

If you take your Bible and turn to Psalm 119 : 105 you will find another verse that many misquote and the usual mistake is to use 'light' for 'lamp' and 'lamp' for 'light'. They are not children or young people or unlearned people that make that mistake. An eminent professor put these words in wrong order in my hearing at a great conference in a city in the United States. The verse is:

"Thy word is a lamp unto my feet and a light unto my path."

If one gets the thought of the verse clearly he will not be likely to misplace these two words.

On a winter night in Southern Saskatchewan when being driven a long distance I found that we were off the road and were hopelessly lost. In the distance I saw a light, and insisted that the driver proceed immediately in that direction. Soon we reached the house, and were greeted by an elderly man who directed us on our way. We had not gone far, however, until we were off the trail again. I insisted that the driver must not proceed. He couldn't tell where he was going, and he was exhausting his horses by their plunging through the untrodden snow. I said I was going back to that house, but in the meantime the light had gone out, and my only guide was the track of our sleigh in the snow. This being narrower than the others by keeping my eyes close to the ground I could trace and so got back to the house. I resolved to make sure of our way and hired the man to come with us and bring his lantern. That lantern was carried by the side of the sleigh and we hadn't the slightest difficulty in keeping to the well beaten track. We saw at every foot of the way exactly where we were going. The light in the house in the distance showed us the direction we should take to obtain help. The lantern that we carried after securing the help of our aged friend showed us each step of the road we should follow. Keeping this in mind you will be able to quote the verse without error. The light is in the distance and gives us our general direction. The lamp is carried in the hand and enables us to see where to place our feet.

"Thy word is a *lamp* unto my feet and a *light* unto my path."

A great and good minister who has left us many helpful messages tells in one of these, entitled *The Distant Scene and the Next Step,* a story somewhat like that which I have now penned:

"I remember I was once appointed to preach at Saddleworth. It was a 'Supply' on our college list. I stayed with an old farmer. After the afternoon service I put up at his house until the time of the evening train. And the darkness fell; and the quiet day turned to a very stormy night, and soon the rutty roads were living streams. When the time for my train was getting near my friend gave me a lantern, 'just to help you to see where you are going, and to keep you out o' the ditch!' Well, that was something, but he added something that made it better. 'Do you see that glimmer of light yonder?' 'No. Where?' And then he trained my eyes to catch a far-off gleam that looked miles away. 'That is Saddleworth Station; make for that!' The two things gave me what I needed. The old, worn lamp gave me light for my feet, and each step became clear, and that glimmer of the distant scene gave me cheer and pointed the course of my journey."

We should like our young readers, however, to know that while we are pleading for care in memorizing and quoting accurately the Scriptures, we desire more particularly to commend to you these comforting words and earnestly to ask that you make such use of God's counsel that His word shall be a *lamp* unto your *feet* and a *light* unto your *path.*—R.

STRANGE DOINGS

Szepingkai, Manchuria, China.

Mr. Koffend tells of customs that are very strange to us and speaks also about some features of his work which should be of great interest to our young people.

About the strangest and funniest thing I've heard of late is this. Every night for quite sometime, say between ten and eleven o'clock, a man has gone by our door blowing a shrill whistle. Both Mrs. Koffend and myself have wondered what in the world it could be! I thought at first it was an opium dealer, because I've been told, when living in Peiping, that the men who went about with a whistle, supposedly on other business, were really dealers in opium. But the other day I asked my Chinese teacher what it could be, and he smiled saying, *That's the chap who will give you a good-night massage if your bones ache too much to sleep!* And sure enough that's his profession. He starts out at night about nine o'clock and blows this whistle until someone calls him to have this nightly massage. There's a chance for someone back home to start something unique. Look into it.

Yesterday when Mrs. Koffend was hunting for our 'boy' she found him watching a scene next door where a professional gambling establishment is located. Outside the door a group of men had a chap cornered who, after he had gambled all his money, had staked his clothes in a last hope of retrieving his fortune and—lost. They took him out at the rear of the place to collect the debt and several were guarding him that he should not escape. It is surely a great life.

But this is a pleasanter subject. For some time we have been thinking and planning together for a real bit of service. We all know that so very few of the women in China can read, the difficulty being the language with its many, many characters that require a life time of study to master. We have been purchasing supplies that we need and hope soon to make announcement about it. Mrs. Koffend hopes to start teaching some of the women to read. Some of the money that came from the Willing-hearted Workers at Evangel Hall is to be used for this purpose and we are sure the women from the Hall will be glad to know that they are helping women here into something that some thought they would never attain to. She will use the simplified method of characters with only about thirty-six to be memorized and then they can read. It will mean more than we can tell you and give her a bit of something very real to work on. . . . . .

We are indeed glad to hear the encouraging news about Dr. and Mrs. Goforth. We trust by the time you will be reading this letter we shall know they are on the way out here. Many people have been asking about them and words of sympathy are coming from all quarters to them through the missionaries on the field. Someone who knows them well said to me the other day, *It's wonderful to think that after all these years in China they would turn again to the land of their love and work. Have they not earned their rest now?* . . . . .

Mrs. Koffend and I are so glad to report that the work among the children has started and is increasing week by week as the meetings continue. Each Thursday afternoon we hold a special meeting for the little folks in a room in our home which has been fitted up for this work and the children are quite delighted to have a room of their own. The meetings are conducted along the line of the Junior Church at Evangel Hall. If that doesn't convey any meaning, then may I invite you to attend such a meeting some Sunday morning. We beg of you to pray with us about this work, that it may be blessed, and that further plans which we have in mind for the children's work may blossom as time permits.

We are still plugging away with the language, that is a daily, sometimes tiresome task. "Men may come and men may go, but the language goes on forever!"

I suppose people always want to know "How are you" and so I will make the medical report now. Mrs. Koffend is doing very well now, busy as a bee, and when she isn't that she's busier. For myself, I have had the misfortune to have just gotten over a two weeks' illness, the result of a slight operation in the Moukden Hospital. The doctor tells me that in removing a small lump from my right side he hopes to have removed the cause of an ever-recurring pain. I trust it's true. Yesterday was my final day and last night I came home feeling heaps better, I can assure you.

A MOMENT AT A TIME

God broke our years
To hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulders and the future, rife
With woe and strife, meet us face to face
At just one place,
We could not go:
Our feet would stop, and so
God lays a little on us every day.
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep
But we can go, if by God's power
We only bear the burden of the hour.

—*Anon.*

International S. S. Lessons

LESSON—AUGUST 16

Sowing and Reaping. (Temperance Lesson.)

Galatians 6 : 1-10.

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.—Gal. 6 : 7.

Time and Place.—The Epistle to the Galatians was written in Corinth, to the Christians of Galatia in central Asia Minor, about A.D. 57.

SUBJECT.—The Effect of Alcohol.

I. Burden-Bearing, vs. 1-5.
   Care of others' welfare.
II. Sowing and Reaping, vs. 6-8
   The evil results of strong drink.
III. Do Good to All, vs. 9, 10.
   Victory over alcohol.

LESSON—AUGUST 23

A Gospel for All Men.

Acts 10 : 1-11 : 18; 1 Corinthians 1 : 23-25.

Golden Text.—There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.—Rom. 10 : 12.

Time.—A.D. 41.

Place.—Joppa, Cæsarea, Jerusalem.

SUBJECT.—Jesus Christ the Lord of all.

I. Peter's Vision, Acts 10 : 1-12; 11: 5, 6.
   The vision of Cornelius.
   The house of the tanner.
   The great sheet.
II. The Vision Interpreted, Acts 10: 13-16; 11 : 7-10; 1 Cor. 1 : 23-25.
   Our human exclusiveness.
   The divine inclusiveness.
   Jews and Gentiles.
III. The Vision Obeyed, Acts 10 : 17—11: 4, 11-18.
   Making no distinction.
   Glorifying God.
   The gospel for all men.

LESSON—AUGUST 30

The Mission to Cyprus

Acts 12 : 25—13 : 12.

Golden Text.—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Time.—A.D. 47.

Place.—Antioch. Cyprus. From Salamis through the island westward to Paphos.

SUBJECT.—The Great Enterprise of Foreign Missions.

I. The First Missionaries Ordained, Acts 12 : 25—13 : 3.
   Separated for the work.
   Who should become missionaries?
II. The First Missionaries Opposed, Acts 13: 4-8.
   The sorcerer and false prophet.
   Hindrances to missionary work.
III. The First Missionaries Victorious, Acts 13 : 9-12.
   The hand of the Lord.
   Christianity at court, Acts 24 : 24-26; 26:1-32.

LESSON—SEPTEMBER 6

Turning to the Gentiles

Acts 13 : 13-52; Romans 1 : 14-16; 11 : 1-24.

Golden Text.—I have set thee for a light of the Gentiles. That thou shouldst be for salvation unto the uttermost part of the earth.—Acts 13 : 47.

Time.—A.D. 48.

Place.—Perga in Pamphylia. Antioch of Pisidia.

SUBJECT.—Paul in Antioch of Pisidia.

I. From Perga to Antioch, Acts 13 : 13-41.
   Mark's defection.
   The journey to Antioch of Pisidia.
   Paul's sermon at Antioch.
II. The Jealousy of the Jews, Acts 13 : 42-47.
   Hunger for the word of God.
   A great audience.
   Turning to the Gentiles.
   Unchristian exclusiveness.
III. The Joy of the Gentiles, Acts 13 : 48-52; Rom. 1 : 14-16; 11 : 1-24.
   Many believers.
   Persecution and removal.
   Paul's indebtedness.
   Grafted into the olive-tree.

LESSON—SEPTEMBER 13

Some Missionary Experiences

Acts 14; Ephesians 6 : 10-20.

Golden Text.—Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.—Matt. 5 : 10.

Time.—A.D. 48 and 49.

Place.—Iconium, Lystra, and Derbe, going eastward. The return through the same cities, then to Antioch of Pisidia, south to Pamphylia, and back by sea to Antioch of Syria.

SUBJECT.—Hardships of Missionaries.

I. The Missionaries Honored, Acts 14 : 1-18.
   Driven from Iconium.
   The healing of the cripple at Lystra.
   Preparations for sacrifice.
   Protest of the apostles.
   God in nature.
II. The Stoning of Paul, Acts 14 : 19-28.
   The hostile Jews.
   Paul left for dead.
   On to Derbe.
   The return to Antioch.
III. Strong in the Lord, Eph. 6 : 10-20.



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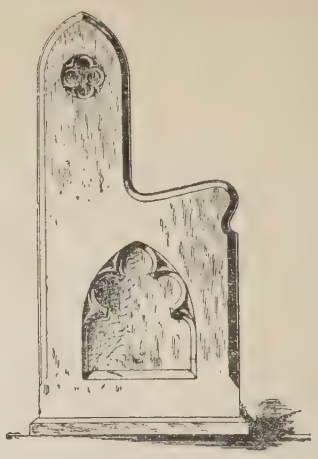
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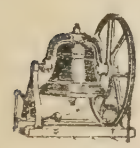
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9	1	" 7 and 8 years old
5	0	" 8 and 9 years old
2	0	" 9 and 10 years old
2	0	" 10 and 11 years old
3	1	" 11 and 12 years old
1	0	" 12 and 13 years old
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Never be doing nothing.

Crimes lead into one another.

Cunning is the ape of wisdom.

God's promises are the comfort of life.

Good to begin well; better to end well.

Suffering is remedial when rightly received.

Where there is no hope there can be no endeavor.

Custom has an ascendency over the understanding.

Our happiness is not the first consideration in life.

I would have all intoleration intolerated in its turn.

One great principle of human satisfaction is occupation.

In the whole matter of habit, decision is the master-key.

To render men benevolent they must first be made tender.

Ill patterns are sure to be followed more than good rules.

He that always waits upon God is ready whensoever He calls.

As we have therefore opportunity, let us do good unto all men.

Our knowledge is but as the rivulet; our ignorance as the sea.

The great need of the present day is to bring men back to Jesus.

Whatever you dislike in another person, take care to correct in yourself.

Pitch upon the best course of life and custom will render it the most easy.

The censorious are more attentive to what is wanting than to what is present.

We are justified by faith alone but the faith that justifies is never alone.

He that cannot forgive others breaks the bridge over which he must himself pass.

I have done with introspection. It has cost me all the bitterest hours of my life.

It is impossible for that man to despair who remembers that his Helper is omnipotent.

Men love to hear of their power but have an extreme disrelish to be told their duty.

The desire of more and more rises by natural gradation to most and after that to all.

Most men are more willing to indulge in easy vices than to practice laborious virtues.

The time is far off when Christ may safely lay down His crook and leave us to ourselves.

The common social life is a life of ease and pleasure, not a life of work and service.

Humanity is never so beautiful as when praying for forgiveness or else forgiving another.

We have every reason to conclude that moral action extends over the whole empire of God.

One of the greatest lessons of life is to learn not to do what one likes, but to like what one does.

The victorious mood is needed, for our tasks are tremendous, and to lose confidence is ot lose all.

The wise prove, and the foolish confess, that a life of employment is the only life worth living.

A discreet use of becoming ceremonies inspirits the sluggish and inflames even the devout worshiper.

Though I may not be able to inform men more than they know, yet I may give them the occasion to consider.

There is not so contemptible a plant or animal that does not confound the most enlarged understanding.

It is not the revolution that destroys machinery but the friction. Beware then of worry and strife.

The man who enslaves himself to money is proclaimed in our very language to be a miser or a *miserable* man.

Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool.

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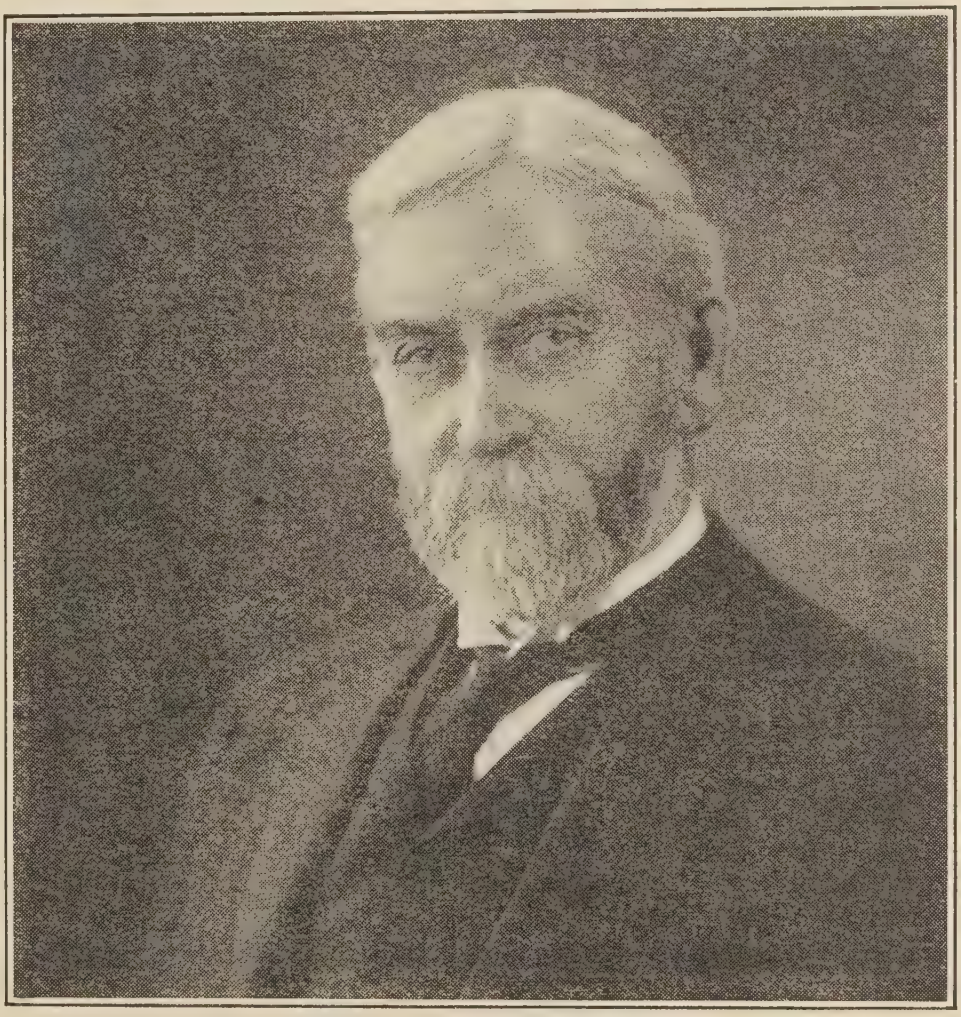
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VOL. LVI. TORONTO, SEPTEMBER, 1931 No. 9



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REV. EPHRAIM SCOTT, M.A., D.D.

Sinking quietly to sleep while in the General Hospital, Montreal, under treatment for an attack of tonsilitis, Dr. Ephraim Scott passed peacefully to his eternal rest on Friday evening, the seventh day of August. Thus ended a long and useful life whose activities, notwithstanding heavy bereavement, great physical suffering in later years, and declining strength, were sustained to the very close.

In the hour of his passing the Church lost one of its distinguished leaders who for clarity of thought, cogency of argument, vigor of expression whether by voice or pen, independence, courage, tenacity, steadiness, self control, industry, and unswerving devotion to the Church was not surpassed by any in her history of over half a century.

More than any other it can be said, by virtue of his long connection with the Record, his name was a household word not only widely known but esteemed and beloved by all. The mourning in our Church will be universal and deep. Though for the past four years another occupied his place as editor of the Record his name was still enshrined in the thought and hearts of its readers and through its columns they were made aware of the fact that he still lived and thought and worked and wrote.

When we took over his work on the Record as our readers will remember we gave an appreciation of Dr. Scott and a brief sketch of his life covering only however his career as a servant of the Church. It is our privilege now to speak of him a little more intimately.

He was born in a beautiful glen among the Gore Hills in the heart of Nova Scotia on 29th of January, 1845, and, when an infant of but a few months, was deprived of that greatest of all blessings, the tender care of a mother. His father, a farmer, was both worthy, strong, and active in the church which he served as an elder. Other strong Christian and denominational influences centered upon him by virtue of the fact that his father's home was the resort of the Presbyterian ministers who visited that neighborhood. He had the advantage of a good school in which he had a thorough grounding in the three R's and the two G's, geography and grammar, and in these formative years was kept diligently at school whilst attaining physical development and mental strength in the wholesome labors and freedom of farm life.

In those earlier years shipbuilding was a great factor in the life of the Maritime Provinces and to that the rapidly developing lad was drawn, and at the age of nineteen with his father's approval he went to Maitland, a shipbuilding port on the Bay of Fundy, twenty miles from home, and at this employment served for four years.

A further inestimable advantage enjoyed by him was to sit under the faithful ministry of Rev. John Currie who afterwards became a professor in the Presbyterian College, Halifax, and the not less faithful ministry, but more intimate, of a devoted Sunday School teacher, an elder in the church. Most gracious however of all these moulding influences were his father's letters from home. This led to the decisive step in life of uniting with the church at the age of twenty. It fell however to a mother in Israel to give that direction to his life which placed him in the ranks of the ministry. Half in jest one day when young Scott was about twenty-three years of age, talking with a friend in the youth's hearing, she remarked something about his becoming a minister. This to young Scott was the Lord's call, one of those seemingly trifling incidents which so often constitute the turning point in life, for in ten minutes, with a readiness of decision and strength of purpose which later were marked traits of his character, he determined upon this career.

At that age with only a common school education it was no easy task to which he bent his energies. However in the winter of 1867-68 he attended high school in Maitland and in the spring went to Halifax and there took the provincial examination for teachers, securing a first-class license. This led to his return to his home where he taught in the school, which he attended as a boy, throughout the autumn of 1868 and then entered Dalhousie University. His four years there were marked by obtaining "a fair proportion of the available prizes", indicative of that strong intellectual capacity which in his ministerial life was so evident.

To maintain himself during his university course he taught school and in the spring of 1872 graduated with the degree of B.A. Another summer spent in teaching and then he began his theological studies in the Presbyterian College, Halifax. The following summer he turned from the school to the mission field. His first post as a missionary being St. Croix in his native province. He returned in the autumn of 1873 and took his second term in theology.

He had long cherished a dream of travel and suddenly found this possible of realization. One cold day therefore in January, 1874 he surprised a good professor, to whom he was deeply attached, by bidding him goodbye at the close of a lecture, telling him that he was off to Palestine. Six months were devoted to this engaging enterprise which must have exerted a broadening effect upon his mind and which proved truly educational in every other particular. This period provided the opportunity of a week in Edinburgh and then a tour which carried him through Egypt, Palestine, Syria, Turkey, Greece, Italy, and other parts of continental Europe, and Britain, reaching Edinburgh in midsummer. There he devoted the following eight months to study in the United Presbyterian Theological Hall under professors Eadie and Cairns and supplemented this with a winter session in the Free Church College under professors Rainy and Davidson.

With his theological studies, so far as college was concerned, completed, he returned to his native province early in 1875 where he was licensed by the Presbytery of Halifax in May of that year. Later he accepted a call to Milford and Gays River on the 20th of September, and served that congregation for three years when he was called to New Glasgow, N.S. (now Westminster Church) and on the same date of his ordination, but three years later, he was inducted to that important charge which with fidelity and industry he served until called in 1891, thirteen years later, to succeed Mr. Jas. Croil as editor of The Presbyterian Record.

His literary labors however had begun at an earlier stage. When the four Presbyterian Churches, two in the East and two in the West, were united in 1875 to form The Presbyterian Church in Canada, each body had its monthly Record and these four were from the first united into The Presbyterian Record. Lack of space in this publication for missionary information, a wealth of which was in the hands of Dr. Scott, as a member of the Foreign Mission Committee, led him to establish in 1881 The Maritime Presbyterian, the same size as the Record and to alternate with it, for the special benefit of the foreign missions of the Maritime Provinces, specially in the New Hebrides and Trinidad. For eleven years he continued this service, the circulation of The Maritime Presbyterian reaching 5,000. To meet the needs of the young for whom there was no instructive literature Dr. Scott, in 1885, began The Children's Record, thus imposing upon himself a labor of very great dimension for he had now on his hands The Maritime Presbyterian, The Children's Record, and the duties of a heavy pastorate. In these labors he had no assistance yet he made the venture profitable, the profits being devoted to missions. He continued The Children's Record for several years after taking over The Presbyterian Record when he handed it over to the newly formed Board of Sunday School publications, when it was changed to a weekly paper under the name of The King's Own. Its success in his hands was substantial for it had a circulation of 25,000.

Seven years after his assuming the duties of the Record, in addition to that and The Children's Record, he published the Sunday School lesson helps: leaflets, quarterlies, and teachers' monthly, a task which he took over from Rev. T. F. Fothering-

ham of St. John, N.B., convener of the Sabbath Schools Committee, the Assembly having refused Mr. Fotheringham's request to be relieved of his pastoral work because it could not undertake the additional charge of his salary and the Helps were not self-supporting. Dr. Scott offered to provide these Helps for one year (1898) without cost to the Church, provided the Assembly would assume the deficit of some $3,000. By the middle of the year when the Assembly met it was clear that this venture would be a financial success and Dr. Scott proposed that the publication of these Helps be transferred to Toronto as more central and placed under the control of Rev. R. Douglas Fraser. At the end of that year, 1898, a balance of $1,000 remained to the credit of the publication, a successful year indeed for the busy editor and bringing him great credit for he saved the lesson helps but it was the most strenuous year of his life.

Then came another arduous period which he did not anticipate. For the last thirteen years of his official service to the Church subsequent to the first call for the organization of Presbyterians in defence of our Church, at the time of the congress in Massey Hall in 1913, he gave all his time and energy to the maintenance of The Presbyterian Church in Canada, whilst at the same time performing with fidelity and freedom from partisanship his duties as editor of the Record. Besides the many letters and leaflets which cost time and labor, he published in 1915, just before the second vote, two issues of The Presbyterian Advocate to the number of 220,000 copies which were distributed throughout the Church. His own statement of his service with the pen, when officially but not actually he laid it down, was *"I have been privileged to publish monthly continuously for forty-six years the work of our Church specially her foreign missions, and in all that time have been kept in health so that there has been no issue, page, or paragraph which has not been personally prepared, selected, and edited."*

His regular attendance upon the General Assemblies constituted an unusual record. Since 1876 to the date of his retirement he had attended all but four, either as commissioner or correspondent. His service on the Foreign Mission Board also was a record, having been on it continuously since 1879, and his thirty-five years as editor of the Record is the longest official term served by any one in the employ of the Church.

His degree of Doctor of Divinity was bestowed by Pine Hill College, Halifax.

That he felt his loneliness in life was revealed on one occasion when the writer seated in his office asked to use the phone, and called his eldest son who resides in Montreal. When he put up the phone the good doctor said "What a privilege to have a son to communicate with as you now have." Nevertheless he preserved his poise and maintained good cheer, showing ever a bright face to the world.

The funeral service was held in the church which he attended in his later years, Knox-Crescent, Montreal, and was presided over by Dr. F. Scott MacKenzie, principal of the Presbyterian College, whose appreciation we give here, assisted by Rev. F. G. Vesey of Parkdale, Toronto, who was with the Doctor at the time of his death, and Dr. Geo. E. Ross of Erskine Church, Ottawa. A number of messages and telegrams were read, that from the Moderator of the General Assembly, Rev. W. G. Brown, M.A., being as follows:

> Just heard passing Dr. Scott. Reflection suggests thanksgiving not mourning. His keen perception of truth, loyalty to principles, devotion to great King and Head of his Church, and to great essentials for which The Presbyterian Church in Canada stands made him a stalwart defender of our faith. I cherish his memory as a personal friend, prophet of God whose pen was a power for righteousness. Give my sympathy to kinsfolk. Count me present when Last Post sounds for this valiant soldier of Jesus Christ."

Dr. Rochester was in attendance as editor of the Record and also as representing the Presbytery of Toronto and Moderator of the General Assembly. The General Board of Missions was represented by Dr. Malcolm Campbell, and Dr. Allan Reid of Montreal. The Session of Knox-Crescent Church and the Presbytery of Montreal were in full attendance.

In the large congregation assembled were many friends of long standing.

Two daughters-in-law, Mrs. Agnes C. Scott of Canton, Ohio, and Mrs. Milton Hersey with her son and daughter, the only representatives of the family left to mourn Dr. Scott's death, were present and accompanied the remains to New Glasgow where interment was made.

Thus passes from the scene one of whom it may well be said that he fought a good fight and finished his course, and whom in an earlier reference we characterized as a "strong personality, a noble character, a devoted servant, a tireless worker, and a warm friend".—*R.*

APPRECIATION—DR. F. SCOTT MacKENZIE

The feeling that is uppermost in the hearts of all of us today is one of profound thankfulness to God that in His goodness He has called His servant in the fulness of his days to His nearer presence and into the larger and more abundant life. In the light of the Christian hope, believing on Him who has brought life and immortality to light and who has given to his servants the victory even over death itself, we can find it in our hearts to rejoice, even in the presence of death.

But we meet nevertheless with a very deep sense of loss. One whom we revered and loved, one in whom we trusted, has been taken from us, and while he had reached a good ripe age, yet it almost seems as if he had been cut down in the midst of his days, so active was he to the last and so keenly interested in all that was going on about him. Though he had retired nominally from active work, it was impossible for him to remain idle. He was busy to the end, furthering the interests of the work to which he had dedicated his life, and he will be sorely missed by a wide circle of admiring and trusting friends. This world needs, and has always needed, more men possessed of those sterling qualities of character which were so prominent in his personality, which endeared him to his friends, and won for him the respect of all with whom he came in contact. We, who were his brethren in the ministry and whose privilege it was to be intimately associated with him in the Presbytery of which he has been for many years the senior member, shall miss his presence and his well considered counsel. "I can speak for every member of the Presbytery and of all the courts of the Church to which he belonged in bearing witness to the universal esteem and regard for one of the most outstanding leaders The Presbyterian Church in Canada has ever had. He was one who commanded respect and confidence in a very marked degree.

"For more than fifty years Dr. Scott was a minister of the Church, and throughout that entire period he devoted himself unstintedly, by voice and pen, without a thought of his own interests, to the work of the Church. Only those who were closest to him knew how faithfully and conscientiously he gave of his best in this service. His one desire was to advance the cause of true religion. He lived for that. With Paul, he could say, "This one thing I do", and in the pursuit of this aim he went fearlessly forward in the way that he believed to be his duty, careless of all other considerations.

"We knew him as a man of tireless energy and of strong convictions which he was ready to defend anywhere and at any time. But we knew him also as a man of warm sympathy and a tender heart, as one whose life adorned the faith which he professed. Predeceased by those nearest and dearest to him, knowing much of the keenest sorrow and suffering, he maintained through it all a calm serenity of spirit. His strong faith upheld him in every trial and in his presence one sensed something of the peace of God which nothing can disturb and which passeth understanding.

"And now we are left with this memory. It is an inspiring memory. This life is one which judged by Christian standards has been lived nobly and well. He has gone through the world helping others and showing them the way to the richest treasures that life holds. There are many today in widely scattered parts of this Dominion to rise up and call him blessed." He rests from his labors, but his works follow him and will bear fruit in other lives made better because of what he was.

May the memory of his life be an incentive to all of us to nobler living and more devoted loyalty in the service of Him who said, "He that loseth his life for my sake shall keep it unto life eternal".

THE MODERATOR

Mr. Brown's first engagement on his eastern tour will be in Prince Edward Island on September first. His time will be fully occupied with the Maritime Provinces until after the Synod meeting early in October. As he enters upon the important and onerous task of visiting the churches throughout the Dominion he should have the assurance of general and hearty co-operation on the part of all, and wherever he goes this should be exemplified in the wisest form and most generous measure. His term of office is but for one short year, and his capable service should not be restricted through defection of any in whose power it is to help. This year too is one in which, because of widespread need, the unity of the Church should particularly be manifest and the exceptional gifts of our Moderator to inspire and arouse the people to tasks that are imminent and imperative should not be crippled by indifference or neglect anywhere. When he gives us his best let none of us do less in our respective places and in the light of opportunity. Now is surely a time when the whole Church should give itself to prayer, earnest, effectual, constant, and to self-sacrificing endeavor.

For the present Mr. Brown has appointments in Alberta giving special attention to the Peace River District. Recently he opened a church in Saskatchewan for a minority group, the former building having passed into the United Church by a majority of four votes. An abandoned store invited the efforts of this churchless company and by the voluntary labor of men and women the heroic company transformed the building into an attractive place of worship.

Rev. Dr. Robert Johnston, Knox Church, Ottawa, will supply Mr. Brown's pulpit for two months and Rev. J. C. Tolmie, Southampton, Ont., for some time later.

As we pass from experience to experiment, from a tried to an untried scene in life, it is as when we turn to a new page in a book we have never read before, but whose author we know and trust to give us on every page words of counsel and purity and strengthening virtue.

The Bible is a book wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him.

GENERAL ASSEMBLY

(Continued from August Number)

Matters of Grave Import

Not a few vexatious problems taxed the powers and patience of the commissioners. The spirit of the Assembly however was devout, earnest, and unselfish. As the Moderator said, "You couldn't expect the Presbyterian Assembly to be unanimous upon anything," and it is a proper disposition that leads one to contend to the uttermost in support of conviction.

The application of Rev. Robertson Orr for the restoration of his standing as a minister in the Church was marked by vigorous debate. The decision of the Assembly was, however, that the case could not be reopened nor could the plea of Mr. Orr for restoration to standing and privileges be conceded.

Financial matters were very seriously considered and frank expressions of opinion of all shades marked the debate. Whilst there was a marked disposition to economize, some strongly argued that advancement rather than retrenchment should be the order, that it was a time when the cry of the old story of battle, "Bring back the flag" should give place to "Bring up your men."

However, authority was given the Board of Administration to restrain expenditure in keeping with probable revenue. This authority was expressed in terms of the following resolution:

> That if, in the opinion of the Board of Administration or its Executive, the amounts received from time to time by the Treasurer for what is known as the "Budget" together with moneys which the Board or its Executive think may be received during the remainder of the then current year, will not be sufficient to warrant the various Boards or Committees to expend even the amounts allocated to them by Assembly, the Board of Administration or its Executive is hereby authorized, after making known to the various Boards or Committees interested their intention so to do, to make such changes in such proposed expenditures as it may seem advisable or necessary in order that so far as possible any danger of a further and additional deficit be removed, and should any such change in such proposed expenditure be made, that the Treasurer be notified accordingly.

Adjustment of salaries of college professors did not go further than to allow special consideration to Dr. Bryden of Knox College who had saved the Church considerable expenditure by discharging the duties of two chairs.

The suggestion of amalgamating the two colleges, Knox and Montreal, in consideration of economy did not prevail. A large

meeting of the friends of Montreal College was held in Montreal previous to the Assembly when it was resolved after prolonged discussion that the requirements of the Eastern Provinces and the support of college work in general rendered such a proposition untenable. The gifts to the college presented an additional obstacle, it being contended that good faith with the benefactors required the maintenance of the institutions. The friends of the college moreover agreed to take such steps that Montreal college should not be a burden upon the Budget.

The proposal to have the Assembly meet at longer intervals met with a like fate. The arguments against the proposals were very potent. Interest in the Church and its work would inevitably decline. Regular annual meetings sustained devotion. The longer intervals proposed would throw ministers and elders out of touch with the Church's program and their advocacy of her work would be sadly weakened.

Liberty was given the General Board of Missions to draw, in the emergency of the depression, upon certain rest funds to the amount of $25,000 if the situation required it. The Board also conceded a considerable reduction in its estimates. Economy in administration was further promoted by reduction in the membership of the standing committees thus permitting a saving in travelling expenses.

Discussion arose over the membership of the Board of Administration. The plea has been strongly presented that it be constituted of ministers and laymen in equal proportions. The Board has opposed this and the matter was finally decided as expressed in this resolution:

> The membership of this Board consists at present of thirty-six laymen, the Treasurer and eight conveners of Synods' Budget Committees. Recommended that it hereafter consist of twenty-seven laymen, and Conveners of Synod's Budget Committees, and that three of the laymen be appointed by the Chairman of the Board to represent it on the Board of Missions as constituent members and that three ministerial members be elected to the Board of Administration by the Board of Missions from its members in addition to the constitution of the Board of Administration as outlined in the motion.

At the last Assembly an invitation was extended by St. James' Church, London, of which Rev. Jas. MacKay is minister, to hold the meeting of the Assembly in 1932 in that place. Upon resolution this invitation was accepted and the next meeting will therefore be held in St. James' Church, London.

As the hour of dissolution of the Assembly approached, the Moderator addressed the court in affecting reference to the events of June 9th, 1925, in that building. Several of the leaders identified with that protest and with the action which maintained The Presbyterian Church in Canada have passed away, all of them having been Moderators, Dr. Clay of Victoria, Dr. McQueen of Edmonton and Dr. Perrie of Wingham. Another of the stalwarts of that time still abides in the Church but is unable to appear at the Assembly, Dr. Ephraim Scott.*

*Since deceased.

Following the Moderator's brief address, the Assembly engaged, as it did six years before in the same place, in an act of rededication and re-affirmation of the Church's beliefs.

Moderator's Address

"It is six years ago tonight since many of us assembled in this church in a meeting which those who were present, I am sure, will never forget. At 12 o'clock, standard time, six years ago, we met to declare that The Presbyterian Church in Canada was to 'Carry On.' The spirit and determination pervading that assembly was deeply felt by all present. I stood over here in a corner some place, while this noble church—every seat and corner and foot of standing-room —was filled with enthusiastic Presbyterian men and women from all parts of the Dominion.

"We solemnly pledged ourselves, in the name of the great King and Head of the Church, to maintain those great principles that had characterized the Presbyterian Church for so many centuries in the history of the race. We did not then know what the future held for us. In a sense it was a restatement of the old affirmation—a great foregathering in the name of the same age-old principle, and in the essence especially of spiritual freedom.

"As I recall that meeting, there was the great inspiring note of rededication. We were not going to permit any authority of the State to blot out our inheritance and spiritual freedom. Before God, we rededicated ourselves to that great undertaking. The intervening years have been difficult enough, and full of hard work. We did not realize the tremendous undertaking of reorganizing a great Church from which so many of our ministers had departed, and to which so many of our people were determined to adhere.

"In those intervening years of work—finding ministers for minority groups, building churches, manses, and all the material and physical attributes of the Church —we have had time to realize the audacity of our purposes.

"There has, of course, been a certain amount of criticism, of things that might have been done and that have not been done; nevertheless, I think the past six years have been the most marvellous years that The Presbyterian Church in Canada has

ever seen. I have been thirty years in Western Canada, and I never saw the Presbyterian Church make such progress in the Canadian West as in the last six years. In 1925 there was almost nothing left in Saskatchewan. Today we have fine, flourishing and vibrant churches scattered over those prairies. And, brethren, we are only at the dawning! With more men and money, we will grow faster and stronger by the grace of God.

"I think, therefore, it is timely that we should, tonight, rededicate ourselves to those principles of spiritual freedom, missionary enterprise, ideals and aims to which we pledged, six years ago, our hearts and our resources."

BURDEN BEARING

We then that are strong ought to bear the burdens of the weak.

The Editor, Presbyterian Record.

Sir: I wonder if you could spare me a little space to make a suggestion which, I think, has possibilities for the solution of some of our Church's problems, and I have an appeal to make too.

In 1925 many of our congregations lost their buildings. In consequence the Church has had to embark on an extensive building program which has depleted our central funds available for this purpose. Also many congregations saved their buildings by only a few votes, but by the exodus of members to the United Church have had their resources of man-power and of money seriously reduced. The struggle to carry on and keep the buildings in repair has formed one of the most heroic and glorious chapters in our Church's history. In not a few cases this task and the raising of the necessary funds to support a minister has endangered the continued existence of some congregations, especially as postponed repairs cannot further be delayed without serious deterioration of property. To allow these churches to close would be a tragedy; centres of Presbyterian influence would be removed, and Presbyterian children would have to be sent to the Sunday Schools of other denominations. In fact, as many of us know, this has already occurred in some instances. *The surest way to cripple our Church is to lose our children.*

With the central funds of the Church depleted how is this situation to be met? My suggestion is this: Why could not some of our stronger town and city churches each adopt one of these struggling congregations? The "adoption" need not be permanent; there could be an informal agreement to help in any way possible for say three or five years. Why, for example, could not churches like St. Andrews, Ottawa, St. Andrew and St. Paul, Montreal, New St. Andrews, Cooke's, Rosedale, and others in Toronto "adopt" a needy congregation in the Maritime Provinces or the West?

Take our situation in Sackville, N.B. as a concrete illustration. Here is a congregation which twenty-five years ago gained a foothold in the very citadel of Methodism in the Maritime Provinces. In Sackville are located Mt. Allison University, Mt. Allison Ladies' College and Mt. Allison Academy, all now United Church institutions, in which a number of Presbyterian students is to be found, for whose spiritual welfare and oversight our Church has a responsibility. A hall for public worship was built nearly twenty-five years ago, but a manse had not been secured by 1925, when the hall was saved to the Presbyterian Church by a few votes, and nearly half our members (and those among the wealthiest) went into the United Church. With help from headquarters the charge (Dorchester congregation is associated with Sackville) has kept going (except for three months last year when it had to suspend services) with casual supply. Only eight months ago was a resident ordained minister settled here. Since then much has been accomplished, but our situation is desperately difficult, and the people despite their magnificent courage and enthusiasm, are well-nigh overwhelmed by the burden which the establishment of their congregation on a permanent basis imposes upon them.

In this university and college town a married man is absolutely necessary, and this means a manse, but how are we to get it? To raise the full minimum stipend is beyond our unaided efforts at present. Must we struggle along for a few more years and then close down? Then what of this loyal but small band of people here who are anxious to keep the standard of Presbyterianism flying and to worship in the church of their fathers? And what of the Presbyterian students coming into this United Church stronghold year by year?

There is a future for this congregation if a manse can be secured and a suitable married minister be settled here. Many Scottish Presbyterian families are settling on the land in the neighborhood, most of them have large families, and should greatly strengthen our Church in the future. But at present they are struggling to establish themselves and can give us no financial support. They too, will be lost if we cannot keep a resident ordained minister here. In fact, some of them had already surrendered their membership certificates to the United Church before my arrival. We must save these people.

Will some strong church respond to this appeal and offer to help us?

Yours, etc.,

E. Wallace Archer, Sackville, N.B.

THE DR. ROBERTSON JUBILEE

Dr. R. G. MacBeth

In this year of our Lord 1931, we of The Presbyterian Church in Canada, with a strong historical background, have great joy and legitimate pride in noting the lapse of decades that call us to noble memories. Our Church is not of yesterday nor of a few years back. It is the oldest form of ecclesiastical organization in the world; and in our own Dominion it has planted the Blue Banner on frontiers and at outposts before any other had ventured to build foundations for future work.

I am thinking specially of what is now Western Canada because, before any other church had begun work there, James Sutherland, elder of the Church of Scotland, held services in the Red River country for the Presbyterian Selkirk colonists in the year 1812. This splendid priority is not neutralised by the statement once made by one of another communion who admitted the fact of meetings having been held but who said that they were conducted by a layman and therefore were not in regular order. The answer to that is that in the Presbyterian Church an elder is not a layman but a man who is ordained and solemnly set apart after he has satisfactorily answered questions as to his life and purpose and doctrinal beliefs.

The Presbyterian Church grew to be of immense influence in the West. It is now numerically smaller than it was prior to the alleged Union of 1925. But it has not separated itself from a great history as some have done and it has not lost the prestige or the influence created by great men in the formative years of Western history. Leaving out, for the purpose of this article, the familiar names of earlier pathfinders like John Black, James Nisbet, and others, I wish to remind our people all over Canada and beyond, that this year marks the jubilee of the appointment of the Rev. James Robertson to be superintendent of Presbyterian mission work, practically from the Great Lakes to the Western Sea. The extent of this field into which immigrants were then pouring baffles our powers of measurement; and when we recall that Robertson travelled over this immense area in the early times often on foot, by buckboard or sleigh, without the opportunities for rest and food our day affords, we mentally come to the salute whenever his name is mentioned.

I recall when in my school days he came to be minister of Knox Church in Winnipeg. Even then, as I remember hearing older folk discuss him, Robertson began to exercise his missionary instinct by going out on the plains where new comers were taking up homesteads; and one morning I recollect looking out of the window of our old Kildonan home on the white glistening snow-covered prairie over which a fierce blizzard had passed during the night. Here and there we saw black spots on the white surface where sleighs had been abandoned or where men wrapping themselves in their buffalo robes had fought, not unhurt, against the elements. That night Robertson was returning with horse and cutter from visiting some new homesteaders. When the storm broke he wisely unhitched the horse which found its way to the livery stable unhampered, and then Robertson's gaunt, muscular, Highland frame stood him in good stead for, keeping his direction, he plunged on through the snow till he reached the home of a Kildonan settler in safety. It was not the last experience he had of personal danger as we know from the years that followed, but he never knew fear. From that time on I knew this remarkable man well. I was a student in the class which he taught in the college. Later I was a missionary on the plains under his oversight. I travelled with him by trail and train when travelling was not easy at any season. All through the years I have known my native West and have made some study of its people in all vocations. There are great figures against the background of western history, but I venture to say that no man in any vocation saw the vision of the country's future or did so much in early days to shape its greatness as our indefatigable, courageous, and optimistic superintendent of Presbyterian missions, Dr. James Robertson.

Dr. Robertson lived and died in the service of men through the Presbyterian Church. All his missionary life he looked out Presbyterian people and followed them with the teaching of the Book and the Standards of the Church which he believed made a nation and a people strong. A record of his itinerary for a score of years over plain and mountain in all seasons and in all kinds of weather, if published in detail, would seem incredible, and wherever he went he was building up the Church and the country. The last time I saw Robertson was when I boarded a day coach on the prairie and found him just finishing a book, for he was a great reader. The book was a study in theology, and, marking with approval a passage in eulogy of Calvinism, Dr. Robertson gave me the book which is still one of my prized possessions. The passage he marked referred to the school of John Calvin at Geneva concerning which Michelet is quoted as saying: "If in any part of Europe, blood and torture were required, a man to be broken on the wheel or otherwise martyred, that man was at Geneva ready to depart, giving thanks to God and singing psalms to Him". And the author of the book added, "Can we wonder that the faith propagated by men who feared no human face should have spread so far and become so prolific a nurse of heroes?" I could, if necessary, quote from Dr. Robertson's addresses at early Synods and Presbyteries statements in which he re-

fused to enter on any arrangements which would prevent our shepherding our own people in any part of the land but shall be content with the statement of that fact.

The dust of the Great Superintendent rests fittingly in the graveyard of the Old Kildonan Church on the Red River. Above it is a monument with the following beautiful inscription:

REV. JAMES ROBERTSON, D.D.
1839-1902

"Endowed by God with extraordinary talents, entrusted by his Church with unique powers, he used all for the good of his country and the glory of God. The story of his work is the history of the Presbyterian Church in Western Canada and while Western Canada endures that work will abide."

Around this grave let our Presbyterian people gather at least in thought during this jubilee year. Let us tell to others the inspiring story of a noble and devoted life; and let us not fail to carry on the work which was founded at so great a cost.

It is earnestly suggested that Presbyteries and Sessions consider the holding of special services in tribute to the life and work of the Great Superintendent. It is a wise nation that rebuilds the tombs of its prophets and keeps alive the memory of its seers.

THE DIVINE INJUNCTION

"Bear Ye One Another's Burdens"

EMERGENCY FUND

of

THE PRESBYTERIAN CHURCH IN CANADA

Issued by

THE PENSION BOARD

of

THE PRESBYTERIAN CHURCH IN CANADA

372 Bay St., Toronto

Emergency Fund

Dear Brethren:—

The General Assembly at its meeting in June, 1929, authorized its Pension Board "to establish *An Emergency Fund* as soon as possible". Such a fund is intended to give assistance to ministers who fall by the way and whose years of service do not entitle them to any adequate help from the Pension Fund, and also for ministers, who, through ill health or misfortune, have little or no means of support. Ministers' widows and orphans who are in distressing circumstances would also be beneficiaries. Many pathetic and heart-breaking appeals come to the attention of the Pension Board. A number of ministers and widows are now being helped through the annual gift of one generous and loyal member of the Church. Are there not other members and adherents of the Church whom God has blessed with comfort and abundance who would gladly share in helping such dependents by putting their gifts at the disposal of the Pension Board who are acquainted with such cases of special need?

Any donation sent to Mr. E. W. McNeill, 372 Bay Street, Toronto, Treasurer of The Presbyterian Church in Canada, and marked *Emergency Fund* will be gratefully received by the Pension Board and consecrated to the Master's service in the bearing of one another's burdens.

DR. T. L. MCKERROLL, *Convener.* R. S. SCOTT, *Sec'y.*

Bequests

The Pension Board of The Presbyterian Church in Canada having oversight of annuities for aged and infirm ministers and their widows and orphans would respectfully bring to the attention of members and adherents of the Church making disposition of their estates by will or otherwise the opportunity of remembering the Pension Fund. There are many pathetic cases of need and the benefit resulting from every gift is very great. We suggest the following form of bequest.

Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ..... dollars to be used by the Pension Board of The Presbyterian Church in Canada, as their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church whose receipt shall be good and sufficient discharge in respect thereof.

SUNDAY SCHOOL PUBLICATIONS

From Assembly Report

Six years ago the Presbyterian Publications became the property of the United Church. For a time we were dependent on the Presbyterian Church, North, U.S.A., for lesson material and illustrated papers. At present most of the quarterlies and the lesson leaf are printed in Canada. One year ago a special committee was appointed to consider the question of producing our own illustrated papers. The report of that committee was received with great enthusiasm when it announced that arrangements were under way to take over the distribution of our own Sabbath School supplies in the near future, and to begin the publication of our own illustrated papers in January 1932. The loyal support of every minister and Sunday School superintendent will be necessary to make this forward step a real success.

ONE HUNDRED YEARS

During the recent General Assembly meetings in Toronto, an interesting function took place when a beautiful copper tablet was unveiled to mark the spot where almost one hundred years ago the Upper Canada Tract Society was founded. It was an unusual gathering at one of the busiest street corners of down town Toronto. With street cars, market-garden wagons and the whole atmosphere alive and vibrant with business life, Principal W. L. Grant of Upper Canada College unveiled the tablet, which bears the following inscription:

On this Site Stood
The Ontario House
In Which was Founded
The Upper Canada Religious
Tract and Book Society
On the 10th January 1832
President Rev. Jos. H. Harris, D.D.
Vice-President Jesse Ketchum, Esq.
Erected by the above Society
June 1931.

Dr. Grant, in his opening remarks said: "Rather more than 100 years ago the Upper Canada College was founded. Soon a very remarkable number of masters and teachers were enrolled, with the Rev. Jos. H. Harris as principal. Knowing that sound learning and true religion must go hand in hand, one of the first public trusts which he accepted was that of president of the newly established Upper Canada Tract Society. Therefore it is fitting, however unworthy I may be personally, that I as principal of the Upper Canada College should be called on at this time. The Upper Canada College and the Upper Canada Tract Society were both founded in the depths of that splendid soil, the British spirit at its best. From the first, if we could speak to the spirit of Dr. Harris to-day we could tell him that on the whole we in Toronto have been true to the trust committed to us." Dr. Grant recalled in his early years in Kingston how that he and others looked forward to the visits to Sunday School of the Tract Society's missionary to sailors on the Welland Canal.

Mr. R. Dawson Harling, president of the U.C.T.S. gave a brief resume of the early days and the progress of the organization during its one hundred years of Christian service in Colportage, Sailor Welfare Work on the Great Lakes, and its sending of books to the lighthouses, sailors, soldiers, and men of the Royal Canadian Mounted Police.

The Rev. Dr. Baird, ex-Moderator of the General Assembly, took part in this important service as did also the Rev. G. C. Pidgeon, D.D.

Only the prism's obstruction shows aright
the secret of a sunbeam, breaks its light
into the jewelled bowl from blanket white;
so may a glory from defect arise.

INROADS ON THE SCOTTISH SABBATH THE CHURCH SHOWS FIGHT

A Scottish-Canadian

Modern tendencies towards a more materialistic conception of life have presented a serious challenge to the Christian Church, and in Scotland, long regarded as the home of a pre-eminently religious people, the spiritual leaders are having, as elsewhere, a stern battle to stem the tide of secular encroachments. The land which has been noted as the greatest example of Sabbath observance has been gradually and insidiously attacked by the forces which want, as they call it, a more "rational" Sunday. In recent years golf courses in various parts of the country have been the scene of play on the Lord's Day and excursions to popular resorts have been a regular feature during the summer and fall. With all this taking place, it is not surprising that there should have been the daring proposal to have three cinema Sundays in aid of the $500,000 fund to extend the Edinburgh Royal Infirmary. The ministers of the city regarded this as possibly the most dangerous threat yet directed at the sanctity of the Sabbath, and made strenuous efforts to induce the magistrates to rescind their decision favoring the proposal, but without success. These developments would indicate that there is not in Scotland the same rigid adherence to Sabbath observance that there once was, but all the same the writer believes that if a vote were taken today the voice of the people would be against the serious inroads that have been and are being made on the sanctity of the Sabbath. Meantime the cinema entertainments on three Sundays take place, but no future permits will be granted pending a decision in the courts as to this law.

If any proof were required that the Church in Scotland is far from played out and that there is an intense religious sentiment yet prevailing in the country it was furnished last summer and autumn in Edinburgh at the remarkable services held in the Usher Hall while the famous church of United Free St. Georges (now called St. George's West or some such title since the union) was undergoing repair. The decision to hold these services during the summer in a hall which holds 3,000 people seemed a risky adventure, but the results were an amazing revelation and a high tribute to the power of Dr. James Black as a preacher. The writer attended one Sunday evening at the beginning of August and when he arrived three-quarters of an hour before the service was timed to start there must have been 1,000 people in line waiting for the doors to open. This was the spectacle every Sunday, Edinburgh residents stated, and hundreds were unable to gain admission. Moreover, one of the striking features was that many who attended had previously lost the habit of going to church. And what an inspiring

service! The preaching was eloquent, edifying,and soul-stirring, without a trace of sensationalism, and the praise was rendered in a manner which demonstrated that congregational singing has not waned in Edinburgh. Never did the writer hear the 23rd Psalm, *The Lord's My Shepherd* sung with so much fervor as it was that night in September when the preacher was Professor Hugh Black of New York, brother of the present pastor of St. George's and at one time a minister of that church himself. Dr. Alfred Hollins, the famous blind organist, who has led the praise for many a year in the historic church, was another factor in the success of the Usher Hall services, but great though his powers are at the organ he did not over-emphasize these, giving the vast congregation ample scope in rendering the praise. On occasions after playing the first line of a verse, he would stop and allow the 3,000 voices to continue unaccompanied.

Unquestionably, the services were marked by a deep religious fervor and afforded convincing proof that the people are still responsive to the preacher with a message. The Blacks are a wonderful family. Three brothers took part at different times in these services. Professor Hugh had made a great reputation as a pulpit orator when he was associated with the late Dr. Alexander Whyte in Free St. George's and he was succeeded by another renowned preacher, Dr. John Kelman. Not long after Hugh Black left Edinburgh for New York, his brother James came from Forres to one of the largest congregations in the Scottish Capital, Broughton Place United Free. At that time Edinburgh had a host of well-known ministers, including Cameron Lees in St. Giles, Whyte and Kelman in Free St. George's, James MacGregor and Wallace Williamson in St. Cuthbert's, R. J. Drummond, Lothian Road, R. H. Fisher, Moringside, Robert Law (afterwards professor in Knox College, Toronto) in Lauriston Place, J. R. P. Sclater (now of St. Andrew's United Church, Toronto) at the New North and others of high talent. James Black, however, was recognized even at that time as a coming man, and when ten years or so ago Free St. George's was vacant he was honored with the call to that historic charge, and he has proved himself a worthy successor of the celebrated preachers who have given fame to St. George's. Another brother, Archibald, is a Congregationalist minister at Montclaire, New Jersey, and on several Sundays last summer he officiated at the Usher Hall services. Truly a distinguished family in the service of the Christian Church.

We are haunted by an ideal life and it is because we have within us the beginning and possibility of it. To this God is our continual incitement because we are His children.

OVERCOMING

After addressing a General Assembly in Edinburgh a member of the Assembly was asked by the Moderator to respond to the addresses of greetings brought from Canada by my fellow delegate and myself. I noticed something strange about this man's hands. Apparently he was wearing gloves to cover some infirmity as I thought. He was a large man, not very tall but quite stout, was well advanced in years and he made a splendid speech, thoughtful, well expressed, and in well rounded tones, easily heard and grateful to the ear. Some time later and before I left Scotland I learned that this man was a professor in a theological college and that earlier in life he had been a railway porter. An accident deprived him of his hands and though he had not advanced beyond the public school he proceeded to educate himself and was able to take not only a place in the ranks of the ministry but to occupy a professor's chair.

In addition to his great acquirements in knowledge, he had triumphed over his physical loss and was able by deft use of the muscles of the shoulders to make artificial hands take the place of those wonderful members with which God has blessed us all, and to write well and freely.

There are few who have not read of Helen Keller, the girl who from birth was deprived of sight, hearing, and speech, and yet she learned to speak. In overcoming these defects she was under great obligation to a gracious and skilled lady and yet in her persevering effort lay the secret of her overcoming.

Another story appeared in an old country paper which tells of a man who lost the sight of both eyes by fire and his hands were so burned that the nerves in the ends of his fingers were injured. His fingers having lost their sensitiveness it was impossible for him to read the braille, the writing for the blind. One day he heard of someone who had suffered a similar loss but by passing his lips over the type for the blind he had learned to read. This man sent for a book but discovered that his lips had been so injured that they were not sufficiently responsive and that way of triumph was therefore closed to him. His disappointment was very bitter. Unexpectedly however a way was disclosed. Accidently he touched the type with the tip of his tongue and finding that there was feeling in that organ he made it serve for fingers. He succeeded so wonderfully that he has read the Bible from cover to cover three times and some of its books more times than he can tell.

These brave and resourceful sufferers have a message for us which perhaps we may truly gather to be that we should make better use of the faculties we possess and increase our powers by faithful unwearied exercise.—*R.*

AMONG THE CHURCHES

Charlottetown, P.E.I.

Sunday the 5th of July was a high day in the Kirk of St. James, the occasion being the re-opening services after extensive remodelling of the interior of the building, and the dedication of a chancel to the memory of the Rev. John Goodwill and his wife, both of whom were for a space of years missionaries of The Church of Scotland to the island of Espiritu Santo in the New Hebrides. Congregations taxed the capacity of the church at both services, the devotional part of which was taken by the minister, Rev. R. Moorhead Legate, B.D., assisted by the Revs. Dr. M. E. Genge, Fred Williamson, B.A. and W. E. Davies, B.A. The special preacher for the day was the Rev. W. H. Leathem, M.A., D.D., who delivered two masterly discourses appropriate to the celebration. The services were broadcasted.

This historic church, whose noble exterior proportions are one of the architectural features of the city, has now an interior as beautiful and impressive as is to be found anywhere. The chancel is finished in dark oak with a handsome screen of pointed Gothic design, and contains a tablet of dedication. Two beautiful windows of English stained glass stand over the communion table, one representing the Saviour with the 'cup' and the other Saint James. Amongst the gifts dedicated at the service were a 'wine-glass' pulpit, a lectern, chancel candelabra, a Bible, markers for the same. The handsome carpet and floor coverings were donated by the ladies of the congregation. The chancel is further adorned by the battle colors of the Abekweit Light Infantry which served in the Great War. At the morning service the Prince Edward Light Horse Regiment, of which the minister is chaplain, paraded. A new organ console, standing in the chancel, was also dedicated, and adds greatly to the effect of the musical service.

The building committee, headed by Mr. A. E. Morrison, which carried out the remodelling, is being congratulated both locally and by the many visitors who come from afar on the fine appearance of the cathedral of Presbyterianism in the province of Prince Edward Island.—*Com.*

Victoria, B. C.

A reception was tendered by St. Andrew's to the minister, Rev. H. P. Luttrell, recently in celebration of a triple anniversary, his induction to St. Andrews, his marriage twenty-two years ago, and his ordination twenty-five years ago. His congregation's testimonial took the form of a purse of gold. Col. Scroggie spoke for the congregation in expressing felicitations and good wishes to Mr. and Mrs. Luttrell, and called upon Mrs. Pearce, president of the Women's Guild, to make the presentation.

On the death of the late minister, Dr. W. L. Clay, Mr. Luttrell was engaged as supply on March 1st, 1928 and in July of the same year was inducted as its minister.

Kenora, Ont.

The first communion since 1925 was observed in the Presbyterian Church on a recent Sunday and was conducted by the minister, Rev. W. L. Atkinson.

At the preparatory service on Friday evening an event of a very unusual and striking character took place. The Cecilia Jeffrey Indian School is situated a short distance east of Kenora and the pupils and staff of the institution attend the Presbyterian Church in the town. It was the privilege of Mr. Atkinson at this preparatory service to baptize and receive into full membership with the church thirty-three boys and girls from the school. This is the fruit of the good work of the principal, Mr. E. W. Byers, and his efficient staff.

The group of loyal Presbyterians of Kenora are much encouraged now that a membership roll is established and look forward ere long to complete organization by the election of a Session.

There is a good Sunday School which has been organized by the minister with a company of capable teachers. The outlook for the work, although many difficulties have been encountered, seems hopeful.—*Com.*

South Luther, Ont.

Ebenezer Presbyterian Church has enjoyed the privilege of celebrating its diamond jubilee. For this event people gathered from far and near and completely filled the church. Among those present were some who had taken part in the erection of the church sixty years ago and one, a woman, the first to be baptized in the church. The minister, Rev. S. C. Graeb, presided and had with him as speaker for the day Rev. Thomas Rogers of Toronto. The offerings were liberal indicating the deep interest of the people.

On the Monday evening a social gathering was held on the lawn of Mr. Willmott. The minister conveyed messages from two former ministers, Rev. D. J. Lane of Wallaceburg and Rev. A. N. Reid of Stirling, and from Mr. Clifford Richardson, Clarkson, Wash., a former South Luther boy.

Greetings from the Presbytery were brought by Rev. T. O. Miller of Markdale and an address by Rev. S. Lundie of Port Credit was a feature of the occasion. The Sunday offerings by this gathering were augmented by the sum of $200.00.

Murray Harbor, North P.E.I.

The 125th anniversary of the first services under Presbyterian auspices held in this part of the Island was observed dur-

ing the month of July by special services on every Sabbath. On July 14th the Presbytery of Prince Edward Island met in the church and a public gathering was held in the evening of the same day at 7.30. The minister Rev. P. Watson Currie presided. Greetings from the Presbytery were conveyed by Rev. T. A. Rodger of Belfast, moderator, and from the Synod by the moderator, Rev. R. Hensley Stavert, while addresses were given by Dr. Ashdown and Dr. Genge. The choir was assisted by Miss Jacqueline Macdonald of Charlottetown who contributed two solos. The congregation has prospered recently having risen from a student field to a self-sustaining charge.—*Com.*

Montreal, Que.

A rather extraordinary discovery was made when the cornerstone of the Church of St. Andrew and St. Paul was removed during the razing of the building. Among the contents of the box embedded in the stone was a bottle of water taken from the River Jordan. Those responsible for depositing this article overlooked the laws of expansion under the influence of frost.

Montreal usually has severe weather for a considerable portion of the year and the water was not beyond the reach of a freezing temperature. It therefore was frozen and the consequent expansion burst the bottle. It was not possible however for the water to find escape and the other contents suffered from having lain in a perpetual bath from the days of Confederation to the present time.

The contents engage our interest:

Imperial Act of Union of Canada, Nova Scotia, and New Brunswick.

Act of Parliament granting power to trustees to sell the old St. Paul's Church property.

Royal Charter of Queen's College, Kingston.

Statutes of Queen's College and University of Kingston.

The Presbyterian for May and June, 1867.

Juvenile Presbyterian for May and June, 1867.

Report of the trustees and treasurer's financial statement of St. Paul's Church for 1866, with list of contributors to the new church to date.

Pictorial Herald containing an engraving and description of the church.

A photograph copy of the architect's design.

The Synod Roll for 1867.

Annual Report of Montreal Board of Trade and Commerce for 1866.

Year Book and Almanac for British North America, 1867.

The city newspapers of this date, viz. Montreal Herald, Gazette, Daily News, Daily Witness.

British coins, half crown, shilling, and sixpence.

Canadian coins, 20 cent, 10 cent, 5 cent and 1 cent.

The newspapers and other documents having been drenched have been considerably marred. They are now in the possession of Mr. E. Lionel Judah, curator of McGill University Museum. He has pressed and photographed them and bound them in a book for permanent record and the book will find a new resting place in the structure now in course of erection.

Winnipeg, Man.

A farewell and presentation in honor of Rev. N. A. MacEachern and Mrs. MacEachern was held in the Sunday School hall of First Presbyterian Church, prior to their leaving for Toronto.

Magistrate R. M. Noble presided and called on Mr. Alex McKay of the Kirk Session to make the presentation of a ten-tube radio set to Mr. MacEachern. Mr. McKay spoke feelingly of the regret of the congregation in severing their relationship with Mr. MacEachern and wished him on behalf of the congregation renewed health and strength and all blessing in his new work for the Board of Publications of the Church. Little Miss Constance Cooper then presented a beautiful bouquet of flowers to Mrs. MacEachern who with her husband gracefully acknowledged the gifts and expressed regret at leaving. Major D. A. Ross on behalf of the Board of Managers and congregation voiced the appreciation of the congregation for Mr. MacEachern's splendid leadership and unsparing labor during the past five years in building up the congregation from some 400 communicants to over 1,100 and also referred to the great assistance rendered by Mrs. MacEachern.

The Ladies Aid had previously presented a silver tea service to Mrs. MacEachern and the Young Women's Auxiliary a hand embroidered bed spread.—*Com.*

Cowal, Ont.

The 75th anniversary of the organization of Chalmers Presbyterian Church was observed recently by special services, morning and evening, conducted by Rev. S. Lawrence, a former minister in whose pastorate the present building was erected. A place in the woods of the late Mr. Hugh Fletcher served as the first temple for the congregation. Shortly after a church was erected at a cost of $400, the building now standing as a barn close to the present edifice. Two years later a communion service was held when six were admitted to the membership, the services being conducted by Rev. Mr. Bethune of London. During this long period ten ministers served the congregation. Rev. J. M. Dick the present minister has served four years and with substantial success.

On the Monday evening a concert was

held under the auspices of the new St. James Church, London, when Rev. Dr. MacKay, the minister of that church, presided.

The corner stone of the present building was laid in 1901 and the church was dedicated in February of the following year, the late Rev. J. A. MacDonald of Toronto officiating.—*Com.*

Baden, Ont.

On Sunday morning, June 28th two memorial windows were unveiled in the Livingston Presbyterian Church. The subject of one is *Suffer Little Children to Come Unto Me* and was the gift of Mr. John P. Livingston in memory of his brothers and sisters. The other *The King's Business* was the gift of Mrs. John P. Livingston in memory of her parents. The dedication service was conducted by Rev. Geo. Taylor Munro of Kitchener and the unveiling by Miss Laura-Louise Livingston, daughter of the donors.

At this service the communion was observed and ten were received into full membership on profession of faith. Mr. Russell Clifton Archer is the student minister in charge.

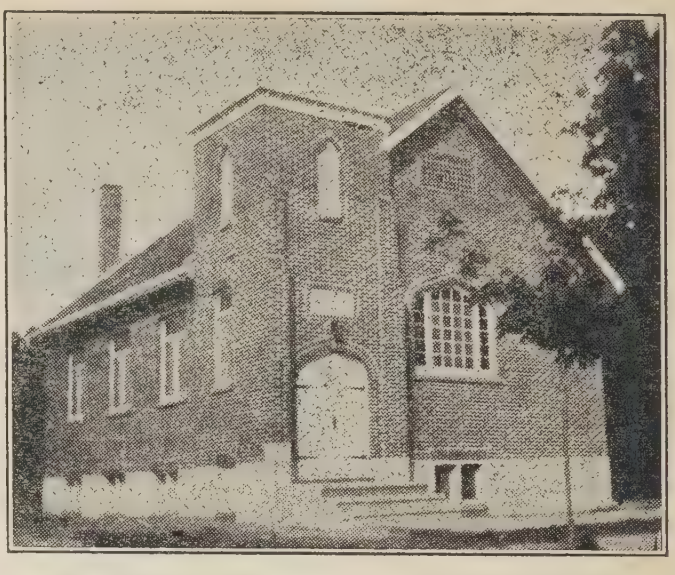
Madoc, Ont.

On Sunday, August 2nd, St. Peter's Church welcomed many old friends, that day having been set apart for the churches by the committee for the celebration of Old Home Week. Associated with the minister, Rev. T. G. Marshall, at the morning service were two former ministers, Rev. H. S. Graham of Grimsby and Rev. Dr. MacTavish of Belleville. The former as special preacher gave a most inspiring and instructive message upon *The Church.* The evening service was withdrawn on account of the special Oddfellows service in the afternoon which was addressed by the minister, chaplain of the local lodge, his subject being *Oddfellowship.* At both services very large congregations assembled.

Recently special gifts of a timely character have been bestowed upon St. Peter's. The choir received mortarboard caps, the gift of Mr. and Mrs. Jas Whytock, and the congregation, a red plush pulpit fall with gold Latin cross the gift of the manse family and a bronze pulpit lamp from Mr. and Mrs. John McKenzie.—*Com.*

Sackville, N.B.

The minister of the congregation of Sackville and Dorchester, Rev. E. Wallace Archer, has endeavored to obtain closer contact with his people by the issue of a bulletin entitled *The Presbyterian News.* This four page publication contains not merely items of congregational interest but directs the attention of its readers to the interests of the Church at large. In the issue which has been sent to us, attention was drawn to the meeting of the General Assembly in Toronto.



Knox Church, Bayfield, Ont.

The account of the opening of this new building appeared in the August Record. The photograph came too late to accompany the article.

Stratford, Ont.

A baptismal font, the gift of the sons and daughters of Mr. and Mrs. John Kennedy, was unveiled and dedicated in St. Andrew's Church on a recent Sunday. Major John A. Kennedy unveiled the font and the dedication service in the presence of a large congregation was conducted by the minister, Dr. G. P. Duncan.

Dr. Duncan in his address paid a tribute to those in whose name the memorial was given for their exemplary lives and their devotion to the Church. The minister made brief mention of the many faithful members of St. Andrew's who have passed in recent years and the service fittingly closed with the hymn *For all the saints . . .*

The font is of chaste design and is in harmony with the beautiful pulpit and communion table.

Murray Harbour South, P.E.I.

On July 21st so great a crowd assembled as seemed to embrace almost the entire community for the ceremony of laying the cornerstone of Allister-Murray Memorial Church. The moderator of the Synod of the Maritime Provinces, Rev. R. H. Stavert of Hunter River officiated. The new building is situated on a valuable lot of land on the main street and is practically in the centre of the town, a site which through the efforts of Mr. Archibald MacDonald was secured at reasonable cost. It affords ample space both for the church and for accommodation of vehicles. The ceremony was performed at three o'clock in the afternoon and in the evening a public meeting was held in the Baptist Church. A mother in Israel said of the services afternoon and evening "I am an old woman but in all my life I never attended services I enjoyed more". At the evening services specially

good addresses were delivered by visiting clergymen and others.

The Baptist church was the original Methodist building which was sold to them after the Methodists and the Presbyterians entering the United Church had taken possession of the Presbyterian church. Notwithstanding the loss the "plucky, devoted, and enthusiastic group" of 31 families have pledged $1,500 in cash and much in labor. This has been supplemented by a gift of $400 from St. Andrew's Church, Toronto, timely assistance which is greatly appreciated. Aid in this form is still further needed and would be warmly welcomed. Unknown to the minister, Rev. Allister Murray, the congregation named the new building after him in appreciation of his services.

Mr. Murray's only child, Miss Mary Murray, who has been in British Guiana in the service of the W.M.S. (W.D.), as principal of the Berbice Girls' High School, is now on furlough after three years service, the time limit in that trying climate. Miss Murray intended to add a few months to the three years before returning but her mother's serious illness brought her unexpectedly home.—*Com.*

Grand Prairie, Alta.

Our work has so developed in this place that the Secretary of the General Board of Missions has instructed Mr. Wright, our missionary, to proceed at once with the erection of a building. This is another instance, in which division following union deprived us of a splendid property and required the erection of a new building. This advance has been made possible, first, by the gift from Rev. Dr. Forbes of Teeswater, Ont., of a site centrally situated and the purchase of an adjoining lot; and, second, by the gift of $2,000 form the trustees of Knox Church, Toronto, obtained as the result of a plea made by the late Dr. McQueen of Edmonton in one of the last letters he had written before his decease. The building is now under way following the instructions of Dr. Grant and will be ready for occupation before the winter.

Dr. Forbes was our pioneer missionary in Grand Prairie having gone there about twenty-three years ago. At that time he secured four lots in the area which subsequently became the town and his gift for the erection of the new Church was one of these.

Toronto, Ont.

Rev. W. Hardy Andrews and Mrs. Andrews of Queen St. East Presbyterian Church were presented by the members of the Women's Association and the Senior Endeavor Society with Sheffield plate entree dishes on the occasion of celebrating the twenty-fifth anniversary of their wedding.

Peterboro, Ont.

Prior to their departure for Toronto, Rev. W. and Mrs. Allan were tendered a farewell by the congregation of St. Paul's Church and presented with a massive silver tea service suitably engraved. The Men's Association also gave Mr. Allan a gold mounted ebony walking stick and the women's organizations presented Mrs. Allan with a cameo brooch, a ring, and a bouquet. Mrs. Allan was also the recipient of a white wrist watch from the Young Ladies' Bible Class which she has taught for the past five years.

Toronto, Ont.

A very pleasant evening was spent in celebrating the golden anniversary of Mr. and Mrs. Samuel Wallace at their home, 84 St. Germain Ave., North Toronto, when members and friends of Cooke's Presbyterian Church met to offer congratulations and good wishes to the two oldest members of the congregation, Mr. Wallace having been for over forty-two years an elder and Mrs. Wallace having attended the Church from Sunday School days as a pupil in the primary department and later as teacher. Rev. Dr. L. B. Gibson on behalf of the congregation presented a purse of gold to the happy couple, and Mrs. McMullen a lovely basket of roses to Mrs. Wallace. Mr. John Pogue brought congratulations from the Session and Mr. G. R. Laing from the Board of Management. Mr. John Hammond, clerk of Session acted as chairman. A short program of music by Messrs. Brown and Lyness brought the happy occasion to a close.—*Com.*

Merigomish, N.S.

St. Paul's Church observed its anniversary by special services conducted by Rev. Hugh Munroe, B.A., D.D. of Westminister Church, New Glasgow. In his sermons Dr. Munroe drew upon the history of the Church for incentive to the congregation to meet to the utmost of its ability the demands of the times. The first minister was Rev. Wm. Patrick who was the fifth minister from Scotland to land on these shores. The offerings, amounted to $182, to be devoted to repairs on the Church.

Alberton, P.E.I.

The Presbyterian congregation of which the Rev. Dr. J. Keir Fraser is minister, celebrated its centennial by special services on Sunday, July 19th and on Monday by an outdoor gathering on the spacious grounds of Mr. William Forsythe. At the Monday afternoon meeting following lunch Dr. Fraser read the historical record of this famous old church with the names of those who served it so honorably and well. Addresses were given by other clergymen and several laymen.

Murray Harbour North, P.E.I.

The Presbytery of P.E.I. at its recent regular Session decided to change the method of appointing commissioners to the General Assembly. The system which prevailed provided that half the number should go by rotation and half be chosen. The Presbytery decided to adopt the method of rotation.

Ottawa, Ont.

The first sod in preparation for the erection of the new Knox Church was turned on July 9th. The Rt. Hon. Wm. Mackenzie King performing the ceremony. A company of about 500 attended this impressive service which was conducted by the minister, Rev. Dr. Robert Johnston. Mr. Hugh Graham, chairman of the Building Committee in a brief address stated that the site had been selected because it was one of the best obtainable and would give prominence to the Presbyterian cause in the Capital for it would be the first new building to face Confederation Park.

Mr. King spoke at some length expressing appreciation of the privilege accorded him and stated that he had particular pleasure in accepting the invitation to turn the first sod because he was one of those who had stood out from the first as a continuing Presbyterian. He spoke also of his part in his position as Prime Minister in the beautifying of the Capital.

WANTED

If any individual or congregation has an organ available we know of a congregation which would appreciate such a gift; or if some friend could purchase such it would be an expression of interest in a needy congregation that would be most welcome. Please communicate with The Record.

Minutes

We should like to obtain three or four copies of the Minutes of the General Assembly, 1925. It may be that some individuals or congregations have copies to spare. We should be grateful if they would forward to us. Postage will be paid.—*Editor.*

Pulpit

Any congregation or person wishing to dispose of an unused pulpit would contribute substantially to the Presbyterian cause at Sundridge. Mr. DeCourcy H. Rayner is the student missionary and communications would reach him by addressing Box 127, Sundridge, Ont.

This day last year (May 4, 1873) in the heart of Africa, Livingstone died, a Scotsman and a Christian. He loved God and his neighborhood. Go thou and do likewise.—*MacKay of Uganda.*

REV. D. O. MacARTHUR, B.A.

Mr. MacArthur passed from his earthly labors into rest in his 78th year on the seventeenth of July, the 37th anniversary of his induction as a minister of The Presbyterian Church in Canada. For the past three years he lived in retirement in Toronto with his daughter Mrs. G. G. Gillespie. Another daughter Mrs. C. C. Graham resides at Ottawa. Mrs. MacArthur died at Iroquois in 1915.

Mr. MacArthur was born at Tiverton, Ont. and after some time spent in teaching entered Queen's University. After graduation in theology he served the Church, first at Melrose, Ont. in a pastorate of twelve years. In 1906 he accepted a call to Iroquois, Ont. where he labored for thirteen years. In 1919 he removed to Saskatchewan and continued still in the active work of the Church even after his superannuation in 1923.

His views on Church Union were decided and without hesitation he joined the ranks of those who proposed to maintain the Church and worked actively to that end. He was a man of fine qualities, devoted as a minister, and universally esteemed and beloved.

MRS. M. A. SCOTT

Mrs. Scott of Inglewood who died recently was a very highly respected member and faithful worker in the Claude congregation serving in the Sabbath School, Young People's Society and W.M.S. Of the last mentioned she was a life member having been thus honored by the Orangeville Presbyterial. Her husband who predeceased her some years ago was a faithful and well beloved member of Session, and both were widely known for their generous hospitality. She leaves a record of long and fruitful service in the Church and in the community.

MRS. GEORGE THOMPSON

Mrs. Thompson was a devoted member of our Church in Indianhead for twenty-five years from the time she made the West her home and entered heartily into all its activities. To the Sabbath School, Ladies' Aid, and W.M.S. she gave generously of her time and substance. The circulation of the Record whose pages she read carefully was her deep concern and it received her personal attention. During her last illness she rejoiced greatly in the erection of the beautiful new church and was able to join in the service of dedication and for a short time after in the Sabbath services. Mrs. Stewart, Mrs. Thompson's mother, now in her 91st year, is a devoted member of St. Andrew's Church, Arnprior, Ont.

A last request of Mrs. Thompson made to Rev. Thos. McAfee, was expressed in these words, *When I am gone will you send a notice to the Record. You know how I love it.*

MRS. MALCOLM COLCLEUGH

The passing of Mrs. Colcleugh at Bridgeburg, Ont., notwithstanding her advanced age of 84 years and her frailty, was a shock to her many friends.

Mr. Colcleugh's death took place two years ago and in the passing of these two the Presbyterian Church suffered a great loss, Mr. Colcleugh having been clerk of Session for many years and Mrs. Colcleugh active in the Ladies' Aid and other organizations of the church. They were, with a few others, pioneers of the Presbyterian Church at Bridgeburg, and their memory is perpetuated by a memorial window recently placed in the new church. There survive a daughter, Mrs. Edward E. Hayes of Spring Lake, N.J., and a son, Mr. Wm. E. Colcleugh of Bridgeburg, Ont.

MRS. WILLIAM MALCOLM

Mrs. Malcolm whose maiden name was Ellen Reid Boggs, widow of Wm. Malcolm, passed away on July 9th. She had lived almost her entire life in Hamilton and was one of the oldest and most faithful members of St. Paul's Church, whose life was governed by high Christian principles. She is survived by two daughters, Mrs. A. L. Urry, Victoria, B.C., Miss Eleanor Malcolm, and one son, Mr. W. Ivan Malcolm, president of the Malcolm and Souter Furniture Co. One son, Leon, met his death about two years ago when a passenger in an airplane which fell when crossing the English channel.

WM. McLEAN ROWAT, M.D.

The whole Church has sustained a great loss in the death of Dr. Rowat of Athelstan, Que., who has passed to his reward. Born in Manotick, Ont., his early education was obtained in Ottawa. In 1886 he graduated in medicine from McGill and for a few years practised in Granby, Que. and then came to Athelstan.

He occupied many prominent positions, coroner, president of the Liberal Association, member of the municipal council and of the school board, member of the Protestant Committee of the Council of Public Instruction, and several times mentioned for parliamentary honors.

His signal service was to the Presbyterian Church having been clerk of the Session and serving on the Board of Management of the local congregation. The Church at large benefitted by his service as commissioner to the Assembly on several occasions and service on committees and particularly by his wise and devoted effort for the maintenance of the Presbyterian Church following disruption.

He was a beloved physician who for over forty years ministered to the community under all conditions and won the hearts of rich and poor, young and old.

The funeral service was very largely attended by friends from far and near and representatives of various organizations. The service was conducted by the minister of Athelstan, Rev. P. McKay Sampson, assisted by Dr. M. Campbell of Montreal. He is survived by his widow, formerly Miss Mary Miles of Granby, Que., six sons and one daughter.

CAPT. RICHARD JOSEPH TURNER

Capt. Turner's death, which took place a short time ago, was deeply lamented by the members and adherents of St. James Presbyterian Church, Truro, N.S. Capt. Turner was successful in business, a man of integrity, a worthy citizen, and of wide and deep sympathy with his fellowmen. He loved the Church, was regular in his attendance upon public worship, and a faithful and generous helper.

The funeral service was conducted by Rev. C. Ritchie Bell, assisted by Rev. J. W. Godfrey, rector of St. John's Anglican Church. Mr. Bell's address was a just tribute to the departed and a message of comfort to the bereaved.

THE SECRET

Many years ago there lived in Holland a man of great eminence and influence, a minister of the Gospel and of the State as well, named Abraham Kuyper. He was born in 1837 and became widely known as a minister, an author, and a statesman. So remarkable were his gifts and so astounding his energy that it was said of him:

> No department of human knowledge was foreign to him. Whether as student or pastor, linguist, theologian, or university professor; as party leader, organizer, or statesman; as philosopher, scientist, publicist, critic, or philanthropist, he practically stood alone. What was the secret, it is asked, of his almost superhuman power? And the answer is given in the words that Dr. Kuyper wrote some years ago, words that should be read and pondered in every home throughout the land today. He said: *One desire has been the ruling passion of my life. One high motive has acted like a spur upon my mind and soul. And sooner than that I should escape from the sacred necessity that is laid upon me, let the breath of life fail me. It is this: That, in spite of all worldly opposition, God's holy ordinances shall be established again in the home, in the school and in the State for the good of the people; to carve as it were into the conscience of the nation the ordinances of the Lord, to which the Bible and Creation bear witness, until the nation pays homage again to God.*

Such is the force of a high ideal. It becomes a master passion and under the sway of this all latent powers are galvanized into activity.—R.



HUNGARIAN DELEGATES WORLD Y.M.C.A. CONFERENCE,TORONTO

One very interesting social event of this conference was the reception tendered to the Hungarian delegates on the grounds of the Missionary and Deaconess Training Home. Arrangements were made by our two workers among the Hungarians in Toronto and vicinity, Rev. Chas. Kovacs, Toronto, and Rev. Frank Kovacs, Hamilton, to bring these delegates into contact with The Presbyterian Church in Canada. Miss Ferguson very kindly offered the use of the grounds of the Home for this gathering and acted as hostess. With her were associated Miss E. S. Burns, convener House Committee, Mrs. D. Strachan, President W.M.S. (W.D.), Mr. and Mrs. Charles Steinmetz, Miss Julia B. Maystrowich, Dr. Rochester, and Dr. Grant, Secretary of the General Board of Missions.

The time available for the gathering was not very long but introductions were made and conversation enjoyed. After refreshments adjournment was made to the house where the piano was brought into requisition and the visitors engaged in song to the delight of their hosts. Words of greeting were spoken by Dr. Grant and Dr. Rochester, and translated by Mr. Frank Kovacs. Reply was made by Rev. Julius Nemeth and again Mr. Kovacs served as interpreter.

Hungarians are largely Presbyterians and the greater number of those present were of that denomination. Others however were welcomed as heartily. Indeed no distinction of religious belief intruded itself or was noted.

The hour was spent in free and happy association, the guests feeling very much at home and the hosts greatly gratified that they had the privilege of welcoming the strangers and of establishing relations of friendship. Cameras were in service and doubtless several pictures of the group will appear in the land from which the guests came. We are indebted to the Mail and Empire through Mr. Chas. Steinmetz for this photograph.

The names of the visitors are as follows, reading from left to right: First row, Prof. Béla F. Sztankay, Principal Technical School, Debrecen; Rev. Julius Nemeth, Minister, Szekszárd; Miss Julia G. Maystrowich, Toronto; Miss E. S. Burns; Miss Winifred Ferguson, Principal Missionary and Deaconess Training Home; Mrs. Chas. Steinmetz, Graduate of the Deaconess Home; Mrs. D. Strachan, President W.M.S. (W.D.); Dr. Rochester; Edw. Redhe, Bishop of Lund, Sweden.

Second Row, Mr. Stephen Pogyor, General Sec'y, Y.M.C.A., Budapest; Mr. Andor Egyedi, Student of University, Debrecen; Mr. Alexander Serly, Student of University, Debrecen; Mr. Bela Liener, Photographer, Debrecen; Mr. Peter Kovács, Secretary of Y.M.C.A. of Hajduböszörmény; Dr. Endre Toth, Barrister, Debrecen; Mr. Chas Steinmetz; Dr. Zoltan Soos, Judge of Supreme Court of Hungary, Budapest; Rev. Charles Kovács, Toronto; Dr. Bela Vasady, Principal of the Presbyterian Seminary, Sárospatak; Mr. Koloman Toth, Barrister, Debrecen;

Third row, Mr. Thomas Máté, Businessman, Budapest; Mr. Nicholaus Kontsek, Businessman, Debrecen; Dr. Julius Hajdu, M.D., Rákospalota; Mr. John Sztankó, Builder, Budapest; Mr. Stephen S. Kun, President of City Press of Debrecen; Rev. Frank Kovács, Hamilton; and Mr. Thomas Apostol, Graduate of University Kunszentmiklós.

The following also were delegates: Dr. Julius Janóssy, M.D., Debrecen; Mr. Ladislaus Laky, Secretary of Y.M.C.A., Debrecen; Mr. Joseph Pusztay, Secretary of Y.M.C.A., Debrecen; Mr. Louis Sándorházi, Graduate of University, Rinyabesenyö; Mr. Géza Soos, Student of University, Budapest; Capt. Louis Vince, Captain in Hungarian Army, Debrecen; Mr. Ladislaus Weidlich, Businessman, Miskolc; Mr. Joseph Seitler, High School Teacher, Budapest; Rev. Julius Furó, Transylvania, Roumania; Rev. Ladislaus Varga, Minister, Yugoslavia. All of these except two were detained by engagements and could not be present. The two present are almost wholly concealed behind Rev. Charles Kovács and Dr. Vasady.

The lad in the front row is the nephew of Miss Ferguson.

MINORITIES AGAIN

In an article published in one of the recent numbers of the Record attention was drawn to the significance of minorities. From an unexpected quarter and in rather extraordinary circumstances the virtue of minorities was extolled and the value of majorities minimized. Dr. S. Parkes Cadman, who is spoken of as America's most noted broadcast speaker, at the laying of the cornerstone of the new St. Andrew's Wesley Church, United Church of Canada, in Vancouver, delivered himself in this particular thus:

> God does not believe in majorities as much as you do. Minorities are oftener right (than majorities) and single individuals more often right than either.

Dr. R. G. MacBeth made this the occasion of a communication to the Vancouver Province and concluded with this paragraph: "The Presbyterian Church in Canada is a standing illustration of Dr. Cadman's statement as to the persistence of a minority with deep convictions. It has a definite creed, a long history and a world-wide connection. It rejoices in the progress of all Christian bodies everywhere, but will continue to witness for the polity and doctrine in which it believes."

A blend of mirth and sadness, smiles and tears.
A quaint knight-errant of the pioneers,
A homely hero born of star and sod,
A peasant prince, a master-piece of God.
—*Anon.* (Spoken of Lincoln.)

Our Foreign Missions

SORELY LAMENTED

A Canadian Press despatch from Tokyo which appeared in The Mail and Empire, Toronto, informs us of the profound and widespread sorrow that prevails in the city of her labors over the death of Dr. Caroline Macdonald. Evidence of this was apparent at the memorial service in the Presbyterian Church of which she was an Elder:

A memorial service that was touching in its simplicity was held here yesterday for Dr. Caroline Macdonald, a former prominent Canadian resident of Japan, who recently died in her native land. Canadians, Japanese, and those of other nations were in the congregation that filled the large Fujimicho Presbyterian Church of which Dr. Macdonald was an elder.

Numerous wreaths and other floral tributes filled the chancel of the church. Outstanding were two magnificent wreaths, made of choice flowers, sent by thousands of the inmates, men and women, of some of the largest of Japan's prisons, and paid for by subscription taken up by the prisoners themselves. Dr. Macdonald was a prominent prison welfare worker in this country. She had resided here since 1904.

Prominent Japanese, including cabinet ministers and labor leaders, were among those present who paid spoken tribute to the memory of a well-loved Canadian woman. Dr. Mackenzie, old-time Canadian resident at Tokyo, delivered the only address in English.

REV. DONALD MacGILLIVRAY, D.D., LL.D.

The death of Dr. MacGillivray who passed away in London, England, recently, removed a man eminent in missionary enterprise and in whom our Church has sustained an interest, contributing annually to the organization of which he was the General Secretary.

He was a Canadian. A distinguished graduate of the University of Toronto and of Knox College, and was one of our pioneer force in Honan, China, but at the time of Union left our Church to enter the United Church of Canada. In 1901 he entered the service of the Christian Literature Society, Shanghai, of which organization later he became General Secretary. For this his literary attainments both in English and Chinese eminently qualified him. He was a prolific writer and in the works he produced and so widely circulated he still lives in the service of the people he loved. About a year and a half ago on account of years and impaired health he surrendered his active duties as General Secretary of the Society.

HAPPY LEPROSY COLONY

For some time Dr. Gushue-Taylor of Mackay Memorial Hospital, Taihoku, Formosa, has had in view the establishing of a leper hospital on a site that would meet the needs of the whole island. This has now been obtained and on the 16th of June he says "seals were placed on the document of sale of land for our site". The location is admirable and spacious consisting of ten acres under rice cultivation which means level land suitable for building or agriculture and the thirty-six acres of hill land, part suitable for building, part for trees for firewood and part for fruit farming. It is at the base of the mountain, across the river from Tamsui, about one and a half hours' distant. It is about the same distance by motor car from Taihoku and one and a half miles from the sea. A motor road along this route is being constructed. The property has access to the main road and to a river flowing by. A stream flowing through the centre of the site provides an ample supply of good water. The property faces to the southwest and is sheltered from the northwest winds, commanding a view of mountain, valley, and distant sea. The nearest neighbors are three miles distant and on either side there is room for expansion. The chief of the Sanitary Department of the Government has given verbal approval of the site and permission to buy. It remains to have formal permission in writing. The Government Hospital established on the former site chosen by Dr. Taylor, opened last year, has 100 leprosy patients. The disadvantage of the situation there is that there is no room for agriculture and the water supply is inadequate. Dr. Gushue-Taylor writes that clearing and building will be begun this summer and asks that the Church at home contiuue support in sympathy, prayer, and practical help.

MERCY

Dr. John Buchanan, Amkhut, India

A bit of a girl may conquer kings . . . A Canadian "Mary" with her box of ointment in the shape of a Rs50- offering for the Ali Rajpur State Hospital with her message of appreciation and the little prayer, "May he and we all be amongst those blessed merciful ones who shall receive mercy" sent on their way from Canada six weeks before the need existed, arrived at His appointed time just the day before the Raja Sahib was to try the bunch of Christian men for killing and eating the cow. The savor of the ointment and the charm of the little prayer bouquet filled the court with the odor. Instead of years they were let off with two and three months of gaol with hard labor. Mrs. Buchanan helped look after the women and children left destitute. But as the pain of the birth of a child is followed by rejoicing so now with these brethren freed there is gladness.

In the first week of their imprisonment, I got permission from the Raja Sahib to go and see the poor fellows in their chains. They were a sad lot. We had a good hour's service with them. The prison officials of all grades and many of the other Bhil prisoners were present. I recalled to their minds the experiences of Joseph in prison and urged them to be as faithful in the gaol as he was and God would make even this humiliating trial turn out for good. They had broken the Raja Sahib's law and must remember that, though eating beef was no crime against God, lawlessness was, that even in the early days of the Christian Church, when there was very bitter persecution, the apostle enjoined the new Christians as a great duty to *fear God and honor the king.*

I not only preached for their good and the good of the many gathered there to see this strange sight, but I talked to them also in a very practical way. Bhils, so unaccustomed to confinement, often die in prison. They grieve, can't eat, and, like a deer from the forest brought from freedom into captivity, pine away and die. I had got permission also from the Raja Sahib to leave the New Testament with them. So I gave it to them in the presence of the gaoler saying the Raja Sahib had given special permission for them to have it. *"Read it together. Don't grieve, sing songs of praise to God. Try to be an example as Joseph was"*, I urged them to "help their fellow prisoners and be obedient to the gaoler. Be the most faithful men there and God will bless you while in gaol even as He did Joseph". We sang a couple of hymns and the sullen lines of grief began to give way. One of my last words to them that day, ere I closed with prayer and the benediction (and what a benediction it is for such times) was in the hindi idiom, *"Don't eat grief, cheer up, praise."*

They are a happy bunch now. The Bible I left with them was taken away from them but in the years they had committed many passages to memory. These could not be taken away. Like Paul and Silas they "prayed and sang praises in prison and the prisoners heard them". There was no earthquake but the gaoler, a Mahommedan, asked them to sing these Christian hymns. These brethren came back with their faces shining as if they had been at a revival meeting. Prisoners confessed their crimes and declared that when they got out of gaol they were going to follow Christ and be honest men.

"Of course you must realize that only certain kinds of men can understand the essence of Hinduism," said a young Hindu. Jesus would never have said that about Christianity.—*Cleland B. McAfee.*





REV. ALLAN AND MRS. REOCH

The last issue of the Record reported the marriage of Mr. and Mrs. Reoch. Before this number reaches our readers they will have left Toronto for their distant home in Taonan, Manchuria, where Mr. Reoch has labored for four years. They sail from Vancouver on September 12th on the Empress of Canada. On their way to the coast they plan to stop at Port Arthur, Regina, and to spend a short time in Vancouver.

Mr. Reoch's home is in Nottawa. He is a graduate of the University of Toronto and of Knox College, having graduated from the latter institution in 1925. He accompanied Dr. and Mrs. Goforth in February, 1926, when they returned to Manchuria. The first year was spent in studying the language and his earliest work was at Szepingkai.

Mrs. Reoch also had Nottawa for her early home, her maiden name being Henman. Her father died some time ago but her mother survives.

Mrs. Reoch has qualified herself in some measure for mission work by her experience as a school teacher to which she devoted some years in Northern Ontario, holding a first-class certificate and honor matriculation in Toronto. She took also the course in social service in the University of Toronto.

Mr. and Mrs. G. W. MacKay of Tamsui concluded their furlough and left Toronto with three of their children, two others remaining to attend school, on the evening of the twelfth of August, and sailed from Vancouver on the Empress of Asia on August 29th. Accompanying them is Miss Isabel Taylor whose destination is Formosa and whose work will be that of evangelist and instructress in music. She is a graduate of the Toronto Conservatory of Music and of the Presbyterian Missionary and Deaconess Training Home. Her designation took place in the Presbyterian Church at Orillia, on July 10th, the date of the silver anniversary of her parents. She was the recipient of many gifts in addition to those customarily bestowed upon a parting missionary, chief among them a hand bag and gift of money from the Orillia W.M.S.

In Knox Church, Toronto, a reception was tendered to Mr. and Mrs. MacKay and Mr. and Mrs. Reoch on July 29th. In the absence of Dr. Inkster, Dr. Winchester presided and brief addresses were given by Dr. Grant, Dr. Rochester, Mrs. Strachan of the W.M.S., and Mr. G. L. Suthertland on behalf of Knox Church. Purses of gold were presented to both missionaries and their wives by Miss Jessie Parsons and other special gifts were made to the ladies by the local W.M.S.

BOBBY

As in the case of Pat, about whom we wrote in the last Record, the name is not the name of a boy, but of a dog; this is not his full name but what is left out comes before Bobby not after. The whole name is Greyfriars Bobby.

This first name he gets from a churchyard in Edinburgh which is famous in Scottish history. At one time part of it served as a prison for the Covenanters, and visitors may today see the remains of the cells where these brave people suffered on account of their faith.

Many great and worthy names may be seen upon these ancient tombstones of those who served the Church and at the same time the State. In that part opposite the entrance but at some distance from it, lies the grave of Walter Scott, father of Sir Walter Scott, the great novelist. There too almost 300 years ago was signed that famous document called the Solemn League and Covenant which was the pledge of all whose names were inscribed upon it that they would unite with all others in the three kingdoms, England, Scotland, and Ireland for the defence of religion and the Presbyterian faith.

You can therefore understand what a famous cemetery Greyfriars is and, when you think it was the names of those great men of the Church, the State, and other realms that have given this cemetery such a place in Scottish history, you would hardly believe that a *little dog* would have added to its fame. Nevertheless that is actually so. A very small dog he was, "the smallest and shaggiest of Skye terriers", for when his master once coming to his lodging in Edinburgh, late at night, feared that the landlady would not let him in when accompanied by the dog he smuggled his little friend into the room wrapped in the pocket of his plaid. You know what a plaid is, a heavy woollen garment like a shawl which is wrapped about one's shoulders, a very serviceable garment, particularly for shepherds to which class Bobby's master at one time belonged.

How great a name Bobby won for himself is seen in the fact that opposite the entrance to the cemetery there is a bronze monument to his memory. It stands upon a fountain. This was erected by a great lover of animals, the Baroness Burdett-Coutts, as a tribute to the faithful little dog's memory. Then too in the cemetery above the grave of Bobby's master stands a memorial erected by "American Lovers of Bobby". So his name has gone well over the world.

As Pat of whom we wrote last month was famed for courage this little dog has won the admiration and affection of all who have heard of him for his faithfulness and love to his master.

Bye and bye John Gray, Auld Jock, as he was called, died and was buried in Greyfriars Churchyard. The event that robbed Bobby of his master and bosom companion happened in 1858. From the day that his master's body was laid beneath the ground, Bobby refused to leave the place and remained there for fourteen years when he also in 1872 went the way of his master.

When I visited Greyfriars Churchyard a few weeks ago, the beadle (we call him the janitor or caretaker) of the Church told me that his father used to feed Bobby as he lay upon his master's tomb. That was the way in which Bobby lived, upon the kindness of friends, boys and girls, young and old who knew of him. You will recall that Pat was allowed to wear the Victoria Cross for a day in the streets of Edinburgh. A similar honor was paid Bobby for the Lord Provost of Edinburgh bestowed upon the little faithful animal the freedom of the city, the highest honor that can be given by the city and which is usually paid to men of high degree, soldiers, statesmen, learned men, princes, and kings. Into what a high realm was the little devoted terrier elevated because of his affection for his master. We say there must be something wonderfully good in a little dog that refused for fourteen years to forsake the spot where his master's body lay in its last long sleep. Bobby was Auld Jock's faithful companion and intimate friend in life and the death of his master did not break the bond that bound them. "Be thou faithful unto death" is a message with which we are familiar, but Bobby was faithful long after death. What a true, loyal heart beat beneath his shaggy bosom.

If there was something specially good in the little dog there was something also of goodness in his master. Even though poor, shabby, and neglected he loved his faithful friend and companion, and won the dog's affection in return.

Should you wish to have the complete story of Bobby, get the book, Greyfriars Bobby, written by Eleanor Atkinson.—*R.*

THE BABIES AT JHANSI

Miss Lily A. Simpson

I should like to write you a few lines and tell you something of our babies here in Jhansi. I expect you all know of the Jean Stephenson Memorial Home for Women and probably you think of it only as a home for women. As a matter of fact it is more like a babies' home at the present time as there are more babies than women in it and what dear little ones they are, each with its peculiar charm. I love every one of them and I am sure you would too, especially in the morning after they are dressed, the boys in rompers and girls in clean dresses. Of course there are times when you would not love them so much. At

least you might be just a little bit afraid to love them too much for like all other little ones they don't always remain spic and span, and, like all other little ones, they are happiest when they are not.

There are just eleven of them ranging from three years to about seven. Some of them are orphans, others with just a father and some with only a mother.

It would take too much space to tell you about all of them so I shall just tell you that which is most interesting about two or three of them. It will perhaps give you an idea of the start in life some of these little ones have and what we have to work on.

Sundar Singh

Sundar Singh is a little Hindu boy about six years old. His father is a policeman and pays fees for him. He comes once every month to pay the fees and see Sundar. If, as is often the case, he is transferred to some other district, he never fails to send us a money order on the first of the month. Sundar lost his mother several years ago and his father having heard of our home desired to put his boy where he knew he would get good care, much against his relatives' wishes. Sundar has a little sister and the father has done his best to place her with us but the little girl's grandmother will not let her come and you know the grandmother has a lot to say about these things in an Indian home. I often wonder how it was that Mr. Singh had his way about Sundar. Sundar has commenced day school and in another year he will probably be in the Boys' Boarding School. I am just praying that he will be left with us until he is old enough to realize the Christian religion as the only true religion and Jesus as the only Saviour. Of course he is too young now to know anything of Hinduism especially as he is among Christians. I am just afraid that as soon as he is old enough really to learn about Jesus, his father will take him away, but in the meantime we can instil the story into his youthful mind and pray for the rest. His father really seems a very sensible man and perhaps he too through his son may learn something of our Saviour and come to accept Him. God has worked more wonderful miracles than this.

Nundoo

Nundoo, another of our little boys has a history. His father died when Nundoo was quite a baby and his mother was left without any support, though I expect had she not been quite so ignorant she would have known that a small pension was coming to her, for Nundoo's father held a Kaiser-I-Hind medal which entitled her to it. However she apparently did not know this and after the father's death started begging in the streets of Jhansi. She became ill and I think one of the municipal officers discovered her and took her to the Women's Mission Hospital. Shortly after she died and Nundoo was given to us. He must be about five years old now and some day he will be proud of that medal his father won but let us pray that he himself will strive for a greater reward, that of being one of God's chosen ones and a follower of Jesus Christ.

Sarswati

Our very latest arrival is a little girl Sarswati. She and her mother are both with us. We thought her mother was a widow but since have discovered that her husband cast her off and she had nowhere to go. The first time I saw her was at one of our village meetings in Babina. She with others at the end of the meeting came to me saying she was sick. I saw at a glance that she really looked very ill and I gave her some medicine. She said she wanted some money but I did not give her any thinking she was an ordinary beggar of whom there are so many in India. The next week I went back to Babina and found the woman and her little girl at our preacher's home. Our two preachers and their wives were caring for them and feeding them. Bihari Lall one of the preachers told me she had thrown away the medicine I had given her. However he talked to her and finally managed to take her to his home. She gradually got better and stayed with them until Christmas. Mrs. Bihari Lall and Mary Dass undertook to teach her all about Jesus. At Christmas time the preachers did not like to leave her there while they came in to Jhansi to take part in the Christmas joys and so they brought her and the little daughter in with them. They came to us and asked what they should do about them. Of course we felt that we could do nothing less than take them in, when these people on their small salaries had gladly cared for them for a month. By that time we really knew that she was alone with no place to go.

The mother is really not very intelligent but the daughter is just as bright as can be. She is about five years old. Sarswati has a sister about ten years old, married. Can you picture the difference in the lot of these two little girls. I took the mother to see her married daughter one day. Of course the daughter was glad to see her mother but such a child to be married. What a blessing we have saved Sarswati from such a fate.

Ratti

Now I will just write a few lines about our little Ratti before I close. Ratti is about four years old. He came to us only a few months ago, a little skeleton, but now, thanks to Gracebai, he is a fine, healthy looking boy just as bright as any of them.

Miss Whatling discovered Ratti out in a village near Baragaon where the new

W.M.S. bungalow is. She saw this little skeleton near one of the huts and began to make enquiries about him. He was just a mass of sores. She found out that his mother was dead. His father was afraid to kill him outright but was trying to get rid of him by starving him to death. Poor little fellow he could neither walk nor talk simply because he was too weak. Miss Whatling told the father that if he did not see that the child was properly fed and cared for she would report him. She warned him twice but as she saw that he took no notice of the warnings, neither would he give the child to her, she did report him and the child was taken from him and given to us. He wasn't with us very long before he began to run around and now he certainly does credit to Gracebai's care. He promises to be a very fine and bright boy.

These are just a few of what some day we hope will be some of our leading Christians. I only wish I had more time to spend with these little ones, for I consider this a very important part of our work and a real responsibility for in almost every case we have to try and make something out of nothing one might say. These little ones for the most part have had a very poor beginning in life. If we can only make true Christians out of them we shall feel that we are doing at least a little share of that great work to which the Lord has called us.

KINTAIL SUMMER SCHOOL

A hard task awaits me. I have been "ordered" to write a message for the Record about the Kintail Summer School. But where am I to begin and where am I to end. To write of the spirit, to depict the feelings, to convey the enthusiasm that pervaded the entire school is impossible. The storms could not deter, mar, nor hinder the smooth running of the school, nor dampen the ardor of the leaders or young people. With about one hundred and twenty-five in attendance, the school was assured of success. The classes, the sports, the campfires, linger in one's heart. The evening lectures, the sing-songs, the beautiful and inspiring "conventicle" of the last evening will not fade from our memories. Happy laughter, quiet meditation, new visions, new aspirations, widening friendships, with all their enriching influences—these were ours in great abundance.

The Kintail Camp site, unique perhaps in that the site was purchased by the Young People of the Synod of Hamilton and London, has a magnificent setting looking out as it does over Lake Huron. One can scarcely conceive a more fitting location for a summer school. Whether the lake is enveloped in a peaceful calm, or is in a towering rage the sight is inspiring. What beautiful sunsets! Oh, for the skill of a Turner! What awe-inspiring storms! —The grounds, woods, ravines, the beach—all brought us into contact with the Father of all, and made us think about Him.

Kintail has passed the experimental stage and its future is now assured. A great work awaits us. Applying the magnificent words of George Adam Smith to the present thought;

> "Glorious as it is to rise to some great consummation on wings of dream and song, glorious as it is also to bend that impetus a little lower and take some practical crisis of life by storm, and even greater proof of our religion and of the help our God can give us is the life-long tramp of earth's common surface, without fresh wings of dream or the excitement of rivalry or the attraction of reward, but with the cool head, and the face forward and every footfall upon firm ground."

And so without attraction of reward, with cool head and face forward we tread firmly the pathway opened before us and with God's gracious help will make Kintail a "trysting" place for our young people.

The school was presided over by Rev. C. H. MacDonald, convener of the Synod's Committee of Sabbath Schools and Young People's, as dean, and Rev. John Pollock served as registrar. The girls were well looked after by Miss Nellie Malcolm of Kinlough who made a splendid camp-mother.

The morning lecturers were Rev. J. S. Shortt of Barrie, Rev. W. MacKintosh of London, Rev. N. D. MacDonald of Port Colborne, Rev. W. A. Hunter of British Guiana, Rev. Dr. A. T. Barr of Brantford. Mrs. Lougheed of Hamilton represented the W.M.S. and Mission Bands.

The evening lectures were given by Rev. J. MacB. Miller of Palmerston on *A Poor Man's Journey Through Many Lands;* Rev. Wm. Barclay of Hamilton on *Marvels of the Insect Kingdom;* Rev. Macmillan on *Formosa;* and Rev. A. T. Barr of Brantford on *The Constellation of Youth.*

A very fine program was given by the Y.P.S. of Wingham who came to the school in large numbers.

The morning worship at the Ashfield Church was conducted by Rev. John Pollock, and the closing service, a great covenanter's conventicle, by Rev. C. H. MacDonald.

The field sports were under the leadership of Rev. J. L. Burgess of South Kinloss and the beach activities of Mr. Art Jackson of London.

The school was started on its way by Rev. Peter Reith of Tara, moderator of the Synod, who honored us with his presence and gave a most helpful and inspiring address.—*J. Pollock.*



DAILY VACATION BIBLE SCHOOL

The above picture is in itself a good report of this school held at the Chinese Christian Institute, Toronto, indicating at least that the attendance was large. Indeed the official report is that it was the most successful session in the four years of the school's history.

Four of the teachers were Chinese, Miss Fong Dickman, Miss Leung, Miss Yeung, and Miss Fay Wong, a student in the University of Toronto. Miss Agnes Dickson, Presbyterian missionary to the Chinese in Montreal and formerly in charge of this work in Toronto, was the superintendent, and Miss Mary Lambert was at the head of the primary department.

At the closing session Rev. Ma King Woo presided over the gathering. Mrs. D. Strachan, president of the Woman's Missionary Society (W.D.) congratulated the children on their good work, and Miss Dickson expressed appreciation of the co-operation of the mothers in making the school a success. Prizes were donated and presented by Miss MacQuarrie and the diplomas by Mrs. Ma. The prize winners were Ruth Ma, Kenneth Mark, Jessie Lee, Alexander Mark, and James Ma.

GLENMOHR SUMMER CAMP

Rev. W. M. Kannawin, D.D.

This splendidly equipped camp site, the gift of Mr. and Mrs. James Playfair, has been continuously occupied during July and August. Thanks to the oversight of Rev. A. W. Hare, convener of the property committee, the grounds are in good condition. What was a wheat field a year ago is now a beautiful level grass campus. One hundred and fifty trees have been planted around the buildings, and one thousand spruce seedlings, from the Forestry Department, are placed around the fences.

Mrs. Mildred Shear of Allandale, business manager, left nothing undone to make the campers comfortable and to provide them with the very best meals. To her the Synod is deeply indebted.

The Older Girls, under the leadership of Miss Lois McRae, assembled on July fourth, and spent ten days in training. Rev. and Mrs. E. A. Thomson were camp father and mother. A devoted band of leaders kept the girls busy and happy.

The Boys' Camp which occupied the grounds for the next ten days was not so well attended as was expected. Many junior and 'teen-age boys' organizations derive great benefit from spending a few days with their leaders in some wooded glen. If these leaders could get a glimpse of Glenmohr they would make a very special effort to send or accompany their classes to the Boys' Camp held there next year. Rev. Leslie MacLean and his associates speak well of the boys who attended, and the boys are loud in their praise of the leaders and the pleasant and profitable time they had.

The Young People's Summer School which began on July 25, was well attended. A very special feature of this school was the visit of Mr. George W. MacKay of Formosa, and Rev. and Mrs. Allan Reoch of Manchuria. The contagious enthusiasm of these devoted servants of the Church deeply impressed the young people, and several expressed a desire to spend their lives in missionary work. August third came all too soon and many were the expressions of regret that the time of the school could not be extended.

At the time of writing, Junior Girls and their leaders, to the number of sixty are in camp. Miss Jean Cowan, our new Girls' Work Secretary, is in charge, and Rev. and Mrs. J. B. Thomson are camp father and mother. Judging from reports this is one of the very best camps of the season.

During the latter part of August the camp grounds and equipment are to be placed at the disposal of ministers and their wives. The moderator of Synod, Rev. R. S. Scott, will preside, and Prof. J. D. Cunningham, D.D., of Knox College has kindly consented to give a course of lectures on the New Testament. Rest, recreation, and good-fellowship, rather than study, will be the special features of this gathering.

Glenmohr Presbyterian Camp is destined to become a great training centre for the Synod of Toronto and Kingston, and ministers and other church workers are urged to take full advantage of it.

A horse can't pull while kicking.
This fact I merely mention.
And he can't kick while pulling,
Which is my chief contention.
Let's imitate the good old horse
And lead a life that's fitting;
Just pull an honest load, and then
There'll be no time for kicking.

—*Anon.*

International S. S. Lessons

LESSON—SEPTEMBER 20
The Council in Jerusalem.
Acts 15:1-35; Galatians 2.

GOLDEN TEXT.—For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.—Gal. 5:13.

TIME AND PLACE.—The Jerusalem council, A.D. 50. The Epistle to the Galatians, A.D. 57, written at Corinth during Paul's third missionary tour.

SUBJECT.—CHRISTIAN FREEDOM.

I. PETER SPEAKS FOR FREEDOM, Acts 15:1-11.
The mischief-makers.
The council in Jerusalem.
Peter remembers Cornelius.

II. JAMES RENDERS THE DECISION, Acts 15:12-21.
James the brother of the Lord.
A word of prophecy.
A brotherly compromise.

III. THE WISE LETTER AND ITS RECEPTION, Acts 15:22-35.
Conclusions in black and white.
Moderate regulations.
Rejoicing for the consolation.

IV. PETER AND PAUL, Gal. 2.
The Epistle to the Galatians.
Peter's variableness.
Paul's insistence on Christian liberty.

LESSON—SEPTEMBER 27
Review: The Spread of Christianity in Asia.

GOLDEN TEXT.—They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.—Acts 14:27.

A GREAT-PRINCIPLES REVIEW

The purpose of this review is to discover the great principle taught in each lesson of the quarter, and have it briefly discussed.

Lesson 1.—Christian power springs from the presence of the Holy Spirit in one's life.

Lesson 2.—Christians are in the world to proclaim Jesus Christ as the one and only Saviour from sin.

Lesson 3.—We should hold all that we have and are for use in doing Christ's work in the world.

Lesson 4.—The Christian may not expect any easier life in the world than his Master had.

Lesson 5.—The Christian will see in all men opportunities for his missionary labors.

Lesson 6.—No one is beyond the converting power of Jesus Christ.

Lesson 7.—Whatever we sow we shall surely reap.

Lesson 8.—The Christian is to send and carry the gospel to all men, without distinction of caste or nationality or race.

Lesson 9.—Every Christian should be a missionary, either at home or abroad: "go or send".

Lesson 10.—In refusing Christ men refuse eternal life.

Lesson 11.—Christ will se us through any experience to which He sends us.

Lesson 12.—Christians have no differences which Christ cannot heal.

LESSON—OCTOBER 4
The Macedonian Call.
Acts 15:36—16:15; Romans 15:18-21.

GOLDEN TEXT.—Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

TIME.—A.D. 51

PLACE.—From Antioch westward through Asia Minor to Troas, thence across the Ægean Sea to Neapolis and Philippi.

SUBJECT.—HOW CHRISTIANITY CAME TO EUROPE.

I. THE SECOND MISSIONARY JOURNEY, Acts 15:36—16:8.
Barnabas and Paul separate.
The choice of Timothy.
Led by the Spirit.

II. THE MAN OF MACEDONIA, Acts 16:9-12.
Paul's epochal vision.
His prompt response.
The voyage to Europe.

III. THE WOMAN OF PHILIPPI, Acts 16:13-15; Rom. 15:18-21.
The prayer meeting by the river.
The first European convert.
Preaching where Christ was not known.

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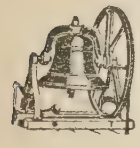
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8	1	" 5 and 6 years old
4	2	" 6 and 7 years old
8	1	" 7 and 8 years old
6	0	" 8 and 9 years old
1	0	" 9 and 10 years old
3	0	" 10 and 11 years old
3	0	" 11 and 12 years old
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The Christian's fortress is the inner one.

The pleasures of sin are only for a season.

We need time to prepare our hearts to seek God.

Meditation is required to get the most out of reading.

Truths can always be distorted by headstrong partisans.

Our finer loyalties stiffen in the face of fierce attack.

Adhesion to prejudice is often mistaken for love of truth.

God is the Fountain and our pipe must not be laid short of Him.

By fear nothing is to be gained but by it everything may be lost.

No one could be long with Jesus without learning He loved the poor.

The secret of power lies in fellowship with Him who is all-powerful.

To worry is wicked though people do not generally recognize it as a sin.

Christ leads us through no darker rooms than He went through before.

Doubt not; go forward. If thou doubt the beasts will tear thee piecemeal.

There is a greatness of real goodness and a goodness of real greatness.

Trusting the harness more than the Lord is the common mistake of humanity.

Almost every high work in our language assumes acquaintance with the Bible.

All forces of the universe are against him who sets himself against God.

Can the cup which my Saviour giveth me be anything but the cup of salvation?

Do not be fond of criticizing others and do not resent their criticism of you.

The sevenfold lustre of the rainbow is seen only when their is rain as well as sun.

Was Christ a man like us? Ah, let us try if we then too can be such men as He.

Know thou, my heart, that if thou art not happy *today* thou shalt never be happy.

A sound mind in a sound body is a short but full description of a happy state in this world.

There is no advance in the knowledge of truth to anyone until he has lived what he sees to be true.

The pride of men will not often suffer reason to have any scope until it can no longer be of service.

The essential conditions of good argument are freedom from personal feeling and desire only for the truth.

Our object is not a living but a life; not to provide for existence but to glorify and ennoble existence.

It is a curious and sad study to observe the subservience of those who loudly proclaim their independence.

These terms, life, love, light, meet in God; but they meet also in Jesus Christ and they draw hearts to Him.

Great words passing through careless and insincere lips are robbed of their strength and ultimately lose their meaning.

Timidity is always liable to exaggerate; to over-color, and, trembling before shadows, to run away from conquerable foes.

Happy it is for us that this is really our whole concern, *what to do next.* No man can do the second thing, but can do the first.

Zest and enterprise, vigor and hardihood, faith and fervor, are not of time but of character; better than that they are of God.

Christians are called saints for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

Dignified and serene joy, which even adversity cannot disturb, proceeds from a cultivated mind, a simple faith, and an unconquerable integrity.

The ability of a decreasing number of men to produce an increasing supply of food is the basic explanation of the trend of rural population to the cities.

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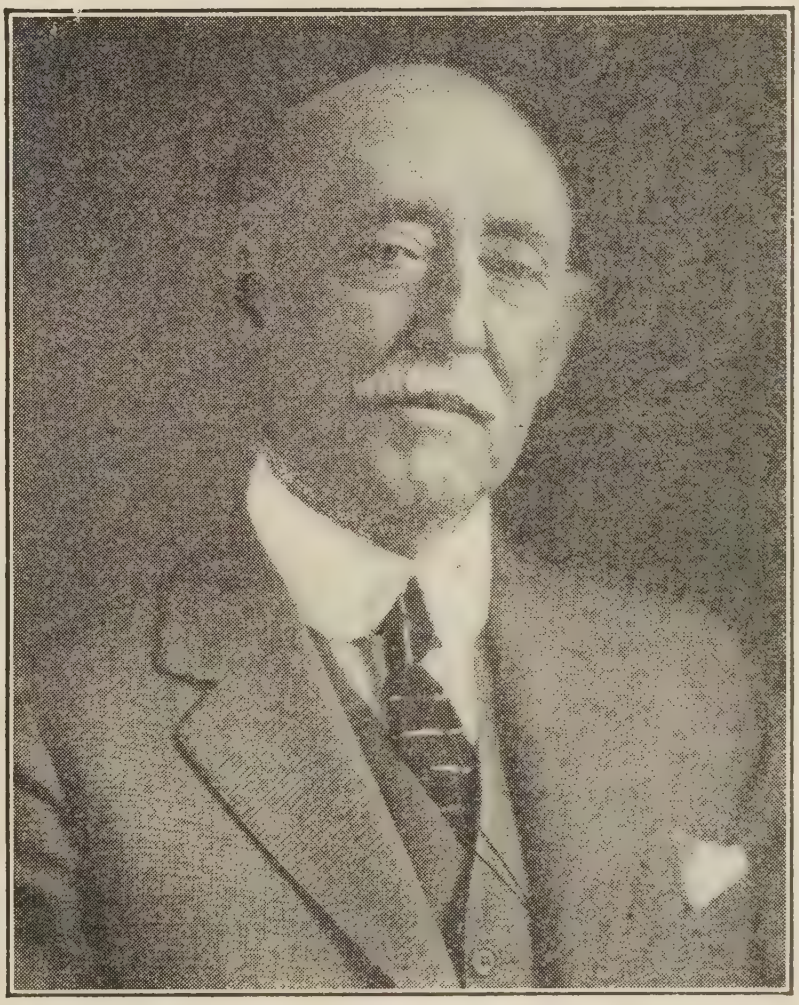
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VOL. LVI. TORONTO, OCTOBER, 1931 No. 10



MR. C. S. MCDONALD

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The Presbyterian Record

VOL. LVI. TORONTO, OCTOBER, 1931 No. 10

MR. C. S. McDONALD

At the time of going to press announcement came to the office at the hour of closing on Thursday, Sept. 17th, that Mr. McDonald, chairman of the Board of Administration for over two years, a trustee of the Church since 1925, and trustee and treasurer of Knox College, had passed away quite suddenly. He had been in the office in attendance upon a conference of the Board of Trustees with the Board of Administration and the last seen of him was at the time of his departure, shortly after 1.00 p.m. He had apparently, a short time afterwards, gone to the Lambton Golf course for his usual recreation. A sudden seizure came upon him there and he passed away almost immediately.

Mr. McDonald was born in Bayfield, near Seaforth in Huron County. After completing his education in his native town he came to Toronto and began his commercial career with the firm of Aikenhead and Crombie. Later he formed a partnership with Mr. C. H. Willson, known still as McDonald and Willson Lighting Studios Limited. In 1915 he retired from active business and made his home in Brampton. About two years ago he took up residence in Toronto and identified himself with Glenview Presbyterian Church, of which the minister is Rev. H. E. Abraham. Though he had retired from business, it was merely a change from one sphere to another for he devoted himself energetically to the business of the Church. In this connection in the days following the crisis of 1925 he bore heavy burdens for the Church and carried these until the end.

We cannot do better in tribute to his memory than to repeat our brief reference to him when appointed chairman of the Board of Administration:

The lot fell upon one who, for length of service in the Church, sustained interest, zeal, and effort, eminently deserved the distinction.

His connection with the Church has been life-long, intimate, and active, and in this sphere he found scope for his talent and energy in the limited leisure which his business interests permitted. As Toronto has been his residence for the greater part of his life, two churches there, in both of which he was a member of the Session, profited largely by his membership and labors, St. Andrew's, King Street, and St. James Square. In the latter he served as Superintendent of the Sabbath School, and under his leadership, with his understanding of youth, and painstaking and unwearied devotion, the Young People's organization developed into unwonted dimension and influence.

That he should be profoundly interested and active in church work, and successful therein as in business, was inevitable, as many will contend, and he will modestly admit, because it was from the country of Huron, Ontario, he was launched into the larger sphere in which his life has been spent. This admits of no argument. The statement suffices. Having retired from business, the Church enjoys his practically undivided attention and effort. Though not an official in the salaried sense, his hours in the office rank him with those of whom the Church expects full-time service, whilst his success in trade and industry is a guarantee of administrative capacity.

In the Union conflict he took his stand for the maintenance of The Presbyterian Church in Canada and served continuously in the campaign to ensure its survival. His name appears well up in the list of those who lodged the famous protest at the Port Arthur Assembly in 1923. He was one of the founders of The Presbyterian Association and discharged the duties of treasurer of that body until a severe illness required his surrender of this post. He is a charter member of the Board of Administration, and Chairman of the Board of Knox College, and shares other responsibilities. He rendered valuable service recently as the lay member of the delegation which visited all our missions abroad, in South America and in the Orient.

He was known throughout the Church for he was a conspicuous figure in every General Assembly and his death will be widely and deeply mourned; but he had finished his course and we give thanks for his life and work.

He is survived by Mrs. McDonald and three sons.

THE LAST RITES

I have fought a good fight, I have finished my course. Home they brought the warrior dead.

Following the public service in Montreal the remains of Dr. Ephraim Scott were taken by train to New Glasgow and there in Westminister Church where he had ministered for thirteen years the last sad rites were held. The service was under the direction of Rev. Dr. Hugh Munroe, his successor at some removes, as minister of that congregation. He was assisted by Dr. W. McC. Thomson of Sydney, Dr. D. G. Maclean of Huntingdon, Que., Dr. Robert Johnston, Ottawa, Rev. W. Orr Mulligan, Montreal, and Dr. F. Baird, Pictou, N.S., Ex-Moderator of the General Assembly, whilst other ministers, local and from a distance, were upon the platform.

The address very fittingly was made by Dr. Baird and we present it in part as the last tribute to the fallen leader:

It may be said with truth that by the death of Dr. Scott a prince and a great man has fallen, not only in our Presbyterian Israel, but in the Church Universal.

His Great Qualities

He had all the great qualities of the Scottish race. He was not, as has been stated recently in the press, naturally, or from choice a controversalist. The Church Union dispute had been before the Church seven years before he took any part in it. From that time on it is true, he contended; but it was always and only for what he conceived to be truth and right. As a matter of fact, he was indeed a man of peace, and an ardent lover of concord; but he would have no peace without what he conceived to be righteousness; no concord or compromise with error, no truce with that which fell short of the Christian ethic or the Scriptural standard of conduct. He was an out-and-out man with deep and immovable convictions. He illustrated the spirit of Luther in his statement; "Here I stand; I can do no other; so help me God, Amen!" And he stood with Lincoln in his great declaration: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light which I have. I must stand with everyone who stands right; stand with him as long as he is right, and part with him when he goes wrong".

That attitude makes a man much more than a controversalist. It sets him in the great galaxy of the prophets of the Lord, and such essentially Dr. Scott was; and in this connection, as a defender of the truth and the faith once delivered to the Presbyterian saints, the Church owes him much.

Faith and Valor

He was possessed also of great faith. Indeed it may be said that his faith was as manifest as his works were manifold. To a superb natural intellectual endowment, to a mind able and alert, either to construct or to detect a fallacy or see a danger, he added, or rather there had been bestowed upon him, spiritual qualities of the highest order, and above all he had moral and ethical daring which no man could daunt and no appeal could weaken. His courage rose with danger. He was as truly a Mr. Valiant-For-Truth as Bunyan's character of that name; and his strength was born of his doctrinal convictions.

A True Calvinist

As a result of wise parental and church training he came early to see God, and life, and duty, through the eyes of the Calvinist. This while imparting courage, and bringing him into kinship with John Knox and the Reformers, delivered him from that sickly and spineless sentimentalism which glosses over evil and error and shapes the Deity after the pietistic paternalism of Arminianism. He knew that any right conception of God required that He would judge iniquity, transgression, and sin. He was not therefore a prophet of smooth things. What great prophet ever has been? It is the characteristic of strength to register, and to make itself felt, and sometimes even to be provocative of strong opposition.

Neutrality and indifference to great causes may give men immunity from controversy and possibly a temporary life of innocuous quietude but it will never write their names on the pages of history, or inscribe them in the hearts of their countrymen and contemporaries. To be good we must be militantly, courageously, and heroically good. Dr. Scott's force of character therefore made its impact upon his day and his influence was widely felt.

Diligent to the End

We followed Dr. Scott in life and we mourn him in death because, up to practically his last hours when racked with pain and almost four score and seven years of age, he was toiling, actively and tirelessly, as we have reason to know, in defence of the Church and her principles and in the promotion of righteousness and the extension of the kingdom of God. The cause of missions was to him a life-long passion and to practically his last hour he strove for the lengthening of the cords and the strengthening of the stakes of ZION. It is needless to say, therefore, that he has made a singular and permanent contribution to the welfare, the stability, the life and progress of our common Christianity. Gifted, as were the prophets of old, with spiritual insight and the power to proclaim the truth as he saw it, and at the same time being clothed with humility and living a child-like life of humble faith, he moved on from point to point "Like a star unhasting but unresting", from one great service to another.

The Church's Loss

The whole Church therefore, from coast to coast, mourns his passing but rejoices in his shining achievements and gives thanks to God for a workman who needed not to be ashamed, who rightly divided the word of truth. We cannot soon hope to look upon his like again. He was the noblest Roman of us all by far . . . In the tumult of the disruption of the Church in 1925, naturally and as by instinct, the Assembly turned to him and acclaimed him not only as leader and a sort of law-giver, and in that great and hectic gathering so capable alike of good or evil, of right or wrong, he gave poise and steadiness to the Assembly and the Church. In the language of Woodsworth, He nothing common did or mean; and it was always the same. He was ever as wise in counsel as he was brave in contending for the liberties of the people and the rights of The Presbyterian Church in Canada to go on in freedom under the blue banner of the covenant.

A Man of Clear Vision

He was as humble in spirit as he was wise in counsel and noble in soul. When the vision of other men became clouded, and they turned aside, though he broke with many of them with profound sorrow, he saw clearly and pressed on, and thus he came at length to the shining and exalted goal.

Not a Self-Seeker

Though eminently fitted to bear rule in the Church, he never sought place or prominence for himself. He had no ambition except to serve. He transcended the love of money and yearly returned his annuity of $3,000 for the benefit of sick and needy ministers.

A Gift to Canada

Because of this, and other great qualities we are encouraged to think our sea-girt province of Nova Scotia, the poorest in per capita material wealth, has new cause for pride in another gift made in the form of mind and spirit to the wider life and civilization of the Dominion. Had Dr. Scott entered law it is easy to think that distinction and the highest seat on the bench might have been his destiny. If business and industry had appealed to him it is conceivable that he might have become a captain there. Had he been born in a Church with a heirarchial system the cardinalate might not have been beyond him. It would have been quite in keeping with his great and varied gifts.

Fittingly Buried Here

It is fitting that he should be brought home for burial, and that his dust should mingle with the soil that holds that of MacGregor, McCulloch, Howe, and others with whom, alike in zeal, in service, ability, and self-sacrifice, his name properly may be linked. To his brethren at any rate he has met all the tests of the Christian ministry with shining and triumphant success. We who knew him best, loved and valued, and now mourn him most. He puts off his armor and halts on his triumphant earthly march. He passes into history, we feel, with no stain on his banner, a good minister of Jesus Christ, a good soldier of the Lord, a good son and loyal defender of his Church, a great Christian man all the way from pioneer to present days.

The Final Estimate

Scott, on the death of Pitt, wrote:

"Now is the stately column broke,
The beacon light is quenched in smoke.
Now is the silver trumpet still
The warder silent on the hill."

And while, to a degree, the stately words apply, there is a sense in which they do not, for being dead, he yet speaketh. His voice is still heard; his light still shines; his silver trumpet still sounds, and will go echoing down the years in the Church which he loved and did so much to extend, maintain, and defend.

* * *

A reminiscence of Dr. Scott's New Glasgow ministry is reported to us from Truro. He preached in St. James Church on the day when Dr. McCulloch the minister there, and one of Nova Scotia's pioneers, closed his ministry, taking for his text 'It is finished'. He was also one of the speakers at Dr. McCulloch's jubilee.

A FRIEND IN NEED

He was a minister and had gone to the city of Montreal where he was to spend some time and had taken with him sufficient money to tide him over the period of his stay. When he reached the Y.M.C.A., where he intended to lodge, he discovered he had been the victim of a light-fingered gentleman and of the $70.00 which he had in his pocket when he reached the city only ten cents remained. The requirements of the Y.M.C.A. of its prospective lodgers is a deposit. This he could not supply because of his misadventure. Another minister appeared by his side whom he knew but whose acquaintance he had never formed. He at once addressed him and after a few minutes conversation told the newcomer of his plight. The sequel was that his room rent was guaranteed and he was invited to breakfast. Before they rose from the table the newfound friend handed him $5.00 and thus they parted. On the Monday following the friend again met the minister who had suffered misfortune and casually said to him, "I spoke to a few friends yesterday at the Church, mentioning your unfortunate experience" and then handed him the full amount that he had lost, with a little to spare. Was there ever better illustration of the old saying that "A friend in need is a friend indeed." The friend in need on this occasion was one whose death has been mourned throughout Canada, Dr. Ephraim Scott.

REV. M. WHITE, D.D.

The loss of leaders in our Church has been very marked of late and it now sadly devolves upon us to report the passing of another of our workers on the frontier, Dr. Matthew White. His death was sudden. Having returned from a vacation at the Coast and feeling that there was some trouble in his foot, upon consultation, he was advised that amputation was necessary. He survived the operation and was in good spirits but suddenly grew weak and expired on the second day after the operation, the eighteenth day of August. He was a native of Scotland and received his university and theological training in Glasgow. He is survived by Mrs. White.

The funeral service was held in Grace Church, Calgary, and was in charge of the minister, Rev. Jas. McNeill. Associated with him in the service were Rev. Dr. Roxborough, Edmonton; Rev. Jas. T. A. McLagan of Innisfail, and Rev. T. Millar Revie, Red Deer. Four ministers and two elders served as pallbearers. Interment was made in Calgary.

Dr. White had attained the age of seventy-one years. For thirty-four years he served The Presbyterian Church in Canada in the West, first as ordained minister at Lacombe, Alta., where he was responsible for a district covering two thousand square miles in addition to the oversight of adjacent fields. In overtaking these obligations he experienced the hardships of the pioneer missionary and specially in long journeys exposed to the rigors of the northern winter. He had the satisfaction of seeing his work grow so that he could say in 1918, twenty-one years after his arrival, that the district which he served was occupied by seven ordained men and four student missionaries. In that year he retired from the pastorate and took up residence in Calgary, serving for a time the congregation of Canmore. His work however was not regarded as done, and in the re-organization of the Church following union in 1925 he was appointed synodical missionary for Alberta, a post which he occupied until the time of his death. During practically the whole period of his residence in the West up to 1925 he served as convener of the Synod's Home Mission Committee. He was a man of fine qualities, kind, modest, retiring, yet zealous in the work of the Church and industrious. He labored assiduously in the area assigned him and earned the esteem of his fellow workers and the affection of those who served under his guidance. One of these, Mr. De Courcy H. Rayner, pays his tribute in the following letter:

Many who served under the supervision of the late Dr. White will grieve tot learn of his sudden passing for, while he was beloved by all, Dr. White especially endeared himself to the hearts of those who served "with him" as he would have said.

"He's a good scout," was the description that I received of my synodical missionary prior to my first journey to an Alberta mission field. That tribute came from one who now serves as a medical missionary in Formosa. I found it to be true in more ways than one. Every inch a Christian gentleman, the late Dr. White won the respect of every student by his quiet and unassuming manner. He gave no orders, he merely pointed the way, and students rejoiced to follow. Constantly on the move, his coming was looked forward to with eagerness, because it was sure to mean quiet, encouraging talks that relieved the monotony of a student's labors. He seldom passed through my vicinity without letting me know in advance, and if he was not to stop off I could enjoy a few moment's talk with him on the station platform. That was his way with all. He was at home everywhere, on the roughest trails, in the most humble cabins, or at the simple table of many a student who "bached" for himself.

Hotel proprietors and railway men knew him wherever he travelled, and without exception they respected him. Hotel men in villages where I was stationed looked in advance for his coming, and with genuine interest asked after "Mister" White. They knew him not as a Doctor of Divinity, but as a man.

Others can tell more ably than I that he never spared himself where the Presbyterian cause was concerned. In the little village of Lousana, some hundred miles north of Calgary, a congregation can testify to the fact that Dr. White at considerable discomfort to himself journeyed there on alternate Sundays throughout a long, cold winter that they might have service. No doubt other struggling groups can tell of similar experiences. I think that his actions, his very life, won many a person to the Presbyterian cause. In spite of troubles and disputes that have arisen since 1925 I never heard him speak an unkind or harsh word of anyone.

Because I know that students in the past have admired and respected him as I do, and because there are many throughout our Dominion and in other lands who mourn him as their one-time leader and companion, I pass on this student's tribute to a students' friend, the late Dr. White."

There is a great difference between visiting a place and living in it. Christ wants to dwell in our hearts, to settle down there and live day and night and all the year through at the very centre of our life, near the very springs of all its actions and dreams.

GENERAL ASSEMBLIES
BRITISH ISLES

Quite an interval elapsed following the Assembly of The Presbyterian Church of England before those of the Scottish Churches convened, almost two weeks, the first being on the eighteenth of May. Three of these met in Edinburgh, The Free Church, The Church of Scotland, and the United Original Secession. All three were visited by Dr. Pearson and the writer. The Assemblies of The Presbyterian Church in Ireland, The Presbyterian Church of Wales, and the United Free Church of Scotland (Continuing) met early in June and in the same week. Our deputation therefore divided, Dr. Rochester attending the Assembly of the Presbyterian Church in Ireland, and the United Free Church in Glasgow, while Dr. Pearson went to Wales.

Sunday Services

Besides addressing the Assemblies, Dr. Rochester preached in Greyfriars Church and St. Mary's, Edinburgh; and in Belfast he addressed the congregations of Windsor and Westbourne, and in the afternoon spoke to the great Sunday School in Rosemary Church of which Miss Park, daughter of a former revered minister, Dr. Park, whose pastorate extended over a period of fifty years, is superintendent. This school with its branches has an enrolment of about 3,000. The attendance of men is a feature of the school, as high as 1800 being present during the winter season when the school is at its best. A devoted band of teachers whose interest in their pupils extends throughout the week make this school the success it is. One of their most faithful leaders and workers, whose labors never slacken, on a recent visit to Canada had the pleasure of renewing associations with twenty of her "boys", all doing well in the land of their adoption and most grateful for the service rendered them by their kind friend and mentor.

Warm Welcome

The reception accorded our Church's delegates was hearty and sympathetic and hospitality was generous. Special mention for thoughtful attention must be made of Dr. MacDonald Webster of The Church of Scotland, and Dr. R. J. Porter of The Presbyterian Church in Ireland. The delegates from all the Churches shared the privilege of many functions, but one exclusively in their honor was the dinner provided by the Colonial Committee of the Church of Scotland under the direction of Dr. Webster, at which those who did not address the Assembly were accorded the privilege of speaking. At this function Dr. Pearson spoke for our Church. The Moderator, Dr. Graham, presided and beside the delegates there were upward of 150 guests.

Functions

The functions were numerous, including breakfasts and dinners under various auspices, affording splendid opportunity of enlarging one's circle of friendship, enjoying happy associations, and hearing many helpful messages. In Edinburgh the Moderator's receptions, Church of Scotland, and the evening reception at Holyrood Palace, followed a few days later by a garden party when the commissioners, delegates, and friends were the guests of the Lord High Commissioner and Mrs. Brown, were the most prominent of these social events. At the reception in Holyrood a private audience with the Lord High Commissioner and Mrs. Brown was accorded the overseas delegates who were presented by Dr. Findlay. His Grace addressed the delegates briefly, following the presentation, expressing his pleasure at meeting them and his good wishes for the Churches they represented.

A breakfast provided the opportunity of meeting the Moderator of the Free Church of Scotland, at which a large company assembled. Dr. Rochester was given the privilege of a brief address at this social gathering. Later upon request he spoke to the Free Church Assembly upon the subject of Lord's Day preservation and observance. Dr. Pearson conveyed to this body the fraternal greetings from our Church.

Work Commended

Very appreciative reference to our Church's work on behalf of immigrants was made in the report of the Colonial Committee of The Presbyterian Church in Ireland. Their port chaplain, Rev. S. Cochrane, B.A., R.N., to whom for work among Presbyterians sailing from Belfast we are deeply indebted reporting his visit to Canada says:

"One of the first things to impress the visitor arriving at the Canadian seaboard is the splendid arrangements made for our Presbyterian people. Everything is done for their convenience and comfort. The hostels for their accommodation are wonderful. The chaplains on duty are real live wires and in touch with everything that matters. Early and late their brotherly services are at the disposal of the immigrants. Through them the bond between the Home Church and the Church Overseas has been strengthened. . . In every province arrangements were made for visiting farms and seeing conditions under which our lads are settled. . . Tributes unsolicited came from many quarters and unstinted praise was given to those responsible for the activities of the mission for the methods they had adopted to link up our people with the Church of their fathers."

The Moderators

A high distinction is bestowed upon the minister who is set apart for this office and to be chosen for this post is regarded as a testimony to character, attainment, and ser-

vice. This fact was in evidence in all Assemblies, and in the selection the mission-field was honored, for three moderators were chosen from that sphere, Rev. T. E. Robertson, B.D. of the United Original Secession is a missionary at Seoni in Bengal, India, a field occupied by that Church for sixty-one years; Rev. A. M. Renwick, D.D. of the Free Church is the head of a large educational institution in Lima, Peru, while the Moderator of the Church of Scotland, Rev. J. A. Graham, D.D., is a highly honored missionary serving in Kalimpong, India. He was the first appointee to foreign work of the Young Men's Guild and has made of his station a great centre of training for the young, having accomplished a work for the Eurasian children which has earned for him the same recognition in that sphere accorded Dr. Barnardo in his work for homeless boys in England.

Three distinguished missionaries were therefore called upon to serve in the capacity of Moderator. The choice of the United Free Church (Continuing) was Rev. J. Sommerville Smith, M.A., whose merit was expressed by Rev. James Barr, M.P. in moving his appointment, "He was of good Seceder stock which did not wilt or wither at the roots," said Mr. Barr, and "Who had given abundant labor to the cause which had assured the Continuing Church. . . . . He collected money, distributed literature, rallied opinion, and counselled no surrender. He played a part quite unique. His interests were manifold, his devotion intense, and his labors herculean."

In selecting their Moderator, The Presbyterian Church in Ireland paid tribute to youth, unselfishness, friendliness, courage, and ability in the person of Rev. James Gilbert Paton, M.C., M.A., B.D. Dr. Donaghy who moved his appointment said "He was a scholar, a preacher, an organizer, possessed of great common sense and tact, and braver than the bravest."

Though not commissioned to that body we endeavored to reach the Reformed Presbyterian Church which met in Glasgow and whose Moderator was Rev. J. T. Potts, B.A., but were too late.

Place of Meeting

A visitor is impressed by the advantage enjoyed by two of the Assemblies in this respect. The Church of Scotland and The Presbyterian Church in Ireland. Each has its own building in which the Assembly has a most suitable and fixed place of meeting, both buildings providing, except at times, adequate accommodation for the public. There is in both cases also a full complement of adjacent rooms to meet personal, official, and committee requirements. In their Assembly building the Irish Church provides for the offices and the book-room and obtains revenue from space not required by the Church. Edinburgh and Belfast, where these buildings respectively are situated, have become the permanent meeting places of the two Assemblies, an additional advantage of considerable importance. In the Belfast hall the Moderator is seated upon a high platform extending well across the end of the hall, his chair being slightly elevated above the level of the platform. The clerk occupies a seat to his left and near. On the left is ample space for deputations and from this elevation speakers are heard to the best advantage though a small stand is placed on the ground floor for those taking part in debates. In Edinburgh the Moderator sits solitary in what resembles a pulpit with room by his side on either hand for two others. Above in the gallery is the Lord High Commissioner's seat and below a large platform, quite elevated also, with a railing, in which are seated the three clerks, the Procurator, and members of the Business Committee. From this central position reports are presented and for the most part debates conducted, speakers being thus within view and hearing of the whole house. There is also a "bar" as a distinguishing feature of this place. In our and other Assemblies the "bar" is a name. Here it is a fact. Parties, with us, when called to the "bar" or removed from it do not adjust themselves with reference to a particular place in the Assembly Hall. However, with the Church of Scotland it is otherwise and a seat immediately under the front of the central gallery and directly facing the Moderator bears this designation. There in a certain case we saw parties seated accompanied by legal counsel, the latter in gown, bands and wig, the garb also in which the Procurator appears. At the "bar" sat also the petitioners seeking the admission of women to the ministry, and standing there Lady Aberdeen spoke for the Deputation.

It is highly suggestive of interest in the work of these churches that on several occasions room could not be found for all seeking admission to the two great halls.

Formalities

These have their place at the opening of the Assembly and throughout the proceedings and exert a wholesome influence. The Church of Scotland is distinctive for in these ceremonies the State has a part and there is pageantry from which the other Assemblies are free. Divine service is conducted by the retiring Moderator in St. Giles Cathedral to which repair the Lord High Commissioner and the Lord Provost and Councillors of the city and certain guilds, the former in military uniform attended by escort of cavalry and a guard of honor, and the latter in full regalia of office. After the service the procession is formed to march to the Assembly Hall, where also the Lord High Commissioner with his suite and the Lord Provost and Councillors again appear. This is all very brilliant and attracts throngs in the street

and large audiences at the cathedral and Assembly Hall. The attractiveness of this opening ceremony none will question but its worth will be variously estimated, some regarding it in part as incongruous with Church independence and Christian simplicity. At the meetings the Moderator and clerks appear in gown, bands and hoods, as seems in keeping with the dignity of their office, the Moderator being more elaborately garbed with lace at bosom and wrists, knee breeches, stockings and shoes with silver buckles.

Respect for the office of Moderator is very evident. Just prior to his appearing he is announced, The Moderator! and the members of Assembly at once rise to their feet. This is to be commended but is only one of other tokens of respect. One of the clerks of The Church of Scotland Assembly at the close of the sessions said that he had observed in a few instances members arguing with the Moderator and expressed the hope that the dignity of the court would not again suffer in this regard. In case of disagreement with the Moderator the recourse of a member is an appeal to the court. Respect for the office will be conducive to good order.

The opening devotional exercises were sedulously guarded against interruption. Doors were closed and attendants informed late comers that the "Assembly was at prayers." This is most fitting and salutary.

For the most part, too, the business of each session was definitely arranged, announced, generally printed, and the program adhered to. This greatly facilitates the work and ensures steady progress. Of course ample provision was made for discussion. The red lamp under the control of the clerk was the signal of limitation and of impending doom to the speaker should he exceed his time and was a sure safeguard to the court against prolixity.

The delegate from the Evangelical Church of Belgium in addressing the Church of Scotland Assembly said he felt very much at home for he had not been long seated when he heard the word 'deficit' and that was something that they had always. We were impressed with the fact that Church problems are much the same the world over. It would be easy to give a list, revenue, Church attendance, enlistment for the ministry, dealing with youth, temperance, Sabbath observance, unemployment, etc. A few of these of wide social concern may be mentioned:

The Sabbath

This important topic was very much to the fore in all the Assemblies, interest being aroused by the fact that the business of amusement sought special Sunday privileges through amendment of existing laws. Protests from every quarter were lodged with the Government at London.

We observed a disposition on the part of some, not many, to substitute the word 'Sunday' for 'Sabbath.' This results to say the least of it in insipidity. Sunday is merely the name of a day, and has no significance; Sabbath is the name of an institution, the most benevolent ordained by God for man and beast. It was clear that this substitution arises from a failure to appreciate the word of Jesus when He said, 'The Sabbath was made for man,' thereby declaring that it was benevolent, for man, not against him; universal, not local; and permanent, not temporary.

The great proportion however of the addresses to which we listened were sound and strong. The encroachment upon the integrity and the quiet of the day incidental to the quest of pleasure was illustrated in part by the fact that on a recent Sunday outside of London there was a jam of vehicles in one direction that extended seven miles and resulted in a complete paralysis of traffic, and the railways found themselves unable to take care of the crowds at the stations in London.

Temperance

There was no mistaking the prevailing sentiment of the Assemblies on this important topic. They were decidedly in favor of all wise effort in the direction of better legislation to improve social conditions, but more desirous of exerting their influence by educational methods and by inculcating total abstinence among the young to advance sobriety in the nation.

The Committee on Temperance of The Church of Scotland urged the establishing of temperance organizations everywhere and asked for the sum of $20,000 to be expended on that work.

Temperance night in the Assembly of The Presbyterian Church in Ireland was one of the most stirring occasions. An arraignment of the traffic and indeed of the Government by Rev. T. M. Johnstone who submitted the report was so severe and impassioned that the great audience was thoroughly aroused. He was ably seconded by Rev. Andrew Scott, who commended methods for combatting intemperance in fourfold form, counter attractions, covenant-making, education, legislation. The impression conveyed by the action of the various Assemblies was that the Presbyterian Churches in the Old Land are awake to the personal and social aspect of intemperance and are very much in earnest in their effort to cope with the evil.

Ordination of Women

This question came formally before the Assembly of The Church of Scotland, and as indicated already in this article, the Marchioness of Aberdeen and Tremair, known to the Canadian people as Lady Aberdeen whose good work in Canada for social betterment when Lord Aberdeen was Governor-General is still in evidence, was the speaker

for the deputation. The petitioners desired that the barrier to women's eligibility for ordination to the ministry, election to eldership and diaconate, be removed so that the principle of spiritual equality might prevail in the Church. In the Marchioness the petitioners had a capable advocate. The matter however was referred to a committee. Lady Aberdeen mentioned Maude Royden as about to be honored with the degree of D.D. from Glasgow University. We understand that there is no obstacle in the United Free Church (Continuing) to women entering the ministry. The women's advocate excited some merriment when she said there were only two callings from which women were now debarred, the Army and the Church.

Unemployment

On every hand the deepest sympathy was expressed for those who were suffering from the present depression and specially unemployment. Dr. White of the Old Barony Church, Glasgow, set forth the plight of the unemployed in an impressive fashion when he said they were *denied the opportunity of service and discipline of work.*

The "Irish Sweepstakes" brought gambling to the front and elicited in every Assembly just and strong condemnation and earnest appeal. Some light is shed upon the extent and method of this colossal gambling enterprise reported from Edinburgh:

"The first prosecution in Edinburgh under the present Lotteries Act in connection with the Irish Derby Sweepstakes, took place in the Sheriff Court yesterday morning, when an Edinburgh rubber worker appeared before Sheriff Orr, and admitted having sold tickets in a lottery, namely, the Irish Hospitals Trust Sweepstake, to 35 persons residing in various parts of the city, between March 21 and April 16.

It was stated by the Depute-Fiscal that accused was a rubber worker employed in Edinburgh, and sometime in March he received from some person in Dublin several books of tickets for this lottery which was known as the Irish Hospitals Sweepstake. He disposed of 36 tickets, and in making remittance by post to the person from whom he received the tickets the letter was held up by the postal authorities. This was the first prosecution they had had in that Court with regard to the Irish Sweepstake. There had been several in other parts of the country. When a person in this country received tickets to sell he was permitted to take two tickets from each book of 12, and the worst feature of this case was that accused sold three books of tickets, including the six tickets he ought to have taken for himself—practically taking commission. The whole question in regard to these lotteries had been raised in Parliament.

In reply to a question by the Sheriff, the Depute-Fiscal said he thought this was really the first of several prosecutions. Accused, he said, had made £3 out of it as the tickets cost 10s. each.

Accused said he had not made £3 as he held half shares in the tickets. He had stood to lose 35s. as he had to take the money in instalments because some of the men could not pay the money down. He had only made 25s.

Sheriff Orr imposed a fine of £1, 5s."

In the deliverance of the United Free Church (Continuing) this evil was designated as a cancer spreading its roots into the life of the nation. It was stated also that the money spent in this way was an appalling sum, and welfare visitors reported shameful neglect of children in homes where men and women indulged in gambling.

Union

A movement for union of the Reformed Presbyterian Church with the United Free Church and United Original Secession is under consideration. The report however of progress made to the Reformed Synod did not go further than to say that "conferences" with the brethren of the other Churches had been marked by brotherly feeling and good will.

The proposed union of the Churches in South India was discussed in the Assembly of The Church of Scotland. Principal Martin spoke at length about the matter and stated that there were still difficulties to be overcome arising from the requirements of the Church of England with respect to the Episcopate. A prominent minister of the Church of Scotland in London, Dr. Fleming of St. Columba Church, regarded the occasion as demanding some very specific and frank declaration from the Presbyterian side, and he so expressed himself in a letter in The Scotsman. For pungency and strength this cannot easily be surpassed. It is free from platitudes and sentimentalities that have marred the discussions about Union. In thought and vigor of expression it is a real tonic:

Union or Unity: India and Lambeth

St. Columba's, Church of Scotland,
Pont Street, London, S.W.1,
Whitsunday 1931.

Sir,—I have read in your columns with some uneasiness a report of the discussion in the General Assembly, on May 21, of the projected Union of Churches in South India. Behind the statesmanlike reservations of Principal Martin—to whose discerning leadership the Assembly owes so much—lurks, if I am not uninstructed, one hard fact. It is the fact that, according to formulated proposals, it is intended, after a hybrid interragnum of thirty years, that the last vestige of a Presbyterian order of ministry shall have disappeared from the reconstituted ministry. The then United Church of South India shall have become, stock, lock, and barrel, typically Episcopalian—and that, as few can doubt (for otherwise it would be denied the full blessing of Œcumenical Anglicanism), with all the obscur-

antist implications of what is known as the "historic episcopate."

In respect of the approval or otherwise of such a scheme, Principal Martin and others apparently counselled a masterly inactivity. On what grounds? I know—most of us know well enough—that our Anglican friends regard the acceptance of the historic episcopate as a *sine qua non* of any scheme of union. Is there any reason why we on our part should be so unfair to them as to delay in declaring whether or not we are prepared to accept such a condition? If we are, then why this interval of thirty dubious years in the incubation of a Church half Episcopal, half Presbyterian, which Anglican authority frankly tells us it could not regard as in full communion with itself till the last of the thirty years of a rather humiliating, if not insulting, "purge" had elapsed? Can we not now, at once and once for all, make up our minds as to whether or not we are to sacrifice that similarly historic presbyterate for which many of our fathers died; do penance for our error; and pay homage to the new obedience, the historic episcopate, without a thirty years of shivering on the brink? I for one would prefer a prompt and business-like holocaust of Presbyterian testimonies to a Chinese "death of a thousand cuts" spread over an anomalous generation.

But if we are to stand by our heritage, let us be fair with those with whom we are conferring, or may be about to confer, whether in India or at Lambeth; for they have been fair with us in defining the irreducible minimum of their demand. Thus to do, and promptly—if, as I pray, our answer in this particular be a *non possumus*—would at least help to clear the ground, and prepare it for less ambitious but more sincere schemes of co-operation—perhaps, ultimately, of inter-Communion; for even when Union is impracticable, unity need never be out of reach. And we should thus, I think, retain—or regain—the respect of that great multitude who cannot away with ambiguous verbiage which is so often the screen of tottering conviction or flagging courage.—I am, &c. ARCHIBALD FLEMING.

Forward Movements

The spirit of enterprise is not wanting in the Churches overseas. Most, if not all of them, have some special project in view, as for example The Presbyterian Church in Ireland committed to raise £100,000 in the near future for the extension of its work. So also The Church of Scotland and The Free Church. The United Free (Continuing) has had of course to begin life, so to speak, over again, but has found great encouragement in the record of the past year, vindicating, as they said, the principle of voluntaryism.

Reference to the generosity of their people was made in the following terms:

"The General Assembly note with sincere consideration the conspicuous liberality with which the members have responded to the needs of the Church, resulting in a substantial surplus of income over expenditure notwithstanding the acute economic situation."

The industrial depression apparently is not to be allowed to stand in the way of meeting the needs of the times, nor of pressing forward to larger attainment. This is a spirit that may well be emulated by the Churches here.

Alliance Meeting

In Belfast attention was directed to the next meeting of *The Alliance of the Reformed Church Holding the Presbyterian System* which is to be held in that city. The last place of meeting was Boston in 1929. An appeal was made for the necessary co-operation and support for this important gathering.

Retrenchment

It was inevitable that this should be suggested in view of the financial situation. It would not be easy however to surrender to such a suggestion when listening to the appeals of missionaries who spoke for the work both at home and abroad. The call of opportunity in the great cities is most insistent and fresh enterprises, new methods, and larger expenditures are essential. In striking fashion the foreign missionaries indicated the significance in their respective fields of reduced budgets. One medical missionary made an irresistible appeal by citing incident after incident of sore physical trouble, terrible and hopeless if missionary medical assistance were denied. Oh, the suffering and black despair of it all!

This necessarily restricted comment on the Assemblies of the Old Land is given with a view to enable our readers to realize more fully the great Presbyterian brotherhood to which they truly belong, a consciousness which must be kept alive. It was a great privilege to attend these meetings and to enter into fellowship with these our brethren who have the world's needs at heart and who earnestly strive, in keeping with the high traditions of the Church to which they belong, and the commission of Christ, to bring help, comfort, and hope to mankind. —R.

A CENTURY

The Presbyterian, which is published weekly in Philadelphia, has completed one hundred years of service. Some who have occupied the editorial chair contributed many years of labor: Rev. W. M. Engles, thirty-three years, Dr. Matthew B. Grier, thirty-eight years, Dr. S. A. Mutchmore, twenty-five years, Dr. W. W. McKinney, twenty-one years. These men have been followed by Dr. D. S. Kennedy and Dr. S G. Craig. The present editor is Dr. W. C. Robinson.



Members of the World's Stewardship Conference, Edinburgh.
At the Estate of the Earl of Home, The Hirsel, Coldstream, Scotland.

Third, left, in the first row standing is the Earl and next to him stands the Editor. The photograph which was considerately forwarded to the Editor by Earl Home was without names and we are not able to designate all of them.

STEWARDSHIP AND CHURCH FINANCE

World Conference, Edinburgh, Scotland, June 21-26.

An hour or so before leaving Toronto to appear at the General Assemblies in the British Isles as delegate of our Church, we were entrusted by the Board of Administration with a commission to the World's Conference on Stewardship and Church Finance. In view of our early departure the formal commission was forwarded by Dr. MacNamara to the Secretary of the Conference, Mr. T. Collet, Edinburgh, whom it reached in due course and our place in the Conference was assured.

The last of the General Assemblies to be visited was that of the United Free Church (Continuing) which we addressed on June 6th and the Conference being a little over two weeks later, opportunity was taken to go to the Continent, there to visit the resting places of our two sons, one in Belgium and the other in France. Such time as was left after these visits was devoted to the McAll mission, of which we had the privilege of visiting six centres, four in Paris and two in Lille, and to inform ourselves in a measure of the Protestant work in general in France.

June 18th found us in London with the song of the soldier upon our lips:

"'Tis sweet to be in England once again."

Of course the return from France meant more to the soldier than to us for he came from the din of battle and the devastation of war. We simply left a foreign shore and returned to our kith and kin and a land of beauty with which we were most content, notwithstanding the attractions of the Continent.

Sunday in Edinburgh

Then the Editor made his way alone to Edinburgh, a full day before the opening of the Conference, arriving on Saturday night, the 20th. The Conference proper did not open until Monday evening at 7.30, yet arrangements were made for divine service in that historic cathedral, St. Giles, a special area being set apart for the delegates. Following the devotions a real impetus was given to the Conference by the sermon of Very Rev. Chas. L. Warr, D.D., minister of St. Giles, Dean of The Thistle and Chapel Royal. This was a vigorous message, based upon the parable of the talents, in which the minister dealt not with proportion or other particulars of giving to the Lord's work, but with our responsibility in all things as good stewards, constituting a fine setting for the special themes of the next few days.

In the morning we listened to Dr. James Black of Free St. Georges as he interpreted simply but vividly the parable of the pounds amplifying the following considerations: (1) There is a fixed period of time in which to make good our stewardship; (2) Life was

a loan to be accounted for; and (3) Upon us rest the duties of consecration and concentration. Others of Edinburgh's ministers spoke upon the theme and commended the Conference. In this way the interest of the citizens was evoked.

A Welcome

Monday disclosed the fact that a welcome had been prepared for the delegates for in the afternoon they were the guests of the Lord Provost, Magistrates, and Council of Edinburgh at a garden party at Lauriston Castle, a few miles out of the city, transportation having been provided. The day was perfect, warm, with bright sunshine, and the castle and grounds presented an attractive spectacle, a distinctive charm being the presence and performance of a Highland band in all the glory of tartan and trappings. In this setting is such music heard to advantage. The Lord Provost and his Lady welcomed the guests and a most delightful afternoon was thus spent.

Tolbooth and St. Giles

The scene now passes to Tolbooth Church. Concerning this the following historic and descriptive note is given in the program:

> The Tolbooth Congregation originally worshiped in that section of St. Giles Cathedral which was closest to the Tolbooth Prison, whose main door is marked by a "heart" of stones let into the causeway outside the west door of St. Giles. The present Church was also the General Assembly Hall of the Church of Scotland from 1844 until 1929. The spire (the highest in Edinburgh) is modelled upon that of Salisbury Cathedral. It contains the library of the General Assembly, a valuable historical collection, portraits of Moderators and Lord High Commissioners, and a collection of old communion tokens, etc.

There is a note also about St. Giles:

> The oldest portion of the Church dates from 1359, but little of the original fabric remains. In St. Giles are buried the Good Regent Moray and the Great Marquis of Montrose. John Knox was interred in the churchyard which lay to the south. This 'God's acre' has long disappeared, but the supposed site of the Reformer's grave, in what is now Parliament Square, is marked with his initials and the date of his death. At the south-east corner of St. Giles is the ornate Chapel of the Order of the Thistle which was erected in 1909 from designs by the late Sir Robert Lorimer.

The Opening Session

Therefore delegates and visitors repaired to the Tolbooth Church at the hour of 7.30 for the first meeting of the Conference. The opening devotional exercises were conducted by the Editor of the Record. The Rt. Hon. the Earl of Home, K T. L.L.D. presided. Lord Home is a man of high social standing, attainment in learning, and distinguished in service to his country during the war, to whom one was immediately drawn by his genuine unaffected friendliness. In his brief speech he referred to the economic distress and applauded Mr. Hoover's timely and generous offer. It was a time in which, notwithstanding the crisis, we should be cheerful and courageous. When men lost heart they lost their faith.

He then called upon the Chairman of the Executive and Hon. Treas. Rev. W. J. Smith, M.A. to recite the events that led up to the Conference and that shaped its policy. It was a natural consequence of the meeting on Stewardship and Church Finance held in Glasgow in 1928. At that gathering our Church was represented by Mr. G. L. Sutherland. Mr. Smith pointed out that methods were quite easily agreed on and their character fixed. The task was now therefore to develop personal devotion that men may carry out with fidelity their obligations as stewards, both of the mysteries and gifts of God.

Dr. John White of the Barony Church, Glasgow, first Moderator of the Church of Scotland (United) followed and presented the world situation with its call to high service. The sum of his message was that the Church had something with which to supplement the efforts of science. Scholarship, whose service could not be questioned, carried us "far ben", but Christ carries us further. Or a better way of putting it is that Christ brought something to the world which none other could supply. Upon the ministry therefore devolved the duty of preaching Christ and upon all rested the responsibility of exemplifying Him, clothing His truth in flesh.

* * *

A Prophet of Good

Tuesday forenoon session introduced us to a man of parts in the person of the chairman, Mr. Ernest Brown, M.C., M.P., London. A ready speaker, he was yet exact and pithy in his characteristization of our times. Men did not *reason* God out of their life, but *ruled* Him out. Life was keyed to one note, *sensation,* and to this the press pandered. Men needed and would welcome instruction with respect to the true goal of life, the way thither, and the confidence that power was available for the going. Declaring that prophets were not all pessimists as suggested by a speaker, the chairman cited with verbal accuracy a prophecy of olden times, and most optimistic:

> And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree;

and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.

A New Revival

The theme for the session was *The World's Challenge to the Church Today,* and the speakers were Dr. Ralph S. Cushman, Rochester, U.S.A.; Dr. Donald Fraser, Edinburgh, and Dr. Adolpf Keller, Geneva, Switzerland. Dr. Cushman cited the saying of Dr. Bushnell that one more revival was needed, namely, a revival of Christian Stewardship. In times when so many rolled in luxury there was surely something wrong when, side by side with these, were so many suffering, not merely needing food but who were brought to the brink of starvation. Some form of Christian Communism would possibly make the world a more comfortable place for multitudes who suffered the degradation of penury. Such reformation in our system will be promoted when the reform begins with "you and me."

Personality Too

Dr. Fraser defined stewardship as faithfulness in all things, not money merely, but in the consecration of personality. A Cambridge student placed upon the plate as an offering to the Lord the sum of £200 and designated the gift as '*£200 and myself.*' As an example of public service, he cited the case of two students, who when at Oxford studied the need of the Empire. Thereafter one shaped policies at home and another Christian merchant broke the slave traffic and by agriculture raised the life of a people. Men of Britain, in India, and China, in the public service of these countries wrought wonders by their integrity and fidelity, standing always for the rights of all. Trade and commerce thus provides an opportunity for service, and every trader becomes a missionary. The greatest dynamic of Christ, is not money.

Europe's Need

One cannot fail to have his sympathies enlisted when hearing of the struggles of the Protestant Churches on the Continent of Europe whose needs were so graphically portrayed by Dr. Keller. In Germany 90% of Church capital was lost. In other countries everything was lost, bankruptcy and ruin faces the churches. Interest at 7% and and 8% is low. The average being from 10% to 15% and as high as 26%. One good arising from the loss of State revenues is that the churches are now forced to depend, as they should, upon the voluntary support of their membership and friends.

* * *

The Family Idea

In the afternoon the striking consideration presented by Principal W. F. Loftus of Birmingham, after declaring that stewardship to the mind of Christ did not involve money merely and that there were no specific instructions as to giving, was that we are all members of one family and the family spirit cultivated in the community would mean the meeting of the world's needs.

A very helpful discussion conducted by two laymen followed Dr. Loftus' address, freshly asserting that the greatest force used by God was human personality and that the inward change in every man must effect a change in his surroundings.

Not Money Alone

The first speaker thus far to present his subject independent of all manuscript was Rev. D. W. P. Strang, M.C., M.A., Edinburgh (that M.C. Military Cross, appears not infrequently showing that there were brave men and true among all classes and ranks of the sons of Britain, the clergy not excepted) on the aspects of stewardship assigned to him, personality, talents, leisure, culture, and work. Dwelling upon leisure, in fresh and cogent fashion, he dealt with the subject and made and appealed for the right use of that one day in seven throughout whose hours the State guarantees freedom from toil, and entreated that this precious free time be not dissipated in vain pursuits. One cannot realize himself in sensuous excitement. Cherish the Lord's day as a priceless heritage from the past.

A Reception

From the strenuousness of debate, close attention to vexed problems and high themes, the Conference turned in the evening of June 23rd to social enjoyment. This took the form of a reception in the New College where one had an opportunity of making or renewing friendships during the informal association of the first part of the evening. Later, words of welcome were spoken by Dr. John A. Graham, Moderator of the General Assembly of the Church of Scotland, to which response was made by delegates whose names were not on the program. An unusually interesting item was that provided by Robt. M'Leod, Mus. Bach., F.R.C.D., Edinburgh, on *National Consciousness in Praise.* After listening to this unique address one raised the question whether instrumental music, upon the whole, contributed or detracted from worship. Not that instrumental music was sinful but it was inadequate even when at its best. The musical service at the Church of Scotland Assembly was led by a precentor without instrumental accompaniment. Another surprising suggestion was that the folk songs of the various people should, as far as possible, be adopted by Christian missionaries as a medium of worship through music.

* * *

When the next session opened the chair was taken by Rt. Hon. Lord Polwarth who declared in his brief address that the times made it difficult to speak with definiteness upon the proper use of means. There was

opportunity however for enlightenment and he thought the Church might do more than it has for the guidance and inspiration of its people in this realm. Lord Polwarth is actively identified with the Church and with benevolent enterprises, and was a commissioner to the General Assembly of The Church of Scotland.

All and More

Rev. Dr. Archibald Chisholm, minister of Langside Church, Glasgow, who has been closely identified with social betterment, introduced some fresh considerations, one of which was that money for the Lord's work would be multiplied exceedingly if those who were not giving would give, and if those giving would give a little more. Think of what it would mean to the work of the Church of Scotland, if the 3d. per £ proportion were increased to 6d. There was evidently opportunity for the Church to advance in the grace of giving. Much money would be available also by diversion. Eighteen shillings out of every £3 was the amount spent in drink. Enormous revenue could be secured from church people by diversion of money from extravagances and vanities. In commending methods he emphasized the necessity of capturing the imagination; presenting the case in concrete form made a powerful appeal. Advertising in the sense of informing people would incite liberality. A speaker in the discussion following this address asserted that fourteen cents of every dollar in America goes to waste. Stewardship's opportunities begin with the right management of one's income. It was at this point that Rev. W. Ross of Fountainhead Church, Edinburgh, delivered a message upon gambling, dwelling upon its sinfulness, waste, and misery. He quoted Principal Rainy as declaring that he had ceased to open sales of work under Church auspices because he had discovered that in several instances his principles had been compromised. From this channel, he spoke of the matter only in one aspect, how much money could be diverted, not merely for the Church's mission, but for the direct comfort and happiness of families.

The Friends

The people who are known as Friends found representation and voice in the Conference when Mr. J. E. Hodgkin of Darlington, England, appeared and spoke on *Philanthropic Expenditures and the Support of the Work of the Kingdom of God.* He was against mechanical or arithmetical giving. Giving was only at its best when promoted by love and marked by self denial. For the Kingdom of God only what is best is adequate. Little virtue is attached to a gift that had for its object the perpetuating of one's name, the acquiring of honor, or promoting the value of property.

He deprecated very greatly making business the end of life. The Society of Friends was self reliant, and did not solicit aid from outsiders.

Sample Effort

A contribution was made to the discussion by a member of the Baptist Church in Wales, when he reported a movement there to obtain 20,000 young people between the ages of 17 and 25 to give £1 a year to overseas work. The fixed sum had been abandoned because of unemployment but the pledge stood as a proportion of income. A man in business who supports his own representatives in the foreign field and who had already devoted £60,000 to that work, so kept himself in the background that only two men know of his benefactions.

* * *

By Countries

The afternoon of the third day was given to reports and the following countries were upon the list: Africa, Asia, Australia, New Zealand, British Isles, British West Indies, European Continent, U.S.A. and Canada. The substance of these reports and of the discussion was presented by the Chairman:

No system of giving can be regarded as final and universal. This was emphasized by a gentleman who spoke for the Highlands, Scotland. It is evident that the adoption of improved methods is possible almost everywhere. Some methods are atrocious and the lack of system is most reprehensible. The mere raising of money is nothing in itself. The development of the man must be kept in view and the proper disposition of the Church's revenue is of vital importance. Information is imperative. Opportunity should be given to allow people to expand in the grace of giving. We should give because it has been given to us and under the consideration that we are not our own. A few quotations from the discussions may prove helpful:

Presbyterians are born beggars, but Episcopalians were made beggars by Act of Parliament. Ministers should be careful not to put restraints on the liberality of their people but should give them wise direction. It is good that their generosity should have scope. Be careful in one's zeal for promoting liberality not to make violent transition. Educate office bearers. Elasticity must be imparted to every system. For instance a special envelope may be provided for those who have not given or for those who wish to give something special. One man in India gave up four days' wages each week in order to preach the Gospel. Spiritualize and you will liberalize. Nations learn through suffering. Attendance at public worship had greatly increased during the experience of financial stress in Australia. The envelope system could not be adopted in many parts of that land. The promise is the background of the system whatever that system may be. A man is no more spiritual when he *prays* than when he *pays*. Business

methods should not be less than good business. A representative from New Zealand stated that methods of stewardship had been taught them by the U.S.A. and Canada. Few contributors desired to allocate their money. Said another, "Don't apologize for presenting stewardship. Speak as faithfully about this as about other matters."

Warned against mentioning money from the pulpit a minister resolved to ignore the counsel with the result that the congregation benevolences were enormously increased to the satisfaction of all.

* * *

Thursday forenoon, the last session we were able to attend, was most helpful. Prof. Daniel Lamont of Edinburgh, presided. The program for the afternoon was given over entirely to representatives from U.S.A. *Stewardship and its Place in Religious Education* was presented by Rev. Dr. Julius E. Crawford of Nashville; Mrs. James Duguid of Newark discussed the practice of it in the home, while Dr. Luther E. Lovejoy of Chicago treated very concretely the topic, *Discovery and Development of Stewardship Leaders.*

Dr. Crawford's paper was the formal deliverance of a committee upon an aspect of the question which we have already fully presented. Mrs. Duguid was the only woman honored with a place on the program, but she did justice to her subject. The substance of her paper being, "If Christ is the head of the household, then the husband and wife are His stewards. Everything is the Lord's."

Dr. Lovejoy said that it was evident in too great a degree in the Church that we disliked to part with our comforts. Leaders in stewardship must be more capable of quickening thought and of stirring emotion. His report of discoveries of leaders was an engaging recital and strongly fortified our belief in a wise Providence. Of his appointment one man said that it did not happen, it was predestined. Another's explanation was that this high office of leadership was wished on him, but he perfected himself by study. Another attributed to his wife his separation to this work saying, "I wasn't discovered, I got married."

* * *

Thus ended the Conference for us except for one event. Though the program continued throughout Friday, the necessity of making our sailing from Southampton denied us the privilege of attending. Compensation in part was found in obtaining possession of the leading paper for the day by Rev. F. A. Agar, M.D., D.D., New York. This was the report of a commission which we shall give again should we have opportunity.

Youth Night

We have not mentioned the Wednesday evening meeting which was designated *Youth Night.* Good addresses of a general character were delivered by Dr. Peter Bryce of the United Church of Canada and Dr. Harry Miller, formerly Moderator of the Assembly of the United Free Church of Scotland. Both these addresses were designed and would be effective in creating a deeper interest in the growth of our young people in the Church and in wise methods in dealing with them. The chair on this evening was occupied by Rev. T. B. Stewart Thomson, M.C., B.D. (another minister decorated for valor).

Excursion

And now we must mention the event, which from a social standpoint crowned the Conference. This was an excursion by omnibus to the Scott country, past Abbotsford House the home of Sir Walter Scott, to Melrose Abbey, and then to Dryburgh Abbey where Sir Walter is buried and also Earl Haig. Thence to Coldstream where we were the guests of the Earl of Home at Hirsel, his residence. A day of perfect sunshine contributed to the enjoyment of the excursion, and all appreciated the ride through this romantic country. The Earl's splendid home, the spacious and beautiful grounds, were open to the guests. Tables were set in the commodious garage back of the castle, open wide at the front, and tea served. Words of welcome in his genial and hearty fashion were spoken by the Earl and at the close the thanks of the company upon request of the Chairman, Mr. Smith, were expressed by Dr. Cushman of Rochester.

A shorter route upon the return trip brought the party to the city in time for travellers to catch the night trains South.

* * *

NOTES

In the Conference there were represented sixty-three denominations and religious societies from sixteen countries whose delegates numbered 349, some as far distant as Australia and Africa. Only twenty delegates failed to attend. A Scottish daily referred to it as one of the most important conferences of the year.

* * *

Among the delegates were many men of distinction, of whom quite a number participated in the proceedings. The Rt. Hon. The Earl of Home, K.T., LL.D., presided at the first meeting as Chairman of the International Association. The Rt. Hon. Lord Polwarth, D.L., identified with many benevolent enterprises, and a commissioner to the General Assembly of The Church of Scotland, also presided at one session. Others were the Rt. Hon. The Marquis of Linlithgow, K.T., D.L., The Hon. Lord Sands, D.D., LL.D., Sir D. Y. Cameron, R.A., LL.D., The Rt. Hon. The Earl of Elgin and Kincardine, C.M.G., LL.D., Sir William Henderson, C.B., LL.D., prominent in Scottish church life, and Rt. Hon. The Lord Rochester, C.M.G. of Rochester. Other

men of eminence in Church and State, ministers and laymen, were in attendance.

* * *

Contrasted with the World Conference on Church Finance in Glasgow in 1928 which dealt primarily with *methods* of obtaining church revenue, the Edinburgh Conference this year placed emphasis upon the supreme value of consecrated personality and man's responsibility to God for all that he is and has.

* * *

Among the decisions arrived at was that of forming a World's Stewardship Union to consist of national affiliated bodies with provision for the representation of isolated denominations or communions until they are able to form national bodies. A constitution is to be submitted to the next World's Conference which is fixed for 1934 in the United States of America or in Canada.

One very important resolution deserves attention:

> The Conference, recognizing that it is impossible to exaggerate the value of an early training of youth in the stewardship ideal, calls upon the youth organizations in the various Churches to set themselves definitely to the promotion of this object, by making themselves acquainted with the varied and extensive literature for this purpose, by including in their work plans for such training, and by summoning the young manhood and womanhood of the Church to leadership in this field. It exhorts parents, moreover, to manifest in their own lives before their children the joy and the glory of serving Christ with all they are and all they have.—R.

ACKNOWLEDGMENT

Knox Church, Sundridge, has received very timely and generous consideration from its namesake, Knox Church, Dutton, by the presentation of a silver communion set and pulpit. These were officially presented and dedicated by Rev. T. DeCourcy Rayner, father of DeCourcy H. Rayner who is in charge of the Sundridge congregation. Deep gratitude was expressed for these seasonable gifts.

* * *

A missionary, the recipient of an organ on behalf of his congregation, asks us to write a paragraph in acknowledgment of the receipt of a splendid instrument. We think that this could best be done in his own words, and therefore give his letter in full:

> The organ that I appealed for through the Record for Tayfalls, N.B., arrived today. Will you kindly write a few words for me in the next issue of Record, acknowledging the gift of a beautiful Bell organ donated by Mrs. Joseph Reid, Box 207, Stirling, Ont. I have written to her.
>
> I sincerely thank you for your kindness in assisting me to obtain such a fine musical instrument. It is certainly worth while having such a splendid messenger, as The Presbyterian Record truly is, to make known the needs of all the struggling Presbyterian groups. Much credit and praise is due the editor for his promptness in presenting the requirements of the less privileged congregations in our Church. *W. Fitzsimons.*

* * *

From Ontario we have received a remittance, without the name of the donor, of $10.00 to be divided equally between the Women's Missionary Society and the Budget of the Church.

ANOTHER CALL

We could make good use of some hymn books for a small congregation in Ontario and should therefore be very glad if some congregation with copies to spare would inform us to this effect.



THE MINISTERS' RETREAT

Rev. W. M. Kannawin, D.D.

If you had visited Glenmohr between August 17th and 28th you would have found one of the happiest gatherings that you ever saw. A group of ministers and their wives spent those delightful days on the beautiful shore of Lake Simcoe and enjoyed to the full the splendid accommodation provided by this camp.

White vest, recreation and good fellowship predominated. The Retreat was not lacking on the intellectual and spiritual sides. Professor J. D. Cunningham, D.D., of Knox College, gave a most interesting and instructive series of lectures on the New Testament which so inspired the entire group that he has been invited to return next year and continue the course. So enthusiastic were they who attended the Retreat this year it is expected that the accommodation will be severely taxed next August.

COMPARATIVE SUMMARY OF RECEIPTS

To August 31, for the Years 1930-1931.
By Budget Committee.

	1930	1931
MARITIMES	$ 7,389.87	$ 7.701.52
MONTREAL AND OTTAWA	24,844.62	24,461.15
TORONTO AND KINGSTON	56,243.30	51,687.22
HAMILTON AND LONDON	36,106.80	38,838.63
MANITOBA	2,685.00	2,579.04
SASKATCHEWAN	2,818.38	2,794.12
ALBERTA	3,962.85	3.831.72
BRITISH COLUMBIA	5,517.26	5,489.59
	$139,568.08	$137,382.99

CONGREGATIONS CONTRIBUTING

	1930	1931
MARITIME PROVINCES	94	107
MONTREAL AND OTTAWA	98	93
TORONTO AND KINGSTON	223	219
HAMILTON AND LONDON	178	184
MANITOBA	28	34
SASKATCHEWAN	25	24
ALBERTA	35	36
BRITISH COLUMBIA	36	48
	717	745

It is encouraging to note that under the stress of the widespread and serious depression, the decrease indicated in the above figures is comparatively slight and especially to learn that the number of congregations contributing has increased.

The Budget Committee's reports are necessarily made up in large part of statistics but behind all these there is a great fund of sentiment, love, loyalty, and sympathy, the strong showing their desire to help the weak and to carry on the Church's beneficent activities at home and abroad.

This year there is a very strong and special appeal to all these noble and Christian sentiments. We stress particularly our missionary work and make an urgent appeal to all our people whom God has blessed to translate their goodwill and sympathy into practical help. Let our Church be a beacon light to those who are struggling through the darkness of depression. A united effort before the end of the year will mean success, will link us in a renewed bond of Christian fellowship, and bring to our hearts a glow of warmth and joy. There is no compulsion, but "the love of Christ constraineth us".

AMONG THE CHURCHES

Hamilton, Ont.

McNab St. Church is the recipient of a legacy from the late William Campbell to the amount of $41,914. Mr. Campbell was one of the early settlers in the Hamilton district and became a large holder of property. In the disposition of his estate religious and benevolent institutions were widely and generously remembered.

Prince Albert, Sask.

The Session of St. Paul's Church has been augmented by the induction to the eldership of Messrs. F. M. Henderson, R. J. Jones, John MacLeod, W. K. MacNaughton, B.A., Principal J. W. Wilson, W. H. Rowe and F. W. Wright. The induction service took place at the last communion.

Prince Albert was favored with a flying visit from the Moderator of the General Assembly who before entering upon his Dominion-wide itinerary, in company with Rev. R. G. Walker, minister of St. Paul's Church, visited a number of mission fields north of the Saskatchewan. In this district Mr. E. T. Lloyd has been doing faithful work. The Moderator preached to a congregation that filled the school house and baptized five children. After the service he camped out on the way to Waskesiu, visited the national park early next day, and left for Saskatoon in the afternoon.

Mr. George W. MacKay and family of Formosa spent the last week-end of their furlough with their clansfolk of St. Paul's manse. Mr. MacKay's address to the congregation was a very graphic and captivating account of notable Gospel triumphs and of fields still white unto the harvest in the beautiful isle "Formosa".

Mrs. MacKay also addressed the congregation. This personal contact with the workers in the field will deepen the interest of the congregation in the work in that distant field of our Church's labors.



ST. ANDREWS, NIAGARA-ON-THE-LAKE

When one visits this church and its surroundings he is on historic ground of great interest to Canadians. The congregation was one of the earliest organized in Canada and with justifiable pride it looks back over one hundred and thirty-seven years of organized church life. The very building rejoices in antiquity for one hundred years have elapsed since it was erected. It was therefore a great event in this congregation's life when on Sunday and Monday, August 16th and 17th, the congregation with its friends, assembled to celebrate the anniversary both of the founding of the congregation and the erection of the present edifice.

The minister is Rev. A. MacFarlane, M.A., B.D. who has been but a short time in this historic place. He presided at the Sunday services and at the gathering on Monday evening. A Canadian, now occupying one of the important congregations in the Presbyterian Church in U.S.A., Dr. Chas. H. Stewart of Buffalo, was invited to preach morning and evening on Sunday. The church was completely filled at both services and the deepest interest was evinced in public worship, in the messages for the day and in the unveiling of tablets. The subject for the morning was *The Unexpected Good* based upon Isaiah 35:6, *In the wilderness shall waters break out and streams in the desert.* For evening Dr. Stewart chose Christ's example in service as set forth in John 13:4, *The Church Conquers.*

Assisting in the service was Rev. A. F. MacGregor of Toronto a former minister, who gave nineteen years' service there.

At the morning service three bronze tablets were unveiled to the memory of former members. The first was designated:

In loving memory of Minnie M. Cashli, eldest daughter of Rev. Nathaniel Smith. She was a faithful worker in this church. In 1906 she went to China with her husband, Edgar Robertson, medical missionary. She died in April, 1917 and is buried in Hengchow. "Let her own works praise her in the gates."

This was unveiled by Mrs. Nathaniel Smith of Toronto, mother of the late Mrs. Robertson, and was the gift of school mates and other friends of the deceased.

Miss Julia Rankin of Detroit unveiled the second tablet which bore the inscription:

"In memory of Robert Notman Ball, 1823-1887. For forty-three years an elder in the Presbyterian Church and in this congregation from 1870 to 1887, and to his wife, Jane Sarah Millard, 1924-1910. Erected in memory of Janet Ann Rankin, 1840-1918, daughter of William M. Ball.

The third tablet to the memory of Mr. and Mrs. James McFarland was unveiled by their grandson, Mr. Charles B. Taggart:

In memory of James McFarland, 1816-1903 and of his wife, Elizabeth Showers Ball, 1829-1910.

Mr. McGregor presented the tablets to the minister on behalf of the donors and offered the dedicatory prayer.

The Monday evening meeting began as a social rally when the congregation and friends sat down to supper. Following this a very full program of addresses and music was presented in the church with greetings and congratulations from neighboring and representative ministers.

The earlier period of St. Andrew's history was marked not only by pioneer difficulties but by some extraordinary experiences. The church was founded in 1794. The war of 1812-14 ravaged that area and St. Andrew's Church was destroyed by fire. The schoolhouse was not completely destroyed and, after repairs, served the congregation. The plan to erect a new building was launched in 1830 and this is the structure which now stands, a fine specimen of architecture and workmanship. The pulpit was occupied during this long period by men who served the congregation and the whole Church well in difficult times.

One of the tablets on the wall of the church is to the memory of Rev. J. B. Mowat, D.D., minister from 1850 to 1858, and in attendance upon the celebration were Miss Mowat of Kingston a daughter, and Mr. Robert McGill Mowat, a grandson both of Dr. Mowat and of Dr. McGill. Mr. Gavin Clemes, a grandson of Mr. Wm. Cleland, a former minister, was also in attendance, as well as Mrs. Nathaniel Smith mentioned above.



BEAR CREEK PRESBYTERIAN CHURCH

Rev. John McNair of London conducted the services on the occasion of the seventy-fifth anniversary of the congregation. For his morning message he presented the theme based upon Paul's allusion to Christ as a rock found in First Cor. 10:4. In the evening Christ's words to the disciples following their disappointment in prosecuting their daily calling, "Launch out into the deep and let down your nets for a draught," provided the opportunity for dwelling upon the need of aggressive and hopeful effort for uplifting our fellows.

The service of praise in the morning was under the leadership of Mr. J. L. McBain, Brigden, with Miss Grace Taylor as organist. The choir was composed of former members whose ages ranged from 25 to 80 years. Their interpretation of the old familiar psalms was most inspiring and helpful in the public worship of the day. The service of song in the evening was led by the regular choir with Mr. F. W. Lilly-white of Brigden. The congregations were large and offerings liberal.

One of the oldest members of the congregation, Mrs. Jas. McDonald, now in her ninety-sixth year, was unable to attend but welcomed many visitors during the day. Another veteran, Mr. Samuel Thompson, aged ninety-three was present.—*Com.*

Winnipeg, Man.

The pulpit of First Presbyterian Church through the month of August was occupied by Rev. W. F. McConnell of Paris, Ont. Mr. McConnell was with the congregation when organization was effected in September of 1925 when he conducted the opening services in Norman Hall.

Arcola, Sask.

In spite of wind-swept fields and a harvest failure coupled with the general depression Arcola Presbyterians have at last realized their ambition to have a church home of their own. A building long used as a law office and dwelling house came into the market at a low figure and the managers quietly opened negotiations and, having obtained an option on this building, asked the congregation for their endorsement which was given. Then the Ladies' Aid, Managers and interested friends got to work, scrubbed, cleaned, painted, altered, and renovated the old building until in three months, working mostly in the afternoon and without spending one cent on hired labor, we had a church auditorium forty by twenty, Sunday School rooms, and quarters for the missionary. The opening services were conducted by the Moderator of the General Assembly on August the 9th. He warmly congratulated the congregation on their achievement under adverse conditions. Among the gifts received were a communion set and kindergarten chairs from the Ladies' Guild of First Presbyterian Church, Regina, and a fine communion table, the work of Mr. Clarence Smith, Regina. Arcola Presbyterian mission field was opened by Rev. Wm. Brant (now of Whitewood) about four years ago. In April 1929 he was succeeded by Rev. G. G. Muir who is still missionary-in-charge.—*Com.*

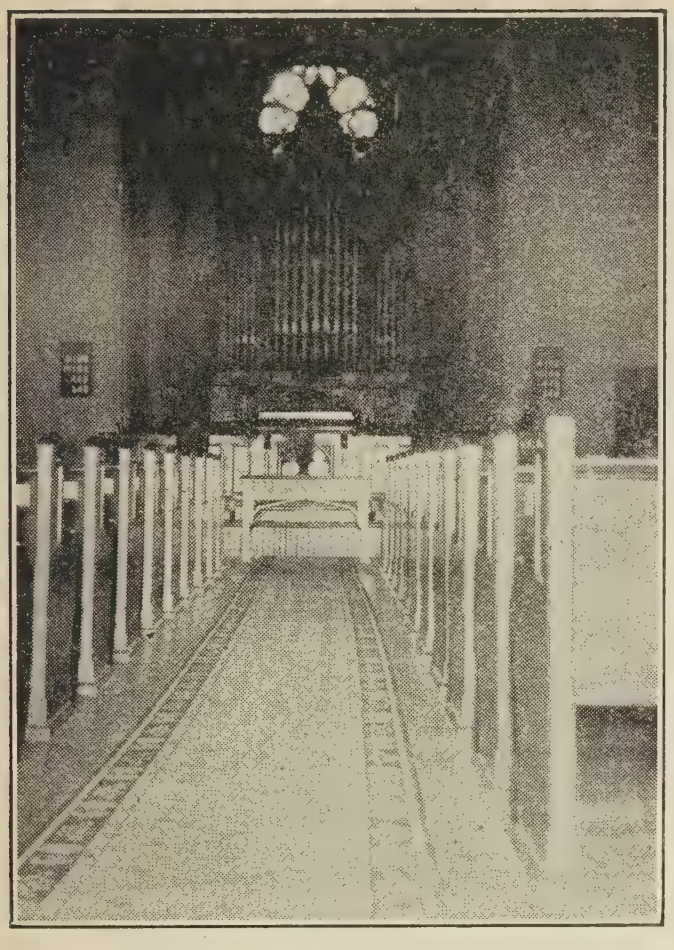
Goshen, Ont.

The congregations of Lochwinnoch, Stewartville, and Dewars welcomed at their last communion a very large number to the membership. The service was conducted by Rev. W. J. Fowler, of Montreal, and thirty-two persons were received into the membership, six at Lochwinnoch, twenty-two at Dewars and four at Stewartville. There were seven baptisms. This is the early fruit of the ministry of Rev. D. M. Kerr.

Chauvin, Alta.

A Sunday School was organized at Airlie, one of the outposts of this field, on July 12, Messrs. R. E. Scott and A. E. Scott this village, assisting. Mr. Charles Cargill was elected superintendent and Miss Huldur Callin, secretary. Teachers include Miss Grace Thompson and Mrs. J. A. Craddock. There were eighteen present at the organization meeting and both enrolment and attendance have been growing rapidly ever since.

The Sunday School at Killarney, another country outpost of this field, was revived August 16th. Mr. Edward Chapman was elected superintendent and Mr. Stephen Chapman secretary. Teachers included Mrs. H. Young and Mrs. H. Forman. Twenty-five attended the organization meeting.—*Com.*



INTERIOR ST. ANDREW'S CHURCH, GANANOQUE, ONT.

St. Andrew's, with a history that goes back to occasional services held by Rev. William Smart who came to Brockville in 1811, still carries on with faith and courage, despite changes and removals and the general depression in business. During the summer months this beautiful little town, *The Canadian Gateway to the Thousand Islands,* entertains a great number of visitors. All the churches therefore carry on their regular services throughout the holiday season. In addition regular outdoor services are conducted. On Sunday, August 16th, for instance, Canon Cuggan of the Anglican Church conducted the service at Sugar Island, the permanent camp of the American Canoe Association, at three o'clock, while Rev. Charles E. Kidd of St. Andrews was in charge of the Half Moon Bay service at five o'clock and of the evening hour of worship at eight o'clock at the beautiful Thousand Island Tourist Camp on the banks of the St. Lawrence. These open-air services are quite a feature of the tourist season and they are greatly appreciated by those for whose benefit they are conducted. The Anglican, Presbyterian, and United Church co-operate most cordially in all these special summer activities.

St. Andrew's was completely renovated in 1925 at a cost of $10,000. The rose window, seen over the organ, and which has the Burning Bush in the centre was the gift of friends in Liverpool, England, when the church was erected in 1857.—*Com.*

A real estate transfer in Winnipeg has excited deep and general interest and called forth wide and varied comment. It meant the passing of what was once a Presbyterian institution of learning into the hands of the Roman Catholic Church; not directly however, but by way of the United Church for this property was assigned to the United Church by the Commission at the time of union. Manitoba College and grounds were the subject of this transfer. That Presbyterians should grieve over this transfer is natural. Was not the college early conceived as a necessity and it was for it that the pioneer, Rev. John Black, pleaded and labored more than half a century ago. Ultimately the college was established and the first session held in a house in Kildonan in 1871-72. In 1875 a frame building was erected in Winnipeg and seven years later a more permanent building arose on the site on Ellice Ave. In 1892 this building was doubled in capacity, and in 1896 the principal's residence was added. The property covered a large area in the heart of the city of Winnipeg and, therefore might be regarded as of exceptional value, far beyond the sum received by the vendors, $77,500. As charged to the United Church by the Commission, the value was $127,000 and the press states that the assessed valuation including buildings was $163,000. The business aspect of this transaction, however, whether profitable or otherwise, proper or improper, is a matter for the United Church. The property belonged to that body and to it belonged the full responsibility of dealing with it. The Session of First Presbyterian Church, Winnipeg, has expressed its view in very strong language to the effect that the action of the United Church is a violation of trust. Not being acquainted with all the facts we cannot speak explicitly but we confess to feelings of sadness and disappointment that such disposition should have been made of this property which has been an expression of the idealism, the ambition, the self-sacrifice of devoted Presbyterians all over Canada for upwards of sixty years. For Presbyterians of course the end of the chapter came when the college was given to the United Church.

PRESBYTERY CLERK

The Presbytery of Moose Jaw has appointed as its clerk, Rev. Jas. Greer, Briercrest, Sask.

Blessings on the man who smiles, whose smile is born of an inner radiance and who smiles when the clouds lower, when fortune frowns, and the tides are adverse, He makes a new world for himself and multiplies himself an hundred fold in the strength and courage of other men.

Our Foreign Missions

AGAIN IN THE FIELD

Letter from Dr. Goforth to St. John's Church, Toronto. By courtesy of the minister Rev. R. G. Stewart, B.D. This church supports Dr. Goforth.

We met with a very hearty reception from the Christians on our return here. Conditions in the church however were not as good as when we left for Canada. Keen resentment had been caused over the unwise dismissal of some workers. There sems to be a strong desire to have me conduct fifteen days of revival meetings with the hope that all hindering things may be swept away. These meetings commence now in a few days.

As soon as I gained an idea of conditions at this centre I went to T'ung Liao the outstantion one hundred and forty miles west. I arrived too late to have a meeting the first evening but next morning at a quarter after five about forty were present. At eleven and again at four the chapel was filled. It is worth crossing the ocean to see the manifestation of joy at our return. There was thanksgiving even to tears. We realized the truth of "How Beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things". Pastor Chang was just getting over a severe attack of typhoid. Mr. Han his co-worker had charge of everything. The chief man of the congregation is a Mr. Tu. Shortly after his conversion he came to special meetings we were holding here at Szepingkai. On returning home he commenced family worship. A neighbor of his named Ma, recently converted, along with his wife, daily attended the worship. Every one in Mr. Tu's family except his younger brother have turned to the Lord. Mr. Ma when still a boy went to do business among the Mongols and became proficient in their language. For twenty years he lived among the Mongol tribes. He learned all their evil ways. He told me that at the game of Ma chang he has lost eight hundred dollars in a single night. Since conversion he has been given a burning desire to save the Mongol people. I have been moved to tears by the intensity of his prayers for the Mongols. Mr. Davis who is stationed at Taonan has for years been moved about the salvation of Mongolia. Mr. Ma has now been appointed his co-worker to take the Gospel to Mongols in our field. At the urgent request of the Christians at T'ung Liao I have promised to give them a month's special meeting before the close of this year.

We have another station at Kailu sixty miles further West of T'ung Liao. It can only be reached by motor bus. Just before my visit West the rains had made roads impassable. It is a city with over ten thousand, our farthest outpost in Mongol territory. T'ung Liao is the result of railway construction. It now has a population of seventy thousand. Fifteen years ago there were only a few huts. From the start we have kept two evangelists at Kailu. The work there is really hopeful. It is a bandit infested region and the motor buses are often robbed.

On our return journey we stopped two days at Cheng Chia Tun, a city of sixty thousand, sixty miles west of here. The big tent was up in an open space in the city and I spoke to a fine audience during the afternoon. In the evening I addressed the chapel full of Christians who gathered to welcome me. During the next day we let the tent go while I gave three addresses to the Christians. It still holds true that the harvest is plenteous and the laborers few. At the Cheng Chia Tun centre six or seven men believe they have been called to preach the Gospel. Three have already been accepted and one or two more may be. The three accepted are high school graduates who were in my wife's English class. During all my years in Honan I never gained a single Mahommedan convert. In this place two Mahommedan families have been won and from them two promising evangelists are now in probation. When speaking at St. John's I think I mentioned that we had about five hundred thousand Mongols in our field. I may have mentioned that at least one Mongol seemed to accept the Saviour. I repeatedly told about him. One of the first to greet me at Cheng Chia Tun was this Mongol who has since been baptized. He said when I was telling him the story of salvation two years ago he believed in his heart in Jesus Christ as Lord of all. This Mongol, a Mr. Ch'en, is a man about fifty. He was at one time a lieutenant in the army. His one desire seems to be to save others but mainly his Mongol people. He speaks the Chinese language fluently. In his village there are about one hundred families half of which are Mongol. Open house is kept for all who will come to hear the Gospel. Naturally I rejoice over my first Mongol convert.

Mr. Davis and the Christian leaders of Taonan having arranged a series of meetings for me to address I went there from Cheng Chia Tun. At Taonan I conducted twenty-six meetings in nine days. The testimonies at the close showed that the Spirit of God had searched many hearts. A short time before leaving for Canada we held similar meetings at Taonan. At that time pastor Chiang's daughter, a nurse in the city, was so moved that she undertook to give ten dollars a month towards the support of Miss Sung the Bible woman. In September she plans to go to the Shanghai Bible school at her own expense to train as an evangelist. Two or three men at Taonan ask to be taken on to train as evangelists.

Children and Youth

THE LIGHTHOUSE

The value of a light in the distance to guide the traveller was spoken of in the August Record. That usually is a lamp in a window, at least so far as the great open spaces of our western plains is concerned. Since we now travel by air as well as by land great lights of enormous power have been erected on towers or on tops of high buildings to guide the aviator to his destination.

For a traveller to go astray on land is serious, but for a ship to lose its way on the pathless sea, especially near a rock-bound coast may mean that the vessel will be dashed to pieces on the hidden rocks and its whole company find a watery grave. The light then to guide sailors is very needful but it is useless unless raised high so that it may be seen from afar and afford the seaman time and distance to save his ship. Therefore lights are to be found upon the seacoast of every land and also on inland lakes to safeguard the mariner against shipwreck on some hidden rock or dangerous reef.

The necessity of having lighthouses, for we mean by a lighthouse a tall structure which bears a light at its top, in the interest of those who go down to sea in great ships was early recognized. Last summer in visting the castle at Dover on the south-east coast of England I saw the remains of a lighthouse erected by the Romans on the top of the eminence where the castle now stands. This was built over eighteen hundred years ago. It was a very substantial rock-built structure but the lamp instead of resting upon the top of the tower was swung out by a long arm from the top and consisted of a basket made of iron in which a fire burned. This basket could be swung in within reach of the keeper and the fire replenished as needed. This was very crude as compared with the burnished mirrors, glass, and strong light fed by oil, gas, or electricity of today. Nevertheless it served its purpose and the light on so high a tower built upon so lofty an eminence served its noble purpose of directing the sailor.

It is said that upwards of five hundred lighthouses, of course built in the modern fashion, gird the British Isles. One of these in the South, a short distance from Plymouth, is famous. It is known as the Eddystone Lighthouse. It derives its name from the conflicting currents from the Atlantic Ocean and the English Channel that meet here and sweep over and around the rocks where the lighthouse now stands. More than two hundred years ago a man named Winstanley erected a lighthouse on these dangerous rocks. It was built of wood and so confident was the builder in the strength of his structure and its ability to resist storm and sea that he said that he wished he could be in it when the wildest storm that ever blew under heaven raged. He had his wish on the night of a great tempest and when dawn broke no trace of the tower was found but the rock foundation upon which it rested. A tragic rebuke to the builder's boasting. Of vessels broken to pieces upon these rocks before the next attempt to build history does not tell us. It may have been that there were many.

A second tower was destroyed by fire about fifty years later. Then a well known engineer named Smeaton was entrusted with the task of designing and erecting another. He built of stone and such care did he take of the foundation that nearly a year elapsed before he had it ready to receive the first layers of stone in the lighthouse proper. The massive stones that constituted the foundation were dovetailed into the rock and both in the foundation and in the tower he copied the sturdy oak that so splendidly resists the force of storms on land. Like the roots of the tree the foundation spread into the rocks and the tower rose tapering to a height of one hundred feet. Smeaton's care and skill accomplished the task, and so well did he succeed that, so far as the building was concerned, it might have lasted forever, but it was discovered that the rock itself had been worn away by the waves and the tower trembled in the storm to an alarming degree. So again it was decided to erect another lighthouse and to an engineer named Douglas was committed the task. He took even greater pains with the foundation than Smeaton and altered the plan of the tower somewhat so that the force of the waves would be spent before they reached the slender part of the structure towards the top. This splendid light-bearer still stands and in addition to throwing its light a distance of about twenty miles it saves the tempest-tossed sailor enveloped by fog by ringing two great bells suspended from the outside of the tower just below the lamps.

The vital need, as we learn from the history of the Eddystone Lighthouse, and as we may well gather for ourselves without this story, is that the structure that bears the light be strong. It must be solidly based, of good material, and so firm as best to foil the angry sea or the raging storm. A tribute to Smeaton's good workmanship was paid by taking down his tower to the first story, marking the stones, and re-erecting the tower at a place called Plymouth Hoe, as a monument to the great engineer and a lasting comment on his fine workmanship.

Not a few lessons may be drawn from this story but we shall leave the tale itself to point out these. It would be good to remember however that as we take such pains to protect the storm-tossed seaman from shipwreck, we should observe a like

interest and exercise equal care at least to safeguard those who might be shipwrecked upon the sea of life. We shall need lights therefore and light-bearers who will stand as sturdy and enduring as these standards of stone at Eddystone and elsewhere which defy the force of wind and wave. Pure, true, and strong boys and girls are light-bearers, but it often becomes our duty in a very active way to safeguard our fellows by telling them of the rocks upon which they may make shipwreck of their lives.—*R.*

OUR PRESBYTERIAN INHERITANCE

Rev. Frank Baird, M.A., D.D.

The request for a series of brief articles on the Church and its work, to appear in the Record month by month, mainly for young people, and of an informative and inspirational character, originated at a meeting of the executive of the Board of Sabbath Schools and Young People's Societies. The present writer, having spent a year in travelling as Moderator, having seen the Church in action from coast to coast, and indeed beyond the coasts, having visited Newfoundland, and having covered in his tour over twenty thousand miles, could not, at any rate with a clear conscience, when pressed, ignore the call. The assignment is therefore accepted from a sense of duty, cheerfully of course and as an opportunity for service, but with the understanding that the range of the articles shall be sufficiently wide to permit of the activities and work of the Church, as seen recently being placed in their proper historical setting, and viewed in the light of the larger ecclesiastical whole of which The Presbyterian Church in Canada is but a part. The title of the series, which is wholly the writers own, indicates and suggests the line that will be followed.

It is surely fitting that we should examine our inheritance, or, in the language of commerce, take stock of our possessions, for it is on these priceless things that we have inherited, as on a strong and safe foundation, that the superstructure of the Church which we see, rests; it is from these, as from virile and far-reaching roots, that the growing and fruitful tree of the Church of today draws its life. It is due also to the existence of the things that the Church was not wholly swept away in the mad upheaval of 1925, and it is because they are still vital factors in our Church's program that her future is guaranteed. We do well, therefore, old and young alike, to examine anew the sources of our strength, and the springs of our ecclesiastical life.

Our Shining History

Though it must be touched in the most fragmentary and imperfect manner, we may begin with our shining history. It is doubtful if we realize what a possession, what an inheritance, we have here.

The Presbyterian Church in Canada began, as such, as we know, in 1875, but the Presbyterian Church did not begin then. That preposition "in", of which we are so jealous, has a significance all its own in that it implies that we are linked to the Presbyterianism of the world, and of all ages. We are thus members of an universal brotherhood. Travel where we will, we are at home wherever we find flying the banner of Presbyterianism. The value of this is not always appreciated as it should be; but it is nevertheless a great and a practical reality. We are not an isolated and circumscribed company, but a self-governing unit in a world-girdling ecclesiastical fraternity, if not the largest, certainly the oldest in the world.

The Distant Beginnings

And this suggests that we glance at the distant beginnings. On appealing to Scripture, we find that the principles of Presbyterianism appear with the earliest organization of the Church of God. No one can read the Bible aright without finding the Presbyterian system all the way from the time of Moses and "the church in the wilderness", to the book of the Revelation by John. *The elders of Israel* are everywhere mentioned; and the Church is a great democracy in which these, chosen by the people, both teach and rule. The elders preceded Moses who is instructed to *go and gather the elders of Israel*, and give to them, for the people, God's message. These continue throughout the fifteen centuries of the Jewish Church, and in the New Testament, when Christ founded the Christian Church and sent forth his followers to win men to Him, they *ordained them elders in every church.* There we have Presbyterianism!

Early Secular Records

Passing from history as contained in the Scriptures to early secular records, we find illustrated the familiar Presbyterian principles. The Church of North Britain, which later became known as Scotland, is typical and may be considered as representative of what is found in other parts of the world.

This Church, which later became the Church of Scotland, was Presbyterian from the beginning. Its origin as well as its character is easily explained by reference to the second chapter of Acts, and the day of Pentecost, where, we are told there were present at Jerusalem, "devout men out of every nation under heaven", including "strangers from Rome", and here we have the point of contract with North Britain, which, with Jerusalem, and all Palestine, as is well known, was subject to the Roman Empire at this time. Intercourse between these outposts of the Empire was common from 55 B.C. until 410 A.D. when the Romans withdrew from Britain. By means of the army, if in no other way, regiments of which, as in the

British Empire in later times, were constantly being transferred from point to point, the Gospel may have been brought to Scotland, and the Roman centurion, it will be recalled, has an honored place in Scripture; for he was a believer. In Jerusalem one year, perhaps even in the presence of Christ, or in the atmosphere of the day of Pentecost, he is the following year, in Scotland. Nor is it unlikely that missionaries, some of them of the type and spirit of St. Paul himself who had a plan, as we know, to go into Spain, visited North Britain in the first or second centuries of the Christian era. At any rate, a church, Christian and Presbyterian, never subject to Rome, and owing nothing to Rome, a church which became the Church of the Culdees, and later the Church of Scotland, exists at the dawn of history, the child of the Church in Jerusalem, and the ancestor of The Presbyterian Church in Canada! It is a great and proud possession; an inheritance of which only the ecclesiastically elect can boast, and we are fortunately reminded in Canada of our descent from and our kinship with that ancient and Apostolic Presbyterian Church of our Celtic ancestors by churches which bear such names as St. Cuthbert's, St. Ninian's, St. Giles', and St. Columba's.

Later Historic Glories

Though we might linger here with both pleasure and profit, we pass to later historic glories which characterized the life and progress of our Church. Its course was not always smooth and easy. Persecution soon arose. Designing and wicked men, some within the Church, and some without, soon began to thirst for more power than the primitive Christian and Presbyterian principles warranted or allowed. Presbyterian polity or form of church government was attacked. The doctrines of the Gospel for the salvation of men were repudiated. Rome and papacy appeared, and as a consequence there is added to the goodly fellowship of the prophets and the glorious company of the apostles the noble army of martyrs.

The Church of Many Martyrs

In this connection, as is acknowledged on all sides, we have a proud pre-eminence. We are rightly known as *The Martyr Church of History*, and if one finds as he walks about our Presbyterian Zion in Canada even as the writer found on his long tour as Moderator, suggestions of our kinship with the ancient and pure church of the Culdees through the names of some of our churches, it is easy also to discover links that bind us to names and groups that will shine forever with unfading lustre as exponents and defenders of the Christian faith.

For example there are, as part of our Presbyterian Church in Canada, congregations and many individuals who come from Northern Italy and are of Waldensian extraction. To the informed what a factor, what an inheritance is here suggested!

Then again the Huguenots, those Presbyterians of France of heroic and immortal memory. Some of them too, in the persons of their children, are in our midst.

Likewise the Dutch Calvinists, in places, notably on the southwest shore of Nova Scotia, and in parts of Ontario, whole congregations of them!

To which of course must be added, as probably the most numerous of all, the Covenanters of Scotland.

They are all of us, and they are all ours.

Historically we stand on holy ground. In this sphere we may say reverently and with truth that we have an inheritance which is incorruptible and undefiled.

Let us see that it is not forgotten, nor permitted to fade away.

Our next article will deal with our doctrinal possession.

LIVINGSTON SUMMER CAMP

Two companies of youths have this year occupied for a short time this beautiful building and have enjoyed to the full the privileges there, with all the advantages of the spacious grounds.

The boys appeared upon the scene first and remained from the 8th to the 17th of July under the capable direction of Mr. W. Duncan of London, and entered into the privilege of brief but effective training, physical, intellectual, devotional, and recreational, with enthusiastic and competent teachers in each department. Rev. F. Williams of Hespeler served as director of religious education and Mr. P. Clifton Archer of Baden was assistant director and manager. The table was under the supervision of Mrs. Bonner, Galt, while Mrs. J. P. Livingston acted in the capacity of camp mother. The services of both these ladies in their respective departments were highly appreciated. So agreeable were the surroundings and so happy the associations that the boys regarded the ten days of their stay as altogether too short and consequently look forward to reunion of their preceptors and cronies next year.

From July 21st to 31st the girls occupied the camp and were under the care, as directress, of Mrs. W. P. Sutton of Preston. Mrs. R. Tulloch, Preston, was camp mother, while Miss J. Gilchrist of Guelph was camp nurse. The program of studies embraced the following: Bible Readings, Miss L. McRae, Toronto; Handicraft, Miss N. Brandon, Sarnia; Dramatics, Miss A. Bryce, Galt, and in the realm of sport, Miss A. Fraser of Galt was leader.

The visits of Mr. and Mrs. Livingston to the camp, which were frequent, were most welcome, their generous hospitality being fully appreciated by the girls who adopted the former as their "Pa".

For the parents of the boys and girls there must have been a high degree of satis-



Girl's School, Livingston Camp, Baden, Ont.

faction in the thought that their children were in such beautiful and healthful surroundings and under such wise supervision and thoughtful care. Evidently the children themselves were delighted as the following letter to Mr. Livingston shows:

> "It is with great pleasure that I take this opportunity of thanking you for making my stay at Livingston Camp one to be remembered. No girl who has not attended the Camp can even imagine how much of great value can be learned in such a short period of time. The one lesson which I can be thankful for learning at Camp is the lesson of unselfishness. I feel that I can never repay you for showing such an example of unselfishness in your gifts to the girls of our Church."

Taking everything into consideration it would be difficult to find more suitable premises, a better site, or more beautiful surroundings for camp purposes. The camp was donated to our Church by Mr. and Mrs. J. P. Livingston of Baden. The house has been re-decorated, is provided with conveniences for home comfort, and is attractively furnished. Out-of-doors space is ample and there is a happy combination of shade and open spaces. A fine swimming pool, without which a camp is not a camp, meets the requirements of aquatic sports. Donations to the furnishings and equipment have been reported as follows: Mr. and Mrs. H. Livingston, Toronto, five dozen pillows, slips, blankets, and dishes; Miss Laura Louise B. Livingston, a piano; Young People's Societies provided cots and mattresses; Mr. F. J. Pope, Kitchener, gave a floor lamp; Mr. Robt. Livingston, a desk and chair; Mr. A. C. Holwell, thirty-two stair treads, and Miss Holwell a reed suite for the reception room; Mr. Schmidt of the National Department Store, Kitchener, furnished four dozen cups.

The dedication of the camp took place on Wednesday, July 1st, at 2.30 in the afternoon. The Moderator of Presbytery, Rev. C. G. Jones, Campbellville, conducted the service and was assisted by Rev. Peter Mathieson of Morristown, and Rev. W. Patterson Hall of Galt. The flag was raised by the donor Mr. J. P. Livingston, and the historical statement given by Rev. G. Taylor Munro of Kitchener. Miss Livingston handed the deeds to the moderator and the presentation of the key and opening of the camp was by Mrs. Livingston. The address on this occasion was given by Dr. Kannawin, Secretary of S.S. and Y.P.S. The music was of unique and high character. Those providing in this particular being the Scots Fusiliers Band, Kitchener, Madame Joyce Hornyansky, violoncellist, Toronto, and Miss Laura Louise B. Livingston, violin.—*Com.*

The Westminster Confession, contemporary of the Authorized Version of the Bible and therefore in the same robust stage of our language, is a statement of doctrine, than which there exists, whether in precision of thought or excellence of diction, no nobler symbol of religious belief.—*Witness and Canadian Homestead.*

A great aid in keeping you faithful to the public rites of worship is to let your mind dwell on the grand ideal the Church presents as a whole in spite of local defects.

Energy dedicated to evil may be equally mighty when enlisted upon the side of good.

THOMAS GEDDES NICOL

The Presbyterian Church in the Maritimes has suffered greatly by the death, at the early age of twenty-nine, of Mr. T. G. Nicol of Mahone Bay, N.S. Born in Aberdeen, Scotland, he came to this country with his parents when but two years old. He was an ardent Presbyterian and at disruption, when the Presbyterians were left without a place to worship, Mr. Nicol with his own means erected a beautiful edifice including a hall for Sunday School and other purposes. By his counsel also he aided many other weak groups of Presbyterians over a wide area. He was an elder, diligent in attendance upon the Church courts and in the service thus entailed, and he was six times a commissioner to the General Assembly.

ROBERT P. FULTON

Mr. Fulton's death took place on the evening of August the ninth in Truro, Nova Scotia, and thus passed one who was a lifelong Presbyterian, an elder and successful Bible class teacher in St. James's Church. A native of Nova Scotia, in his young manhood he moved to the West fixing his residence in Calgary. In 1914 he removed to Didsbury, Alta. where he engaged in ranching and in 1927 returned to his native province and resided in Truro. He sturdily contended for the Presbyterian Church at the time of union. While in Calgary he was active in the erection of St. Andrew's Church where he was an elder and teacher of the Bible class.

MRS. ALEXANDER FARQUHARSON

Mrs. Farquharson who, at her home in Sydney, N.S., passed into the presence of the King whom she worshipped so faithfully from her youth was the eldest daughter of the late Rev. Hugh McLeod, D.D. a pioneer minister of the Presbyterian Church who settled in Sydney in 1845 and ministered in an area comprising now at least a dozen congregations. Her mother was the daughter of Rev. Hugh Ross, Fearn Abbey, Scotland. She married Rev. Alexander Farquharson who suceeded Dr. McLeod in St. Andrew's and who predeceased her by thirty-eight years. Three brothers, sole survivors of a large family, were in attendance at her death, and a daughter, Mrs. H. B. McCurdy, and son, John of Three River, Que., remain.

Having identified herself with the church in early youth she continued an untiring worker, as long as health permitted. Though it meant leaving the congregation where, with her father and later her husband, she worshipped and worked, she unhesitatingly allied herself with the Presbyterian Church in 1925. Like her esteemed father she had a wonderful personality and a great capacity for friendship.

International S. S. Lessons

LESSON—OCTOBER 11

Paul in Philippi.

Acts 16:16-40; Philippians 4:4-9.

GOLDEN TEXT.—Rejoice in the Lord always: again I will say, Rejoice.—Phil. 4:4.

TIME.—A.D. 51, in Paul's second missionary tour.

PLACE.—Philippi.

SUBJECT.—A JAILER LED CAPTIVE.

I. AN EVIL SPIRIT DRIVEN OUT, Acts 16:16-24.
- The slave girl follows the apostles.
- The slave girl freed.
- Paul and Silas beaten and imprisoned.
- Suffering for Christ's sake.

II. THE GREAT EARTHQUAKE, Acts 16:25-28.
- Songs at midnight.
- Loosened chains.
- The terrified jailer.
- The Christian's confidence.

III. THE JAILER'S CONVERSION, Acts 16:29-40.
- The jailer's question.
- The jailer's joy.
- The apostles' release.
- "Rejoice always," Phil. 4:4-9.

LESSON—OCTOBER 18

Paul in Thessalonica and Berea

Acts 17:1-15; I Thessalonians 2:1-12.

GOLDEN TEXT.—Open thou mine eyes, that I may behold wondrous things out of thy law.—Ps. 119:18.

TIME.—A.D. 51.

PLACE.—Thessalonica and Berea.

SUBJECT.—TWO KINDS OF HEARERS.

I. PAUL IN THESSALONICA, Acts 17:1-9.
- A new field.
- Jealous Jews.
- The world upside down.

II. PAUL IN BEREA, Acts 17:10-15.
- The noble Bible-searchers.
- More trouble-makers.
- On to Athens.

III. WINNING THROUGH LOVE, I Thess.2:1-12.
- Bold preaching.
- Affectionate preaching.
- Walk worthily of God.

LESSON—OCTOBER 25

Paul in Corinth

Acts 18:1-17; I Corinthians 13.

GOLDEN TEXT.—Now abideth faith, hope, charity, these three: and the greatest of these is charity.—I Cor. 13:13.

TIME.—A.D. 51, 52.

PLACE.—Athens. Corinth.

SUBJECT.—WORKING FOR CHRIST IN A GREAT CITY.

I. WORKING AND PREACHING, Acts 18:1-4.
- Paul in Athens.
- Paul in Corinth.
- Paul's tentmaking.

II. Paul's Encouraging Vision, Acts 18:5-11.
Turning to the Gentiles.
"Be not afraid."
"I have much people in this city."

III. Paul Before Gallio, Acts 18:12-17.
The charge against Paul.
The decision of Gallio.
The Love Chapter, I Cor. 13.

LESSON—NOVEMBER 1

World's Temperance Sunday

Galatians 5:13-26; Romans 13:1-14.

Golden Text.—Be not drunk with wine, wherein is excess, but be filled with the Spirit.—Eph. 5:18.

Time.—The Epistle to the Galatians was written in A.D. 57.

Place.—It was written in Corinth, where Paul spent three months when on his third missionary journey.

SUBJECT.—Reasons for Total Abstinence.

I. Love Thy Neighbor, Gal. 5:13-15.
Personal liberty.
Serving one another.
The test of brotherliness.

II. The Works of the Flesh, Gal. 5:16-21.
Flesh against spirit.
Outside the kingdom.
Make not provision for the flesh, Rom. 13:1-14.

III. The Fruit of the Spirit, Gal. 5:22-26.
Not subject to the law.
Crucifying the flesh.
Walking by the Spirit.

LESSON—NOVEMBER 8

Paul in Ephesus

Acts 19; Ephesians 5:5-11.

Golden Text.—Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph 5:11.

Time.—Paul nearly three years in Ephesus, A.D., 53-56.

Place.—Corinth, Jerusalem, Ephesus.

SUBJECT.—The Gospel Facing Error.

I. A Fruitful Ministry, Acts 19:1-10.
Paul in Ephesus.
Receiving the Holy Spirit.
A separation.

II. Sceva's Sons, Acts 19:11-16.
Paul's miracles.
A malignant spirit.
The works of darkness, Eph. 5:5-11.

III. The Bonfire of Bad Books, Acts 19:17-41.
Christ's name magnified.
Confession and renunciation.
The riot in the theatre.

OUR CHURCH CALENDAR

Vacancies

Long Branch, Ont., Mod. Rev. John Galloway, 51 Symons St., Mimico, Toronto 14.

Molesworth and Gorrie, Ont., Mod. Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Little Harbor-Pictou Landing, N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Megantic and Marsboro, Que., Mod. Rev. Dr. A. M. Gordon, Quebec, Que.

Nelson, B.C., Mod. Rev. R. J. Douglas, 550 Campbell St., New Westminster.

Tisdale, Sask., Mod. Rev. J. Lloyd Hughes, Melfort, Sask.

Dixie and Islington, Ont., Mod. Rev. S. Lundie, Port Credit, Ont.

Great Village, etc., N.S., Mod. Rev. C. Ritchie Bell, Truro, N.S.

Fort Frances, Ont., Knox, Mod. Rev. J. A. McMahon, 167 Peter St., Port Arthur.

Grand Falls, Nfld., Mod. Rev. Hugh M. Lyon, Queen's Road, St. Johns, Nfld.

Woodstock, N.B., Mod. Rev. G. E. Knight, Harvey Sta., N.B.

Glace Bay, N.S., Mod. Dr. W. A. Cunningham, North Sydney, N.S.

Arnprior, Ont., Mod. Rev. Dr. Bunyan McLeod, Perth, Ont.

Rockwood and Eden Mills, Ont., Mod. Rev. H. L. Bennie, Acton, Ont.

Hespeler, Ont., Mod. Rev. M. B. Davidson, Galt, Ont.

Whitby, Ont., Mod. Rev. J. C. McConachie, West Hill, Ont.

Winnipeg, Man., First, Mod. Rev. D. Johnston, 1652 Alexander Ave., Winnipeg.

Swift Current, Sask., Mod. Rev. Jas. Greer, Briercrest, Sask.

London, Ont., Knollwood Park, Mod. Rev. Dr. John McNair, 8 Christie St., London.

Peterboro, Ont., St. Paul's, Mod. Rev. D. A. Thomson, Hastings, Ont.

Lachine, Que., St. Andrew's, Mod. Rev. James Adams, 19 Fenwick Ave., Montreal West, Que.

Holstein and Fairbairn, Ont., Mod. Rev. Robt. Honeyman, R.R. No. 2, Holstein, Ont.

Red Deer, Alta., Knox, Mod. Rev. Jas. A. T. McLagan, Innisfail, Alta.

Harriston, Ont., Mod. Rev. J. MacBeath Miller, Palmerston, Ont.

Kintyre and Bothwell, Ont., Mod. Rev. Dr. J. A. MacLean, Dutton, Ont.

Delaware, Ont., St. Andrews and North St., Mod. Rev. F. W. Gilmour, 111 Elmwood Ave., London, Ont.

Mount Brydges, Ont., Mod. Rev. F. W. Gilmour, 111 Elmwood Ave., London, Ont.

Foxboro, Fuller and Roslin, Ont., Mod. Rev. Dr. Seymour, 271 George St., Belleville, Ont.

Wallaceburg, Ont., Mod. Rev. M. Scott Fulton, D.D., Chatham, Ont.

Dundalk and Ventry, Ont., Mod. Rev. T. O. Miller, Markdale, Ont.

Port Elgin, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

Inductions

Toronto, Dovercourt, Sept. 3, Rev. Wm. Allan.

Weston, Ont., Sept. 4, Rev. R. B. Ledingham.

Hanover, Ont., Sept. 15, Rev. A. D. Hamilton.

Goderich, Ont., Oct. 1, Rev. D. G. Lane.

Calls

Huntsville, Ont., to Rev. John Lennox, Havelock, Ont.

Goderich, Ont., to Rev. D. J. Lane of Brigden and Bear Creek, Ont., to Rev. W. B. Mitchell of Assiniboia, Sask.

Merritton, Ont., to Rev. R. G. Stewart of Priceville, Ont.

Ashburn, Ont., to Rev. D. Ferguson, Cookstown, Ont.

HELPED LINDBERGH

The Presbyterian missionaries at Barrow, Alaska, extended every courtesy to Colonel Charles A. Lindberg and Mrs. Lindbergh, when they visited this far northern point.

Presbyterian work in Barrow, begun by Dr. Sheldon Jackson in an old refuge station in 1890, now includes a hospital at Barrow, the northernmost point in the world, and three churches, at Barrow, Point Barrow and Wainwright. The field as a whole, however, may be said to extend 400 miles east to Demarkation Point, and 300 miles south, for twice a year the doctor in charge of the hospital, who is also the pastor of the churches, makes a long and arduous trip over the frozen tundras to carry medical aid and the gospel message to the Eskimo trappers and hunters who do not get to Barrow. Igloos along the way are visited; religious services and clinics held. Usually, too, there are marriages to be performed. The staff of the mission includes Rev. Henry W. Greist, M.D., physician and pastor; Mrs. H. W. Greist, head nurse, and Lillie M. Bailey, housekeeper.—*The Presbyterian.*

THE WEST CALLS

The Executive of the General Board of Missions at its autumn meeting adopted measures to relieve distress in the churches and among our families in the drought-stricken areas of the West. For four monthts investigations were conducted by the Synodiacl missionaries and upon report it was decided to make a special appeal apart from the Budget for money and clothing.

A special Committee was appointed and will accept responsibility for receiving and distributing these much needed supplies. Particulars later.

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Nothing need be lost; all things may be transformed.

The harder the conflict the more glorious the triumph.

Mock characters like false lights are worse than darkness.

He who has conquered doubt and fear has conquered failure.

The world shrinks from nothing so much as humiliation.

Compassion which does nothing is a form of pernicious hypocrisy.

A good name is one of the few honors which all men alike desire.

Character if well-nigh alone still commands our respect and love.

Be thou faithful unto death and I will give thee a crown of life.

The only truly steadfast character is that which is rooted in God.

Greatness lies not in being strong but in the right use of strength.

It is too late to break the alabaster box when Jesus is in His grave.

We ought to love life and to desire to live here so long as God ordains.

The city of God is both a vision and a fact, a hope and a present reality.

The only way to preserve the rapture of a high inspiration is to act on it.

Men may thirst for God without realizing that it is for Him their souls long.

The incarnation means that the Son of God saw the need of man and came to him.

For the disciple of Christ pity is not a luxury in emotion but a motive to action.

The quiet courage that enables one to be just himself is courage in its finest form.

Do not despise your condition in life; for therein you must act, suffer, and conquer.

Do what you should, then be content and confide yourself to Him who rules the world.

Neglect of little things has ruined many fortunes and marred the best of enterprises.

The sacrament of union with Christ is the sacrament also of union with our fellowmen.

It is in the extremity of mortal weakness that we become conscious of immortal strength.

God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.

Make companions of few, be intimate with one, deal justly with all, speak evil of none.

Self-consciousness may truly be defined as a person's inability to get out of his own way.

If you only seriously want to be good your progress may be slow but at last you will be good.

When black night falls upon us we do well to remember that no night however long can last forever.

"I never knew you" means that Christ "knows" no man in whom he cannot recognize His own likeness.

God stands at the back of life, and in the depths of life, and amid all the springs of action and thought.

Daily work is to be directed by God's Spirit and all its counsels and purposes are to be drawn from His wisdom.

Every established mental condition is an acquired habit and it has become such by continuous repetition of thought.

As the value of a piece of money depends upon the metal of which it is composed, so the value of a man lies in his moral worth.

Health which is one great secret of success is a gift of industry. The idle man is never so cheerful or well as the man who works.

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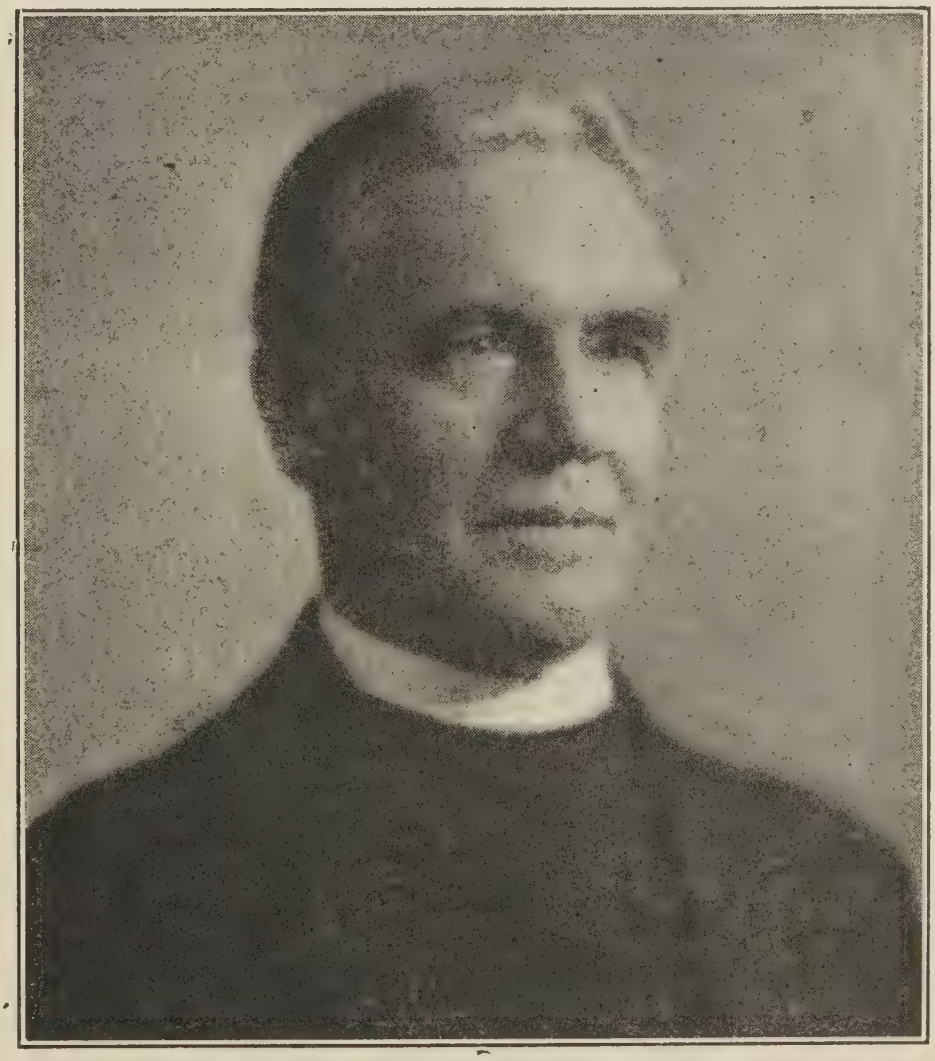
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VOL. LVI. TORONTO, NOVEMBER, 1931 No. 11



Rev. D. R. Drummond, M.A., D.D.

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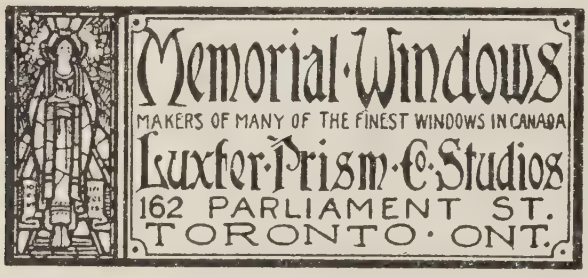
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The Presbyterian Record

VOL. LVI. TORONTO, NOVEMBER, 1931 No. 11

REV. D. R. DRUMMOND, M.A., D.D.

At five o'clock in the morning of Thanksgiving Day, while in his sleep, the last summons came to Dr. Drummond and he passed through the portals to the life beyond. Thus ended a career of long and honorable service in The Presbyterian Church in Canada and a ministry of over twenty-six years in St. Paul's, Hamilton. He had been under medical care at intervals for over a year but some few months ago it became evident his condition was serious and soon hope was abandoned. Having been informed that recovery was impossible he calmly received the intimation and made his preparations for the end. He tendered his resignation of St. Paul's to the Presbytery but upon request of the congregation this was not accepted and the latter meanwhile made provision for a life maintenance.

His life story begins in the county of Lanark, Ont., near Almonte, where he was born on July 9th, 1868. His grandparents, natives of Perthshire, Scotland, came to Canada in 1828, whilst his mother, also a native of Scotland, came as a young girl with her parents in 1842. His father was a full cousin of the well-known Prof. Henry Drummond. To his father fell the heavy task of clearing the land and both Mr. and Mrs. Drummond therefore endured the hardships of pioneering.

Their son obtained his early education in the district public school and then enjoyed, what was appreciated as a great advantage, a course in the high school at Almonte under Mr. P. C. MacGregor. His progress was rapid and before he was sixteen he obtained a second class certificate. A year later he matriculated at Queen's University, Kingston, securing first rank honors in classics and the Governor-General's scholarship. This auspicious beginning of his university career was the bright promise of a splendid record. Not a year passed either in his university or theological course without obtaining a scholarship, and when he graduated in Arts in 1899 with his M.A. degree he obtained the gold medal in classics. At the completion of his theological studies three years later he obtained the degree of B.D. and the Leach Memorial Travelling Scholarship. As evidence of his standing among his fellow-students he was president of the Student's Missionary Association and editor of the college journal. The summers throughout his theological course were spent in missionary work. Going to Edinburgh in 1893 he prosecuted further his theological studies in the divinity halls there. On July 4th, 1894, he was ordained and inducted to the church in Russelltown, Que., where he remained for two and a half years. During that period the church was renovated and the debt paid. In 1892 during the ministry of Rev. D. J. Macdonnell he supplied the pulpit of St. Andrew's Church, King St., Toronto, and at varying intervals, one of them extending over six months, until his ordination. Subsequent to that also, by consideration of his congregation at Russelltown, he gave extended help to Mr. Macdonnell.

The time came for his translation to a larger sphere and in February, 1897, he became minister of Knox Church, St. Thomas, succeeding the late Dr. J. A. MacDonald, editor of the *Globe*. His ministry in St. Paul's Church, Hamilton, began in 1905, a connection which was not broken until death.

It is no exaggeration to say that Dr. Drummond, in native talent, scholarship, and training, was one of the best equipped ministers of our Church. He was a capable preacher, an indefatigable pastor, and a good organizer. Referring to his period of service in St. Andrew's Church, Toronto, Dr. Macdonnell said that he had "never before known pulpit and pastoral qualifications so strongly united in one man." These gifts made room for Dr. Drummond in the courts of the Church and practically throughout his ministry he was in the van of service, entrusted with responsibility, and discharging faithfully and well his obligations. As a presiding officer he was considerate and competent. As a public speaker on special occasions he invariably did credit both to himself and to the cause he represented. The writer recalls as one of the happiest speeches to which he has ever listened Dr. Drummond's presenting his friend and neighbor, Dr. Ketchen, for the degree of Doctor of Divinity in Knox College.

His main interest in the Church's work lay in the sphere of missionary enterprise. Before the break in our Church he served on the General Interests Committee and subsequent to that he was convener of the General Board of Missions. He was in one respect a prominent figure in the General Assembly at Port Arthur in 1923 when, seeking to avoid the division made inevitable by the union movement, he presented a scheme of federation for which he eloquently appealed, but in vain.

In 1927 he was made chairman of a committee on re-organization, in connection with which his special talent was disclosed and his capacity for painstaking labor. In this effort he embodied views which were the product of long experimental acquaintance with the Church's work and the application of his strong, clear mind to the problems then confronting the Church. Few ministers enjoyed so completely the esteem and confidence of his fellows. He was humble, unselfish, and manifestly devoted to the Church.

In the city of Hamilton where he labored so long he was esteemed, not merely as a minister of his own congregation, but as a citizen whose judgment and co-operation were of great worth. His strength and courage were often tried but never so sorely as during his experience of suffering in the last few months of his life which he bore with quiet fortitude.

The funeral obsequies were held on Wednesday, October 14th, and consisted of a private service at his home conducted by the Presbytery and a public service in the church. At the latter his intimate friend, Dr. J. Beverley Ketchen, presided, assisted by Rev. Frank Kovacs, moderator of Presbytery, and Rev. C. L. Cowan. Honor at this service was paid the deceased by the 91st Regiment of Highlanders of which Dr. Drummond was chaplain. The coffin was borne to its place in the church upon the shoulders of eight sturdy men of the regiment, and at the conclusion of the Presbytery service a piper played *The Flowers of the Forest* and a bugler sounded the last post. A further memorial service was held in the evening under the auspices of the regiment of which he was chaplain.

Fine and just tributes were paid to his memory by the speakers at the service in the church. Dr. Ketchen stated that for twenty-six years Dr. Drummond was his next-door neighbor and his very close friend and that throughout that long period nothing had transpired to mar the memory of this enriching friendship. For his departed friend he cherished nought but admiration and esteem, the keynotes of whose life as a churchman and citizen were courage, devotion, and truth. By his death a place was vacated in the congregation, community, and Church which would be difficult to fill.

Dr. A. S. Grant, Secretary of the General Board of Missions, followed, and said that this was an occasion when silence was golden and thoughts too deep for tears. Dr. Drummond was wise, kindly, and broad-minded. His loss would be deeply felt, but his life would remain ever an inspiration. It is ours, like him, to carry on until the day dawns and the shadows flee away.

The next speaker, also an intimate friend of Dr. Drummond, was Dr. A. J. MacGillivray of Guelph. We meet, he said, under the shadow of a great bereavement, for a pillar of the Church has fallen. Whilst he was appreciated now, reflection would more fully disclose his work and worth. His friendship was of thirty years standing beginning when Dr. Drummond extended to him the right hand of fellowship as he was inducted into St. James Church, London. He was one of the best all-round Presbyters whose advancement in the Church courts was gratifying to all. Whatever he undertook received his best and the best from him was good indeed. Since 1925, especially, he had risen steadily in the esteem and confidence of his fellows, evincing in his work for missions a capacity for leadership, and in the Lord's Day Alliance, in whose councils he was ever welcome for his sound judgment, he gave efficient service. He was kindly, mentally alert, and had a comprehensive grasp of the details of the Church's work at home and abroad. He was a rare combination of preacher and statesman. He had dignity, culture without ostentation, charm and ease of manner, he was agreeable, approachable, yet princely in bearing, a Christian gentleman.

The last speaker was Dr. Drummond's most intimate college companion, Rev. Dr. J. R. Fraser, of Gravenhurst. He said that the first impression made upon him by his college friend was that of sturdy strength both physical and spiritual, as might be expected in one who came from the farm and "a home where virtue has its natural atmosphere and where piety is simple but stately." He was pure, straightforward, kind, yet of great strength of mind and always reminded one of a soldier under splendid discipline of both mind and body. Combined with strength there was in him sweetness and chivalry. It was his view that sweetness is founded in strength and that errors and meanness come from weakness. In his home he had great comfort and his capacity for friendship remained to the end as confessed by the man who nursed him to the last. Achievement and tragedy are almost inseparable. Dr. Drummond had attained, but his great physical strength failed and his dear companion fell by his side. He was without ambition for himself, but dreamed of a growing, grand, and glorious Church.

To Dr. Fraser had been entrusted Dr. Drummond's parting message to his people expressing his love and thanks for their loyalty particularly during the illness.

A number of messages of sympathy and appreciation from persons and church organizations, our own and others, were reported by Rev. Austin L. Budge, including one from Rev. W. G. Brown, Moderator of the General Assembly.

On the day following the funeral services in Hamilton the body was taken to King-

ston for interment by the side of Mrs. Drummond in Cataraqui Cemetery.

At Kingston the body rested in the Convocation Hall of Queen's University, Dr. Drummond's Alma Mater and of which he was a strong supporter and a trustee. A service was there conducted by Dr. J. W. Stephen of St. Andrew's assisted by Prof. Kent of the Theological College.

Thus again, for it has oft been sadly said of late, we bid farewell to a good man, and a capable servant of the Church.

Rev. C. L. Cowan, minister of St. Andrew's, Hamilton, sought by cheerful correspondence to brighten the last days of his friend Dr. Drummond. These letters were interrupted by Mr. Cowan's holiday, but while seated one day on the beach at Lake Huron he penned in verse some reflections upon life and forwarded these to his friend. They arrived shortly after the doctor had advised the patient that recovery was impossible, and proved to be indeed a word in season, a cheering and sustaining message.—*Ed.*

THE QUESTION

C. L. Cowan

By sandy shore I sit and think
Of Life and Time, as quick they fly,
Too soon, alas, we reach the brink
And, wond'ring, start; and, puzzled, sigh.

What means Life's short and fevered span?
Is there for man a day of length
Somewhat ayont, and in't a plan
Where he his quest pursues with strength?

For this, he prays; in him was spun
Wondrous visions, divine in ray;
But ere his work is scarce begun
The bells toll out the close of day.

Dazed man, take heart; thy toil in time
Is linked with endless years—thank God—
Years that know an eternal clime,
In service rich. So man's not clod!

A GOOD WORD

The proprietor of a leading publication conveying thanks for copies of the Record furnished stated further:

"I congratulate you on the great improvement in the reading matter of the Record recently. The news is now of real value in keeping members informed of the progress of the Church across Canada, and I look forward to reading it when I can possibly get time."

When the people pass wise and useful laws, but leave them without public sentiment, it is as if a child were born into an exhausted receiver instead of a cradle.

THE MODERATOR IN THE PEACE RIVER

In one sentence, the Moderator, Rev. W. G. Brown, M.A., B.D., gave his estimate of this rich domain in Canada's remoter north:

> "For area, for compactness, and for uniform agricultural possibilities the country described as the Peace River country, including the B.C. block, is the finest district I have seen anywhere in Western Canada."

Then he proceeded with the story of his recent visit:

At the request of Dr. Grant on behalf of the Board of Missions I wrote to Rev. E. A. Wright, Grande Prairie, who has rendered invaluable service in the north country, to arrange a tour in that area. Having placed myself upon arrival at his disposal possibly the best report I can give to the readers of the Record is simply to tell the story of our journeyings which involved the exploration of the territory, visiting the people in their homes and meeting with them in public, viewing our Church's work as it now is carried on, and estimating the possibilities and requirements for the near future in this great empire of the north.

On the day of my arrival Mr. Wright left Grande Prairie at three o'clock in the morning, and upon the arrival of my train I found him standing on the platform of the station at Grimshaw ready with the help of his speedy car to show me the country from every angle and our work in its varied aspects.

We sped away immediately to Dixonville where we obtained combined breakfast and dinner. A group of people assembled in Mr. Dixon's home and we discussed with them the work of the Church in that community. Our Church has had a worthy representative in the missionary, Rev. P. B. Gunn, a Master of Arts of Edinburgh University and Bachelor of Divinity of New College, Edinburgh, already licensed and under call to a congregation in Scotland's capital. Mr. Gunn so far as our work on the frontier is concerned is a one-hundred-per-center. I said to him, "Why don't you stay in the north country, give us the first few years of your life as an ordained minister, and then go back to Scotland." His answer was "I promised my mother and this congregation that I would return in September." I don't like to ask a man to break his word to his mother but he assured me that if this winter turned out as he hoped it would, he would be setting his face to the Peace River country in the spring of 1932.

The people of Dixonville said to us, "We need a church not only as a place to worship but as a social centre for our young people. This is the chance of the Church to give direction to the life of our young people in this new country. If you can raise

$600 to pay for the shingles, plaster-board, flooring, and hardware, we will get out the logs and do all the work to build a church and a two-room house for the missionary or deaconess who may be appointed to this field this winter. Whatever you do, don't leave us without services during the present winter."

Space forbids me giving you the details of our trip up to the North Star district where we called on some of the homesteaders, saw the situation, appreciated their difficulties, baptized their children, and saw the necessity of pushing our Church farther north that we may keep abreast of the work of settlement.

Turning back we headed for Brownvale where we have a good church, twenty-four by forty, nicely finished and all paid for, the money having been raised by Mr. Wright from people in the district before any work was done. It must be remembered that this was a week night, and that the congregation was made up mostly of farmers who were in the midst of the harvest, the finest harvest in Western Canada, and dead ripe. These farmers left their harvests and came long distances with their families to fill the church. Here our missionary, Mr. Hutton, his wife and two children, live in a little room back of the church. Here too fine work is being done. Mr. Thomas Hutton said to me, "I have a big job for you tonight. First there is the baptismal service, then the ordination of six elders, and then the celebration of the Lord's Supper."

I have appreciated the saying of Paul, *The letter killeth, but the spirit giveth life.* Possibly my interpretation of this is too general but there was the situation and I will ask any churchman whether I am to be censured for my action in the circumstances.

We had no Session to pass upon the eligibility of these men chosen by the congregation for elders. I called Mr. Wright, Mr. Gunn, and Mr. Hutton together and constituted them a Session. They all knew these brethren and agreed that they were worthy of the eldership in a Presbyterian congregation. While Mr. Wright was occupied at the service in the church I took these men out on the prairie beyond the church and in the darkness for about twenty minutes instructed them in the duties, privileges, and responsibilities of the eldership. I then asked them if they were prepared to go forward with the ordination service. They all agreed that they were. We went into the church. I preached a sermon on the Church, the Eldership, and the Lord's Supper. This certainly was a combination sermon but under the circumstances I believe it was the right thing to do.

When we came to observe the Lord's Supper I asked the people if they had a communion set and they said they had not. I asked them to get a glass pitcher, two ordinary drinking glasses, two ordinary dinner plates, and having obtained them we had our communion set. Where were we to get the wine? Down to the store they ran to see if they could buy the wine. They came back and reported no wine to be had. I said, "Go back and get raspberry vinegar." They came back and reported no raspberry vinegar to be had. Next intsructions were, "Get a big tin of canned raspberries. We will open it and take the juice, dilute it, and that will be our wine for the Lord's Supper." This may not have been very orthodox but this was the first celebration of the Lord's Supper north of the Peace River, a privilege that these people had not enjoyed since they had come into the country years before. Whether you find fault with me for the form I give you my guarantee that the spirit of the Lord was in the midst of His people at that week-night meeting in the Brownvale Church, north of the Peace.

At ten-thirty Wright and I started in his bus for Grande Prairie, one hundred and ten miles away. It was a thrilling experience going down the banks of the Peace which at this place are six hundred feet high, crossing by ferry where the river is half-a-mile wide and twenty-five feet deep with a current like a millrace and the stars so thick overhead that the whole sky looked like the milky way, while the northern lights performed their Highland dances. All the way home we sang college songs, darky songs, Scotch songs, hymns, psalms, and pulled into Grande Prairie at three in the morning.

Next morning we were up bright and early for a trip as far north as Fort St. John. This is seventy miles beyond our farthest preaching point but the people are going into this north country by the hundreds. A telegram calling me to Prince Edward Island for the first of September prevented my going with Mr. Wright on an exploring trip to Hudson Hope where the people are also going in large numbers.

The traditional home mission policy of the Presbyterian Church is not to keep up with the railway but to keep up with the front line of settlement, if necessary, one hundred miles beyond the railway.

Mr. and Mrs. Wright of Grande Prairie both said, "We are ready to pioneer the field at Hudson Hope if the Church wants us to do so." I strongly advised them that in my opinion their duty was to remain at Grande Prairie and thoroughly establish the work in that important centre where we are just now building a new church.

Ted Johnston of Montreal is doing a fine work in what we call the Pouce Coupé field. He has a little log church in the bush at Riverside, equipped by Melville Presbyterian Church, Montreal, and called Melville Church. The building was filled with

a most interesting congregation who awaited our return from Fort St. John. This church is also free of debt and if you ever saw a congregation attached to their local church you will know the spirit of the people at Riverside.

After the service Miss Elsie Johnston, Ted's sister, with Miss Hazel McDonald, got a chicken dinner ready for three hungry sky-pilots. Miss Hazel McDonald has done valuable work in this north country as a deaconess under the W.M.S. among the women and girls in these different settlements.

Mr. L. P. McCrae, principal of the school at Pouce Coupé, feels the call to give his life to the work of the ministry and has been looking after one of our mission fields in this territory during the past summer. My hope is that he will take full charge of the Pouce Coupé field during the coming winter.

Miss McDonald, our deaconess, is ready to go wherever the Church says she wishes her to serve. If not to Hudson Hope, then Miss McDonald, in my judgment, should go to Dixonville for the winter.

Knox Church, Toronto, has made possible the building of the church in Grande Prairie, and St. John's Church, Toronto, has undertaken to maintain Mr and Mrs. Wright in their important service in the north.

We ought to have new churches at Bear Lake, Dixonville, Dawson Creek, and Pouce Coupé before this time next year, and we should have an ordained minister at Pouce Coupé and at Brownvale next spring.

If I could take the large congregations of Eastern Canada out to visit these frontier missions not only would the deficit of $180,000 be wiped out but there would be a large surplus ready for the advanced work that would enable us to follow our people who are laying the foundation of our national life in Western Canada.

If righteousness exalts a nation surely it does not need any argument to agree that the home mission work of the Christian church is the greatest investment for national righteousness made by any congregation or individual in Canada at the present time.

Hats off to the splendid pioneer men and women of the frontier life of Western Canada, to our splendid missionaries, both men and women, who are holding high the blue banner of The Presbyterian Church in Canada in these new outposts for Christian service.

Pastoral work is the crown of my ministry. I used to love books much more than my people, but now I love people a great deal better than books. I long for the day when I shall have more time to spend daily in the homes of my flock.—*G. H. Morrison.*

A CANADIAN GENERAL ASSEMBLY

Rev. J. R. Forgan, M.A.

Life and Work, Church of Scotland.

To be a delegate to the General Assembly of The Presbyterian Church in Canada meant the revival of old memories. It brought recollections of work done in student days as a "sky-pilot" in the great North-West, of long journeys on horseback across the prairie, of visits to pioneers on the edge of the wilderness, and of gatherings for worship in log "shacks" to which the people had travelled many scores of miles. There were also memories of what one had read of the great early days of last century, when the then divided Churches in Scotland sent ministers to the recently settled Maritime Provinces and to the rapidly opening-up districts round about the Great Lakes.

These were days when the spiritual interests of their kinsfolk overseas were very close to the hearts of the Scottish people. So well, indeed, were the "daughter" Churches planted, and so forward-looking did the Presbyterianism of the new lands prove to be, that in the year 1875—half a century earlier than our recent Church reunion at home—there came the healing, so far as Canada was concerned, of divisions connected with Auld Kirk and United Presbyterian and Free, and the convening of the first General Assembly of a Presbyterian Church for the whole Dominion.

The Toronto Assembly of this summer was the fifty-seventh since that notable year. The place of meeting was Knox Church, with which is associated the name of Dr. Robert Burns of Paisley, the founder in 1825 of the Glasgow Colonial Society for "promoting the moral and religious interests of the Scottish settlers in British North America," and in later years a conspicuous figure in Canadian Church life. The Assembly itself was representative of all parts of the wide field. Members were present from Cape Breton and Prince Edward Island in the east, and from Kootenay and Victoria in the far west, and ministers and elders from cities like Ottawa and Montreal sat side by side with veterans from the Prairie Provinces.

To a Scots delegate there was an agreeable familiarity about the procedure. The retiring Moderator, Dr. Baird of Pictou, Nova Scotia, was recognized as a former fellow-student under Marcus Dods in Edinburgh, and his sermon on the "Church's Faith, the Church's Form, and the Church's Function" was an admirable opening for the deliberations of the week. Easily recognizable also from their occasional visits to our Scottish Assemblies were Dr. MacNamara and Dr. Wardlaw Taylor, guiding the business in the best manner of Clerks; and it was pleasant to see how influential in the discussions were ministers who but recently were at work with us in Scotland,



Rev. A. W. Drysdale, Presbyterian Port Chaplain, greets Rev. J. R. Forgan and Mrs. Forgan as they are about to disembark from the ship at Montreal. This is typical of the welcome extended to all newcomers. *Anchor-Donaldson Line Photo.*

Dr. Leathem of Ottawa, Mr. Barclay of Hamilton, and Mr. David Scott of Montreal.

The election of a new Moderator was one of the earliest items, and the Rev. W. G. Brown of Saskatoon became the unanimous choice of the Assembly. It was a recognition of splendid work accomplished for the Church. Mr. Brown is a fine example of the pioneer minister whose life has been spent in the territories made famous by the labors of men like James Robertson and D. G. McQueen, and his ministry has been conducted in the devoted spirit of these stalwarts. Intimately familiar with the conditions of lumber camp and prairie town, he is a trusted leader in matters relating to the West; and his Moderatorial visits throughout the Dominion are expected to result in a deepening of interest in the Home Mission work of the Church. As it proved, nothing could have been finer than his presiding over the Assembly. Shrewd, competent, and with rare flashes of humor, he kept the minds and the words of members concentrated on the point at issue, while his devotional exercises and addresses revealed a true spirit of consecration.

The business of the Assembly was like that of General Assemblies everywhere. Reports were presented and adopted, overtures were dealt with, and decisions arrived at as to cases and appeals. Encouraging figures were announced showing substantial advance in the membership of the Church, and especially in the work of Sunday Schools and Societies for Young People.

As might have been expected from the experience of all Churches to-day, the minds of members were exercised over the question of economy in the department of finance. The "Budget Committee" appealed for the careful watching of expenditure on the part of spending boards and committees, and the "Board of Administration" submitted more than one drastic proposal in view of the financial depression which is being felt in Canada. No acceptance, however, was made of any scheme which appeared to involve curtailment of the Church's work. On the contrary, there appeared a very marked determination to continue organizations in full activity and to aim at the wiping out of monetary deficiency. A suggestion as to the temporary amalgamation of Knox College and Montreal College was summarily rejected. So also was a proposal that the Assembly should meet once in two years instead of yearly, it being felt that the inspirational value of yearly meetings was too great to be denied to men whose spheres of labor lie so far apart throughout a wide continent. Indeed, the financial stringency seemed to act as a tonic to the members, and especially was this noticeable in the matter of Home and Foreign Missions. There are enough of alien races in the Dominion to keep before the mind the necessity of pressing on in the great cause; and reports by

missionaries from India and the Far East served to stimulate the prevailing enthusiasm.

The evening meeting in the interest of Foreign Missions was impressive. Not the least interesting feature of that meeting was a glowing account of our own "Foreign Mission Night" in Edinburgh, which a returning medical missionary had contrived to attend on his way home from India to Toronto! It was pleasantly evident, indeed, throughout the whole Assembly that the Church of Scotland is regarded with sincere affection by our fellow-Presbyterians across the Atlantic. The Scottish delegate received a welcome the warmth of which could not be mistaken. And both by the Assembly itself and by individuals the heartiest appreciation was expressed over his presence as representing the old Mother Church from which Canadian Presbyterianism has sprung.

Nor was it only in the General Assembly that enthusiasm was stirred over the visit of a deputy from the Church of Scotland. In Hamilton and Montreal, as well as in Toronto, the very warmest of greetings were offered, and the large congregations in the beautiful churches where one preached were evidence of the profound interest of the Canadian Scots in what is affectionately referred to as the "Old Land."

As I look back on a memorable tour, I feel that we in Scotland have reason to be proud of the achievements of Presbyterianism in the great Dominion. I am confident also that we can look forward to these achievements becoming greater still, when the tide of emigration has begun to flow again and as the Canadian towns and cities resume their former rapid growth. Canada offers a great welcome. She gives lavishly of her very best. And my enjoyment of her unstinted kindness—from the welcome of her port chaplains at Quebec and Montreal to the hospitality of His Honor the Lieutenant-Governor of Ontario at Government House in Toronto—was to me another of the many evidences that her heart beats true to Scotland and to Scotland's Church.

GLASGOW'S REPRESENTATIVE

Among the invitations sent out by the United Church to the opening of Emmanuel College was one to Glasgow University to send a delegate. The response to this invitation was made by the University commissioning Dr. Stuart Parker of New St. Andrew's, Toronto, as the University's representative at this function.

The simple symbols of our feast (communion) mean for us forgiveness, cleansing, renewed strength,—all to do with this tragedy of sin which mars our life.—*Hugh Black (Peloubet)*.



DR. E. MARGARET STRANG

The General Board of Missions has just made an appointment of very great significance in the work of the west. Dr. Strang having offered herself for missionary work on the frontier, with emphasis on the frontier, has been appointed by the Board as missionary in the Battle River district of the Peace River country, with headquarters in North Star, some two hundred miles north of Grande Prairie.

Dr. Strang is a daughter of Mr. Henry Strang, Exeter, and received her early education in the rural school, Hensall, and her high school training in Exeter, Seaforth, and London. She graduated from the University of Western Ontario in Arts in 1926 and in Medicine in 1929 and took her interne work in St. Joseph's Hospital, Hamilton. Recently she has been in regular practice at Ayr, Ont., for a period of sixteen months. She has passed the examination of the Medical Council of Canada and holds a certificate from that body.

Two years ago she engaged in work for the Frontier College at Edlund, near Kapuskasing.

She goes to this distant post as a medical missionary well equipped for service, and heartily undertaking the duties of a pioneer missionary.

Dr. Strang is a member of Caven Church, Exeter, Ont., a fact of special interest since the congregation already has two representatives in the foreign field. The designation service was conducted by Rev.

J. B. Rhodes, minister, who is also moderator of Presbytery. He was assisted by Rev. Jas. McIlroy, and Rev. I. B. Kaine. In his address Mr. Rhodes outlined the history of our Church's work in the far north and intimated that Dr. Strang's sphere was the Battle River district, 450 miles north of Edmonton.

Some twenty members of the Huron Presbyterial W.M.S. from Seaforth, Hensall, and Bayfield were present and on their behalf Mrs. Kaine presented Dr. Strang with a Bible. The congregation's gift was an arctic sleepingbag presented by Mr. Jos. Senior, the address being given by Mr. J. J. Stanbury. The latter referred with pride to Dr. Strang's faithful work in the Sunday School and cougratulated the Church at large upon having one so gifted as a physician and of such intrepid spirit as her representative in the North.

AMONG THE CHURCHES

Whycocomagh, N.S.

An inspiring service was held in St. Andrew's Church on Tuesday afternoon, September 27th, on the occasion of the visit of the Moderator of the General Assembly. The Moderator was expected on Monday evening, and considering the fact that the date was changed on short notice, the attendance was remarkably good. The minister of the church, Rev. A. D. MacKinnon, presided, and was assisted by Rev. F. MacLennan, Middle River, and Rev. A. S. MacLean, Lake Ainslie. The full choir was in attendance and Mrs. (Rev.) MacLennan sang an appropriate hymn most beautifully. From the text "That in all things He might have the preminence." Col. 1:18, Mr. Brown preached a powerful sermon, at the conclusion of which he reviewed the present situation throughout the Church encouraging the congregation and inspiring them to greater effort. A most interesting feature of the service to which the people had looked forward was the burning of the mortgage on the church property. St. Andrew's Church was dedicated by Rev. D. R. Drummond, D.D., on July 31st, 1927, at a memorial open air service. This was three weeks after the ordination and induction of the present minister. At that time a loan was secured by the congregation for building purposes. Immediately the people set to work to pay off the loan and the last payment was made in November, 1930. Dr. J. H. B. Macintosh, clerk of Session, briefly outlined the history of the congregation, paying tribute to the various organizations in the church and especially to the ladies for their leadership. Then calling upon Mr. Neil Robertson and three of the elders to assist him he burned the mortgage while the congregation rose and sang the Doxology with fervor. The Moderator pronounced the benediction, concluding a most interesting and impressive service which members of St. Andrew's congregation will recall with gratitude.

Victoria, B.C.

The fortieth anniversary of St. Paul's Church was observed on Sunday, September 27th. The congregation had its beginnings in a service conducted in Semple's Hall, West Victoria, in 1886 by the late Rev. Dr. Donald MacRae as part of an extended work which embraced Cedar Hill, Esquimalt, Craigflower, Metchosin, and Sooke. Five years after the opening of public worship the cornerstone of the present edifice was laid by Hon. John Robson, Premier of British Columbia, and an elder of the Presbyterian Church. This was on May 30th, 1891, and the church was opened on September 28th of the same year. It was a time of expansion in Victoria for the Presbyterian Church, new St. Andrew's having been erected during the previous year. The corner stone of this building was laid also by Rev. John Robson. There are six members of the congregation still residing in the city who saw the laying of the corner stone, 42 years ago, Mrs. MacRae, widow of the first minister, Mrs. Muirhead, Mrs. Cessford, Misses Muirhead, and Mr. Hugh Anderson.

Dr. MacRae's ministry extended over a period of twenty years in which he founded St. Aidan's Church, Mount Tolmie, and Knox Church, Sooke. Succeeding Dr. MacRae there have been three ministers, Rev. H. N. McLean, Ph.D., who served until 1922, Rev. J. S. Patterson, now minister of Knox Church, who served for eight years. The present minister is Rev. G. F. Cox who was inducted early in the present year. In the interval thirty have been added to the roll of membership.

An active Young People's Society of Christian Endeavor, which has had an uninterrupted history for thirty-three years, is a feature of the organization.

The anniversary services were conducted by Rev. Alexander Esler D.D., of Vancouver.

Sydney Mines, N.S.

The Sacrament of the Lord's Supper was dispensed in St. Andrew's Church, last Sunday morning, October 4th, when several from the older Sunday School classes were received on profession of faith and an old lady of eighty in her home. The Friday previous at preparatory service, Moderator Brown addressed a large gathering, stirring them to the depths; the general feeling being that as far as St. Andrew's, Sydney Mines, was concerned the present deficit of $180,000 would soon be no more.—*M. M.*

The man who says that he can be just as good a man without the Church as within it does not realize that he is a social being with responsibility towards and dependence upon his fellowmen.—*Prin. Eakin.*



ROCKBURN PRESBYTERIAN CHURCH

The services and congregational rally of the Rockburn congregation on September 19th and 20th were in recognition first of the fact that this was the congregation's one hundredth anniversary, and of the re-opening of the church after extensive renovation. The Saturday gathering was held in the afternoon on the church grounds when luncheon was served and a splendid program presented. The minister, Rev. Walter Ross, presided. Rev. Allan S. Reid, D.D., a former minister, gave an historical sketch covering the century of history, and addresses were given by the moderator of Presbytery, Rev. A. M. Hill, Ph.D., and a number of visiting clergymen. The music on the occasion in its appropriateness was a great help to the program.

The Sunday services were conducted in the morning by Rev. Malcolm A. Campbell, D.D., First Church, Montreal, and in the evening by Dr. Reid assisted by the minister, Mr. Ross, Dr. J. B. Maclean of Huntingdon, Rev. P. MacK. Sampson of Athelstan, and Mr. H. P. Maitland, Hemmingford. Special music was a feature of the services. The attendance was very large, some of the surrounding congregations constituting part of the gathering their services having been given up for the occasion.

The present church was erected in 1856 and the original in 1831. For many years the pastoral charge consisted of Rockburn and Gore. The latter church having gone into the United Church in 1925 Rockburn remained as a congregation of The Presbyterian Church in Canada. Since 1927 it has been included with Ormstown, a strong minority group which erected a beautiful church last summer. Mr. Ross the minister, came from Grand Coulee, Sask.

Duart, Ont.

The congregation had the privilege of celebrating its jubilee on Sunday, August 30th, with Rev. G. M. Dunn of Toronto occupying the pulpit morning and evening. The congregations at both services were large. At the Monday evening supper there was a splendid rally of the members and adherents and a program of speeches and song presented later. This occasion was marked by the presence of several former pastors who in a most interesting fashion related early experiences. Mr. A. MacLaren gave a brief history of the church since organization.

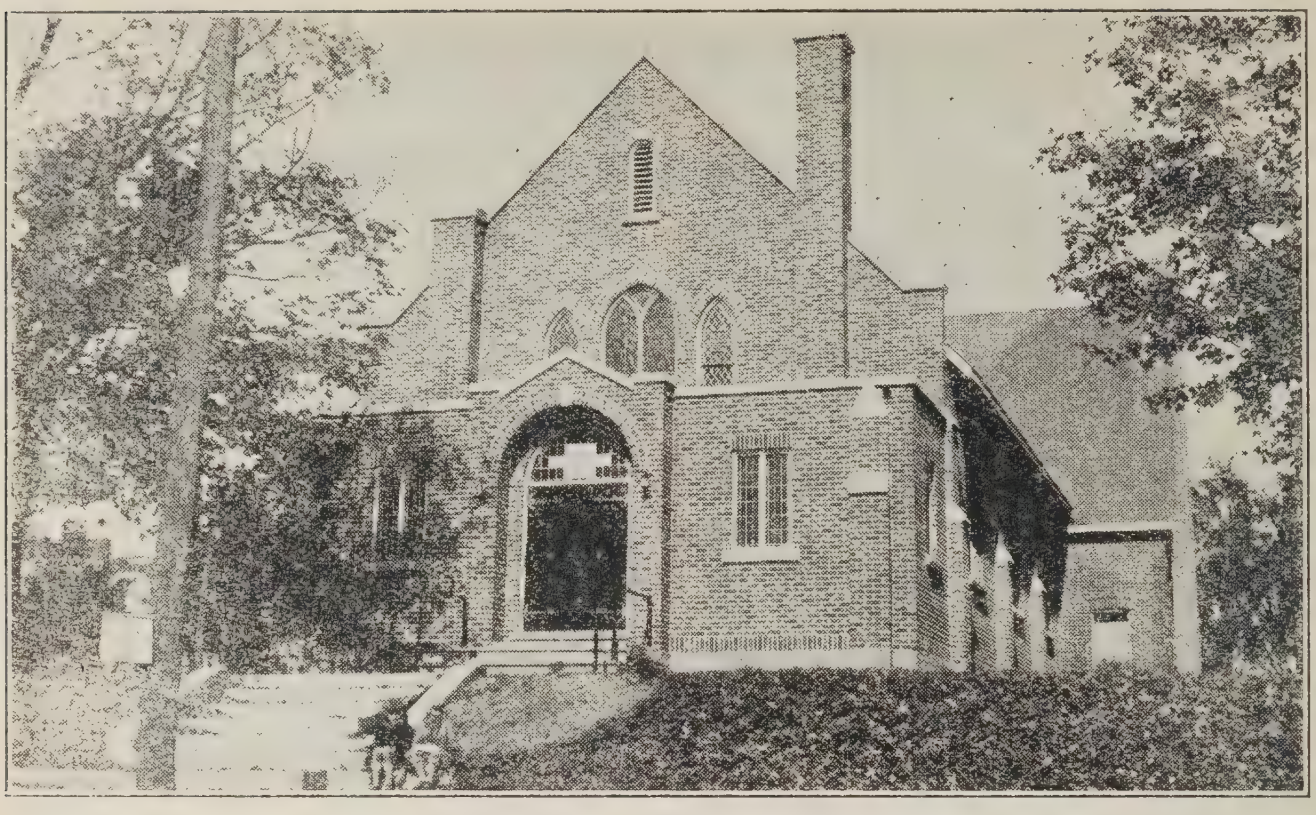
Both in leading the service of praise on Sunday and at the Monday evening gathering, the choir greatly contributed to the success of the anniversary services. Including the receipts on Monday, the offering amounted to $375.

During the absence of Rev. C. Upham on vacation the Y.P.S.C.E. showed its readiness and ability to assist by taking charge of the services for three Sundays.

Montreal, Que.

The edifice in course of erection on the new site at the corner of Sherbrooke and Redpath Streets for the congregation of St. Andrew and St. Paul has advanced to the stage of laying the cornerstone. This ceremony was performed on Saturday, October 10th, by Lord Atholstan in the presence of a large and representative gathering of leaders of the Church and laymen. The minister, Rev. Dr. George H. Donald, conducted the service and was assisted by Rev. David Scott and Dr. A. M. Hill, moderator of the Presbytery. The Moderator of the General Assembly gave the address. After congratulating the congregation Mr. Brown said in part, quoting *The Gazette*, "The erection of a place of worship marks an achievement indicative of the faith of the people. This is no ordinary building. It is dedicated as a sanctuary and is therefore unique in its purpose and mission. The real church is not a building, but a living church, and this erection is merely the instrument. It is not a church with the localized ideal of God, for it is not the place that makes a church, but the spirit of the people. This event is of conspicuous importance and interest in the life of the community."

He expressed the hope that this building "would stand as witness to the missionary zeal of the living church. Although much had been done much would still be required. and if they would realize their full destiny the congregation would not close their hearts to the appeal of the mission frontiers, and would ever keep in mind the sovereignty of God, the preaching of the Word, personal liberty, and missionary zeal."



KNOX CHURCH, BRACEBRIDGE, ONT.

In a remarkably short time Knox Church has replaced the structure destroyed by fire in January last by a splendid new building. The material is rug brick giving the exterior a pleasing aspect while the interior is bright and most comfortable. The seating capacity is about two hundred with accommodation for a choir of thirty. A reception lobby occupies the entire front of the church. Memorial windows occupy all the space for light adding greatly to the beauty of the interior. The three over the main entrance are in memory of William Charles Freyer. Those on the east side are in memory of Margaret T. Shier, Donald McGibbon, and Olive Jessie Bastedo; and those on the west, Alice Eileen Marshall, Roy Blain McDonald, and Elizabeth Diehl Huber.

The expectation is that it will not be necessary, thanks to the liberality of the congregation and its friends, to place a mortgage upon the church.

At the opening and dedication services on Sunday, October 4th, Dr. Wallis presided and Dr. Rochester preached morning and evening. The dedication service both for the church and memorial windows was held in the afternoon at three o'clock. Rev. G. S. Lloyd, Midland, moderator of the Presbytery of Barrie, conducted the service and gave the address. The dedicatory prayer was offered by Rev. J. A. MacInnis of Orillia. Immediately prior to the service of dedication the minister handed the keys to Capt. Fraser, chairman of the Building Committee who in turn gave them to Mr. Walter M. Lee, chairman of the Board of Managers. Both Capt. Fraser and Mr. Lee referred in suitable terms to the obligations respectively imposed upon them.

The congregation filled the church at each of these three services.

Bluevale, Ont.

This congregation was under the necessity of erecting a church following the division in 1925. They now occupy a beautiful building which is almost free of debt. The two congregations of Bluevale and Eadies have recently purchased a manse.

Vancouver, B.C.

The Budget Committee of the General Board of Missions has assigned to Central Church, Rev. J. M. MacGillivray, minister, the support of a home missionary in the person of Rev. J. H. Wilson, Cranberry Portage, Man. Mr. Wilson received his appointment last fall, and his first task was to complete the building begun by his predecessor, Mr. J. A. Munro. The building had formerly been a garage and Mr. Wilson's part was to have a floor put down, storm windows put on, and to line the walls to make the building habitable for the winter. This he has accomplished and is gratified to find the attendance at services growing. At the communion service in May, conducted by Rev. H. R. Horne, Synodical Missionary, there were twenty-four communicants. The Sunday School enrolment has risen to thirty with a good staff of teachers. To encourage the school

the Budget Committee of Central Church forwarded thirty suitable prizes for Rally Day. A new roof is urgently required for the church and a coat of paint. The people have contributed to the work to the full measure of their ability.

Rev. Allan and Mrs. Reoch on their way to Manchuria visited Central Church and Mr. Reoch spoke upon his work.

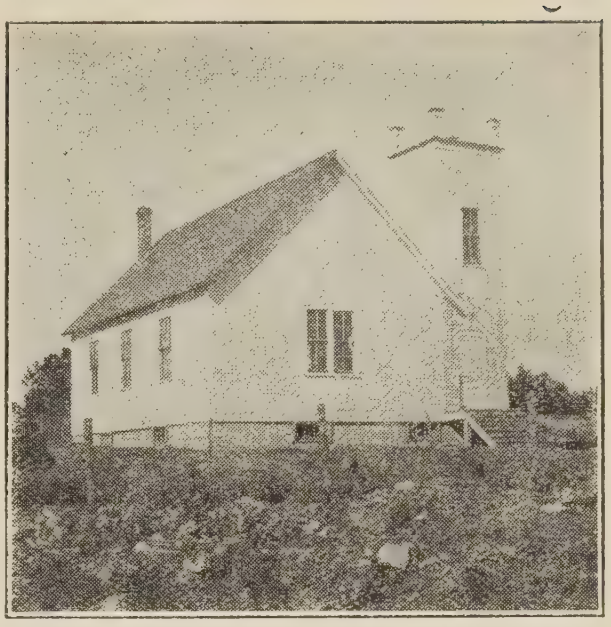
The Budget Committee of the congregation have instituted a school of missions, the first session of which was held on October 13th. This will continue for six weeks. The theme will be the life of Dr. Robertson in keeping with the fiftieth anniversary of his appointment and the life and work of Dr. Mackay of Formosa. Miss Lamont, Field Secretary of the W.M.S., will assist in the work of the school.

Arlington Beach, Sask.

The Moderator of the General Assembly, Rev. W. G. Brown, visited this mission field early in August and addressed a congregation gathered from the four stations, Arlington Beach, Dunkeld, Eddy, and Strasbourg. The united service was held in the town hall, Strasbourg, at two in the afternoon with a congregation that occupied every seat. Before the sermon the sacrament of baptism was administered to eleven children and seventeen adults. Then fifty-three were received into the membership of the Church from the various stations on profession of faith. In all, one hundred and six participated in the Lord's Supper. In his evening sermon Mr. Brown again referred to the large number uniting with the church stating that in his thirty years of ministry he had never seen so many members received at one time. Mr. A. A. Downey of Govan is the missionary in charge.

The field was favored also by a visit from Mr. G. W. Mackay M.A., principal of the Middle School, Tamsui, Formosa, and senior missionary of The Presbyterian Church in Canada in that field. He visited the several stations and delivered a message upon his work. He was accompanied by Mrs. Mackay and three children. They were the guests of Mrs. Mackay's brother, David Ross, during their stay in Strasbourg. Mrs. Mackay's message was given to a gathering of ladies from the various stations with Mrs. John McKenzie, Strasbourg, presiding. This was a timely visit, and the missionaries were accorded a very hearty welcome both for their own sakes and because of the fact that Mrs. Mackay had formerly resided there. Their addresses awakened a deeper interest in the work of our Church in Formosa.

A man should learn to detect and watch that gleam of light which flashes across his mind from within more than the lustre of the firmament of bards and sages—*Emerson.*



Birch Grove Presbyterian Church, N.S.

In 1927 the first church erected by the congregation was destroyed by fire, and two years later on July 14, 1929, the present building was dedicated. Since 1925 the two stations, Birch Grove and Broughton, have been supplied by students, Mr. V. G. Corkey, B.A., T.C.D. of Trinity College, Dublin, and McGee College, Londonderry, being now in charge. Notwithstanding the general depression the congregation maintains self support.

Stoney Creek, Ont.

The Presbyterian Church in Stoney Creek, Presbytery of Hamilton, celebrated the hundredth anniversary of the appointment of Rev. George Cheyne, M.A., to work in Upper Canada. His first charge was at Amherstburg, and, like a true missionary, he travelled far and wide gathering groups of people which have expanded into well-known congregations. The greater part of his life was spent in the Presbytery of Hamilton, and the church at Stoney Creek is the fruit of his labor. The morning service was conducted by Dr. S. Banks Nelson, interim-moderator, at which the sacrament of the Lord's Supper was dispensed. In the evening Rev. T. E. Kennedy, who preaches at Binbrook, a congregation founded by Mr. Cheyne, officiated. At three o'clock under the auspices of the Presbytery of Hamilton a conventicle was held, and the Order of Worship familiar to our fathers was followed. Mr. John Macdonald acted as precentor; Rev. Austin L. Budge, convener of the General Assembly's Historical Committee, conducted the service and preached; and in the old-fashioned collection boxes a very liberal offering was received. The church was crowded and many were present from the city and neighboring congregations.

Aurora, Ont.

St. Andrew's Church celebrated its Diamond Jubilee on two Sundays, September 2th and October 4th. The theme for the first services was *The Faith of our Fathers* with Dr. Eakin, Principal of Knox College and Dr. A. R. Uren of Rosedale Presbyterian Church as the speakers. The second Sunday was devoted to *Youth*, the theme being presented by Principal Macdonald of St. Andrew's College, now located at Aurora, and Mr. Waldie and Miss Winchester. The music by the choir for these services was very appropriate and much appreciated, Mr. Glaster leading. Rev. Walter Amos for many years a minister of the church, now retired, assisted at the morning service of the first day and Rev. A. C. Armour of the United Church in the evening. Large audiences marked all the services.

On Friday evening a sacred concert was given by the choir of Chalmer's Church, Toronto. This was of a very high order and was heartily appreciated. At the close of the concert the choir, to the number of fifty, and their friends were entertained at supper by Mrs. Baldwin.

Briercrest, Sask.

The members and friends of Knox Church to the number of one hundred and fifty tendered their felicitations to Mr. and Mrs. Wm. Ogilvie on attaining their golden wedding and testified their esteem by presenting Mrs. Ogilvie with a gold life-membership W.M.S. pin and Mr. Ogilvie with a hymn book. Then Mr. and Mrs. Ogilvie were the recipients of a purse of money, the gift of friends far and near, with a book of greetings written and illustrated by their friends. This was presented by two of their grandchildren, Margaret Ogilvie and Beatrice McArthur. Addresses of congratulation were given by ministers and others and a varied program presented. Mr. and Mrs. Ogilvie came to the west in 1916 and have been staunch members of the Presbyterian Church. Mr. Ogilvie has been an elder for 43 years, and both have taken an active part in the Sunday School and in the missionary and other branches of the church's work. Mr. Ogilvie was a native of Chateauguay, Que. In 1870 he served in the Fenian Raid. It was through his efforts that the congregation remained in the Presbyterian Church.

Hamilton, Ont.

Dr. K. H. Palmer, Westminster Church, has suffered heavy bereavement by the death of a brother in Flint, Mich., who was killed when struck by a motor. He was the Business Manager of the public schools and was prominent in the life of the city. The great assemblage at his funeral testified to the regard in which he was held by the community.

GEO. W. MATHESON

Mr. Matheson passed away at Sydney Mines, on August 21st, at the age of sixty-seven years. He was born in Pictou county but spent his early days in the western part of Canada and United States. In 1905 he returned to Canada residing at Sydney Mines and engaging in the work of a contractor. He identified himself with St. Andrew's Church, and served on the Board of Management for twenty years. In 1923 he was elected to the Session and took a very active part in church work. For seven years he was responsible for distributing The Presbyterian Record to the families of the congregation. He is survived by his wife, three sons and two daughters all residing at Sydney Mines.

REV. JOHN S. HARDIE

Upon the death of Mr. Hardie on the 9th of September, The Presbyterian Church in Canada lost one of its stalwarts. Born in Forfar, Scotland, in 1852 he came to America at the age of seventeen years. After two years in New Jersey he came to Brantford. Entering Knox College he graduated in 1885 and immediately accepted a call to Stanley St. Church, Ayr, where he remained fourteen years. Next he served Knox Church, Listowel, with fidelity and energy for eleven years when failing health led him to seek a lighter task. This he found in Ashfield, Ont., where his ministry lasted fifteen years. Shortly before the end of this period he suffered the loss of Mrs. Hardie, but notwithstanding his sorrow he remained with the congregation until he saw it safely through the difficulties of 1925. In the autumn of that year he resigned and retired to London where until the time of his death he served the Church in the capacity of Hospital Chaplain. As a minister he was sympathetic, faithful in his pastoral work, and thoroughly evangelical. He was loyal to the Church, strong in its defense, and yet charitable withal. In 1919 he served as Moderator of the Synod of Hamilton and London in which his ministry has been spent. In compliance with his wishes his funeral was simple, the service being conducted by his minister, Rev. D. McKay of St. George's. Interment was made in Ayr.

MRS. M. L. SNIDER

Mrs. Snider, who was greatly beloved in the wide circle of her acquaintance, died at her home in Toronto on October 2nd, at the age of seventy-seven years. She was a member of Knox Church for forty years where she taught in the infant class for twenty years and was active in the Women's Own Association. She was a diligent visitor in the congregation and gave singularly faithful service to the Record which she distributed up to the very time

of her fatal illness. In her maiden life she taught school and her lovable personality has an abiding place in the memory and affections of boys and girls who were under her care then and of all children whom subsequently she taught in Sunday School. It is said that every child on her home street in Toronto was her friend as well as every neighbor.

STATES THE CASE

Dear Editor,

I note an article in the September Record *Burden Bearing* which appeals to me as a splendid suggestion. To my mind it is just as important to build up home congregations struggling for existence during this period of depression as to extend foreign work. There are other congregations similarly situated to Sackville and I am moved to bring to the notice of the Church at large the new and struggling cause in Vancouver, the Kitsilano Presbyterian Church. If these facts come under the eye of any person or congregation able to meet our need I shall be pleased to give further information upon request.

This cause was started in September, 1926, by Central Church, Vancouver, which opened a Sunday School with an attendance of thirteen. This attendance is now eighty and the enrolment one hundred. In March, 1927, the Sabbath School was transferred to the care of Fairview Session and during the summer of that year an appeal was made for regular Sunday services, which was immediately met and the first service was conducted by Rev. Walter Ellis, minister of Fairview. In the spring of 1928 the Home Mission Board organized the congregation as a mission field. Since that time it has been necessary to move from place to place, three store buildings on a noisy street having in succession housed the congregation. The work cannot prosper under these conditions and we aim to secure a central site upon which to build a temporary church, but we have not the funds. If some person or congregation could provide a fund of $3,000, repayment could be made within a reasonable time as the congregation would be relieved of heavy rent which could be applied to repayment of the loan. The future of such a cause is most promising in view of the rapid development in the city.

Charles L. Trotter.

3912-22nd Ave. West,
Vancouver, B.C.

FOR RELIEF

As indicating the need which has moved the General Board of Missions to appeal for help outside Budget contributions, the following received from a home missionary is illuminating. We withhold the name as it is inadvisable to appeal in individual cases when a general call has been issued.

"During the present year this field took over ———— field, twenty-five miles distant with a view to saving mission funds. For two years in succession this whole district experienced severe drought, and consequent crop failures, so that last winter cattle and stock had to be removed to other areas to save their lives. In the spring supplies had to be shipped in with which to feed the horses for the spring work. The drought continued, and the prospect was that this year would be as the two previous years. However in June a welcome and bountiful rain came giving promise of ample food supplies for man and beast and grain for market. These expectations were bright until the end of August when merciless hail swept through the district to the west, worked around to the east, destroying fields and grain and even gardens to the extent of 25 per cent. up to complete ruin. As many as twenty-five of our Presbyterian families are affected. The two years of drought have used up their reserves of food, fodder, and cash, and now the blight has fallen for a third year.

The four congregations constituting the pastoral charge have bravely struggled for the past year to maintain themselves, only to have their hopes dashed to the ground by the experience of this year. In those prosperous years they built one splendid church and hoped to erect a manse. Instead of this anticipated advance it is beyond their power to maintain even the work. The situation is worse indeed for many have practically no resources upon which to depend for their living.

With loyalty unabating they are attending the Church services better than ever but without the customary financial support. No wonder that anxious eyes are turned towards those more favorably situated in the hope that emergent help may be forthcoming in this period of distress. Notwithstanding personal deprivation their earnest desire is for the maintenance of public worship."

THE UNATTAINED

There was never a song that was sung by thee,
But a sweeter one was meant to be.
There was never a deed that was grandly done,
But a greater was meant by some earnest one.
For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and the hand can never quite do
The thing that the soul has fondly in view.
And hence are the tears and the burdens of pain,
For the shining goals are never to gain
But enough that a God can hear and see
The song and the deed that were meant to be.—*Selected*

WESTERN RELIEF

The action of the General Board of Missions in this particular was reported in the October Record. The Secretary, Dr. Grant, has made a statement and furnished specific directions in the following letter sent to all ministers: "On receipt of this letter would you please announce to your congregation, on two consecutive Sundays, the following:

"Because of conditions in the burnt-out areas in the prairie provinces, the Board of Missions decided to appeal to The Presbyterian Church in Canada for contributions of both money and clothing for purposes of relief.

The appeal for money is altogether apart from the regular Budget of the Church, and is to be applied for the support of ministers and missionaries in these districts who are not receiving their salaries, and for the necessary expenses in connection with the distribution of clothing. If these workers are to remain with our people in the time of their distress and also to keep the churches open, they must be furnished with the means of livelihood.

Money from individuals or from congregations should be forwarded to the Treasurer, Mr. E. W. McNeill, earmarked for this purpose and addressed to, Room 708, Sterling Tower Building, 372 Bay Street, Toronto.

The contributions of clothing, East of the Great Lakes, should be forwarded to Knox Presbyterian Church, Spadina and Harbord, Toronto, in care of Mrs. W. H. Fletcher; and West of the Great Lakes in care of Mrs. H. R. Horne, Regina.

As the winter is approaching, prompt action is necessary if we are to be able to cope with this situation.

It is estimated that a minimum of $20,000 will be required for these purposes."

Four months before the Executive Meeting the Synodical Missionaries were instructed to make a canvass of their districts and report cases of need. Correspondence was early entered into with Dominion and Provincial authorities and arrangements made to co-operate and through them with other relief agencies such as the Red Cross.

TO THE UTMOST

One should not accept as the final verdict that a certain work cannot be done or task undertaken until at least obvious possibilities are explored. This is true in particular in the matter of raising money. It can safely be said that there are resources in every congregation waiting disclosure, employment, and development. For instance there may be a number, greater or less, who have not been enlisted as contributors in support of congregational work and that of the Church as a whole. Again when there is urgency to meet the requirements of our missionary work in the home field, or beyond the seas, it may be discovered that certain congregational plans could be stayed for the meantime in order to meet the emergency in the Church's main enterprise. Money expended in self-indulgence, in luxuries and extravagances, might be diverted from these channels into the service of our fellows and the work of God's kingdom. Let every congregation and individual, too, consider these possibilities with the earnest purpose not only to have a share in the Church's enterprise and to sacrifice to that end.

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.—*Shakespeare.*

CORRECTION

The editor's proper place at the present time is the penitent bench, and although, as expressed in a letter received recently, this is almost too much to ask of an editor whose infallibility ought to be at once accepted, he humbles himself and comes forward. In this act, according to the story, he goes a little further than did Horace Greeley, famous editor of the *New York Tribune*. The great editor excited the indignation of a man by publishing the notice of his death. The victim of this false report presented himself in the editorial sanctum and in angry mood insisted that the announcement be corrected. Firmly Mr. Greeley stated his policy of never making corrections in the columns of his paper. He was so overborne, however, by the insistence of the grieved gentleman that he relented to the following degree. He said, "Now, whilst I cannot acknowledge a mistake and correct what I have written, I shall publish a notice of your birth."

Referring to the late Dr. Scott we stated that he attended Knox-Crescent Church in his later years. The clerk of Session of Melville Presbyterian Church informs us that from the time of the division in our church until his death Dr. Scott was a member of Melville Presbyterian Church and that the Session which attended in a body the funeral service in Montreal was that of Melville Presbyterian Church not Knox-Crescent.

Mr. Macnaughton, the writer, states further that the congregation will for a long time cherish grateful recollections of the help and encouragement given the church by Dr. and Mrs. Scott in their capacity of fellow-members.

Comfort is afforded the editor by the assurance that "if the Record will show some sign of repentance for this slight error it will be forgiven by everybody."

* * *

The editor's further error is explained in the following from an interesting letter which incidentally reveals some phases of religious thought and denominational pride of the early days. The writer is Mr. Hugh N. Macdonald of Whycocomagh, N.S.

"In the obituary of the late lamented Dr. Ephraim Scott, in our Church Record and on page 260 the following appears:—'When the four Presbyterian Churches, two in the East and two in the West were united in 1875 to form the Presbyterian Church in Canada, each body had its monthly Record *and these four were from the first united into the Presbyterian Record.*' The part of the quotation I underline is a slight error. For years the ministers of the Maritime Synod in connection with the Church of Scotland, who did not at first enter the union, continued the publication of their Record, all reduced in size of course. My father, the late Neil Macdonald, was agent for the same in the historic congregation of East Lake Ainslie, where the good old home was a stopping place for the Kirk ministers of Pictou Presbytery and others, when coming, as was customary, two each year and sometimes three, to assist at communion at Broad Cove Interval, (now known as Strathlorne) Lake Ainslie, Middle River, and other places in Cape Breton; and let me add that in the old home was set aside a room with its comfortable old-fashioned feather bed in which no other person than a Church of Scotland minister was allowed to repose. No, not even the Governor-General would be eligible, unless together with being governor he were a full-fledged minister of the Auld Kirk.

Though well over sixty years ago, I remember a certain occasion when four ministers, Dr. Masson of Edinburgh, Prof. MacKerras of Kingston, Rev. Wm. MacMillan of Bridgeville, and Rev. John Gunn of Broad Cove Interval were together at the house over night. The first two named being strangers were assigned the sacred bed whilst Mr. MacMillan and Mr. Gunn occupied a less pretentious bed in an adjacent room. In the morning Mr. Gunn jokingly complained "that he did not enjoy his usual rest being elbowed out of his own bed by foreigners." And let me add further that no person, maidservant or other was allowed to make up this bed which my revered mother Breadalbane (MacKinnon) Macdonald (a grand aunt of Rev. Archibald D. MacKinnon, at present the young, indefatigable pastor of St. Andrews Presbyterian Church here) considered it her honored privilege and duty to attend to in person.

No doubt you will consider this a far too lengthy scrawl, a bold undertaking of mine, but to one brought up on the simple but wholesome oatmeal diet with the Shorter Catechism or rather the Catechisms for dessert, it comes natural to speak the truth and fear not. Hoping, however, to be excused."

THE REFORMERS AND THE BIBLE

This is the autumn number of the Union Seminary Review about to be issued. It will contain articles by such eminent men as Hugh Ross Mackintosh, the late Thomas M. Lindsay, David S. Schaff, John Oman, Thomas Cary Johnson, John Alfred Faulkner, Robert F. Campbell, James H. Taylor and others.

Two topics may be mentioned, *The Reformers' View of Scripture* by Dr. Mackintosh. *The Bible Rediscovered by the Protestant Reformers* by David S. Schaff. Single copies forty cents. Four issues for One Dollar and Fifty Cents. Address Union Seminary Review, Union Theological Seminary, Richmond, Va.,, U.S.A.

Our Foreign Missions

MEDICAL WORK, BHIL MISSION

Thomas Draper, M.D.

This, our 1930 Hospital Report, is presented in the hope that it will

1. Stimulate your interest in us;
2. Enlist your sympathy for us;
3. Gain your prayers on our behalf.

The first objective may best be attained by stating briefly figures bearing upon the work. Whilst we have not been able to enlarge our borders, and our accommodation remains the same as last year, yet we have dealt with a larger number of patients, both in and out of doors.

Out-patients		
	New	4309
	Repeats	7328
	Total	11637
Of the New		
	Hindu	1381
	Mohammedan	1196
	Animist	1283
	Christian	449
	Total	4309
In-patients		335
Of these	Medical cases	140
	Surgical cases	148
	Eye cases	47
	Total	335
	Cured	189
	Improved or relieved	121
	Otherwise discharged	10
	Died in hospital	15
	Total	335

Our medical cases, for the most part, come under the heading of "relieved or improved," for it is hard to find cures amongst the "C3" patients who come for medical help. Surgical cases are more often discharged as "cured," and could we but get patients at an earlier stage of illness we should undoubtedly be able still further to improve our statistics. For example, during November and December we have had nine cases of cancer, all in advanced stages of the disease. Nine cases of cancer during two months in one small hospital, four of these inoperable and five more serious surgical-risks!

Of the five operated upon, four were discharged free from symptoms of recurrence of the disease. One died following removal of portions of both jaws. More than half of them in a hopeless condition, these cases have come to us from an average distance of 27 miles and it has been our sad duty to send them away to die far from nursing or medical aid.

Our records show that of the 335 patients staying an average of 20 days in our wards, 89 were Mohammedans, 96 Hindus, 31 Christians, and 119 Animists. These figures may not impress until we remember that the individuals holding these various faiths do not mix socially, and recollect that there are numerous castes among the Hindus and sub-divisions of the Mohammedans; that our Animists are both Bhils and Bhilalas, who do not eat nor drink together, and that to be a Christian is to be an outcaste altogether. Then only will it be seen how various are the problems which arise when we collect these diverse peoples within the compass of our very limited walls. Most of the troubles are so small, but not on that account are they less difficult to handle. Here is a patient refusing *liquid* medicine because the water used in the making is from Christian sources.

Here is a poor Bhil camping out through the cold night (he has made himself a fire) as he is afraid of the *big* (!) ward and the many strangers there. A Mohammedan is outside on the verandah for an opposite reason, he does not care to be inside as there are low-caste people there. Oftimes it is difficult to get patients on a table for an examination, and especially do they fear the dark-room which we use for eye cases. They are sure the doctor has some sinister motive and they are keenly on the look-out for some trap. One must show one's empty hands and even then they may not be convinced. Timid to a degree they will run off on the slightest alarm.

How can we enlist your sympathy and make you really feel for these needy ones? Can it be possible that these are sheep for whom the Shepherd died! *"It is not the will of your Father which is in heaven that one of these should perish."*—Matthew 18: 14.

At evening prayer last night we prayed for the brother and friends of the cancer patient who died during the afternoon. They had come (the patient, his brother, and two friends) two days' journey in a country cart, seeking our help and hoping for a cure. Against our better judgment we tried to remove the cancerous portions of his face, and the operation was too severe. I sat by the dead man's cot and listened to the brother's lament—"We heard of this hospital and we came, and now what shall we do? I cannot bury my brother so far away from his home." I awoke in the night and my thoughts turned again to the dead man's friends travelling home through the jungle with their sad burden and with no one to care. "No doubt the cancer was the work of evil spirits whom they had failed to appease, and who had proved themselves too strong for the Christians to deal with." Thus would they think and tell one another and then resign themselves to relentless fate.

How could they think in terms of our Christian dynamic? Of the "kindness and love of God our Saviour toward man" they doubtless before had never heard, and who is there to tell them now?

Just now an inoperable "Sarcoma of the Tibia" is with us. He has a big cavity up in his groin due to the spread of the disease; he is also nearly blind from cataract in both eyes, and he is minus the small toes of both feet. I asked him with regard to the last named condition. His friend explained—"That was the way the devil was coming into the man and troubling him, so I cut off his toes."

To appease the malignant and all-powerful devil, the poor sufferer must be mutilated still more. This is how much of the *medical* work among the Bhils is done, even to-day.

The purdah woman creates many problems, and desires that her pulse be felt from behind a curtain, in order that we may tell what is the cause of the pain or swelling of which she complains. A disconcerting, but by no means unusual, demand.

The Hindu has his "Devali", numberless festivals, and special occasions (auspicious and otherwise); the Mohammedan his "Ramzan" and "Moharrum". The Bhil's movements are largely controlled by the weather, the tax-collector, and the fear of thieves in the home he has left unprotected. Collectively these make our in-patient family a very uncertain quantity, as the village people do not wait for permission to go, and *little* inconveniences in the way of splints on a fracture or stitches in a wound do not in the least deter them from going!

Extension apparatus they especially dislike and we have several times this year put limbs up at considerable trouble only to find that it has proved the last straw to make the homeward urge irresistible. The sandbags and strappings are there, but the patient is miles on the way to his country home when our morning rounds are made.

Whilst thieving abounds and our own hospital buildings have not entirely escaped this year from the activities of these night-prowlers, yet our patients are not dishonest, the only exception to this general rule being the case of the opium addict. We are often called upon to treat these unfortunate slaves of habit, and so it does sometimes happen that we lose a blanket or a lantern, which has been sold in the local bazaar for the indispensable drug. Although so very, very poor many Bhils find money for opium and toddy (country spirit), thus bringing ruin to themselves and their families, for a necessary corollary to the above is the money lender and unending debt.

A child recently brought to our out-patients' room screamed and struggled as I went near to examine her, and well she might have cause to fear, for the previous doctor (!) had inflicted a burn on the back of the neck and another at the base of the spine, which had gone down to the bone. Yet the mother was evidently kind and certainly seemed to be much worried about her child.

These things make it easy for us to believe that "the whole creation groaneth and travaileth in pain together" waiting for that redemption which the Risen Son of God alone can give.

Can we get your prayers? Recently a senior missionary, whilst paying a visit to the hospital, said to me, "Every time you do a successful operation you destroy a Bhil's faith in the power of the devil. He has to admit that your God is stronger than the evil spirit who is at the bottom of his trouble."

And so it is, for we do wrestle "against the world rulers of this darkness," and we need your help badly. Too often we fail and the fault may be ours, but, *dear reader, may it not also in part, be yours?*

* * *

Miss I. McConnell

I feel like beginning with a sentence or two from Dr. Draper's 1929 report in which he quoted 2 Chronicles 6:8. *For as much as it was in thine heart to build an house for my name thou didst well that it was in thine heart.* "We in Jobat Hospital still belong to the band of those in whose hearts the hope is as yet unfulfilled. We are still hoping for more accommodation to meet the need of the sick ones who daily throng our doors."

As one looks back over the year that is gone one knows it has been a year filled with work, but one asks oneself the question, "What is there to show for the work?" We are encouraged to think that the results do not lie with us if we have been faithful in the work to which the Master has called us. In the beginning and right throughout the year we have had many patients. In January we had a number of our Christian workers as in-patients. Ashwant, my own little servant, was very ill with pneumonia, and at the same time Thomas Babu, our hospital evangelist, was admitted with an attack of appendicitis. He has been operated on since then and is now giving the Good News of Salvation to all those who daily come to the hospital. We had very much sickness throughout our Christian community, though none of them really dangerously ill for long, yet they were sick enough to cause much anxiety to those who were caring for them.

1930 has been a year when there have been many epidemics of a serious nature. Although we have been surrounded with these epidemics, we in the hospital have not had very much to do with the patients. Right here in the State of Jobat there were hundreds of cases of smallpox with a great

many deaths, but in the hospital we had one case only. The patient was a Christian and was brought in from Barwani. At the time of the epidemic it seemed as if Dr. Draper vaccinated the whole community. In Dohad, forty-eight miles from Jobat, there were many deaths from cholera. We escaped that too in Jobat, there being only one suspicious case here. I am very thankful that we did escape these epidemics as the daily problem of accommodation in the hospital is enough for one to contend with.

During the hot season and in the rains we were kept unusually busy. As a rule there are few patients in the hospital at this time, but this year was exceptional. The surgical cases have been numerous. At times we have had operations every day and sometimes two or three in the after- Most of our operating has been done in the afternoon. It is surprising to note how the people have changed in their ideas about operations. When I first came to Jobat if we mentioned to a patient that an operation was necessary, that was enough to send him flying from our midst. Now when the patients come many of them want an operation. We have a dear little Bhil woman with us now who is an example of this. For weeks before she was operated on she was having treatment. In our daily ward-rounds when asked how she was she always said she felt just the same, no difference; she wanted an operation. She finally had her operation and now as we approach her bed she smiles sweetly on us telling us she is very well.

During November and since then I have wished that some of our people from the Home Church could walk into our hospital and see how our patients are accommodated. They would be horrified. We have had an average of thirty patients a month and our bed capacity is twenty. As we have a few extra mattresses we put the patients on them in the corners of the ward. Some of the patients bring their own beds which are made of wood and rope. They are no ornament in our ward but still when one looks around and sees how apparently comfortable the patients are lying in their dirty rags rather than on a clean sheet one wonders when they will be lifted from their condition. Sometimes our ward looks like a real hospital-ward, but this condition lasts for about ten minutes only. A few days ago I went into the ward to change the sheets on the beds. I made the patients' relatives take out all their dirty clothes and cloths, and when finished the bed had only the hospital sheets and blankets on them. After doing a few treatments in the operating room I walked into the ward again and wondered had it been a dream that the sheets had been changed and that everything had once been clean? One of the things that accounts for a lot of their dirt is that the patients go outside for their food. The food is cooked outside, in front of the hospital. Needless to say, when they sit on the ground and then come back to their beds, they carry a lot of dust and dirt with them. If one did not see the funny side in some of these cases, and if she did not realize that all these people are dear to the Lord Jesus, then there would be a great danger of her becoming discouraged and she would want to throw it all up and go home; but such is not the case here in our work. This is pioneer work and one of these days in the not too distant future, I hope, our dreams will be realized and a few more wards, kitchens, and bath-rooms will occupy the spaces where the patients now do their cooking. A few days ago the compounder brought a man to me saying, "Miss Sahibji, this man wants a private room."

The compounder knew that every available spot was taken up, but I said to him. "Just take the man around and give him his choice of our private rooms."

He saw the joke right away and did not come near me again looking for a private room.

When our hospital is full as it has been all year, our responsibilities are all the greater. Each sick person has several members of the family with him to take care of him. In this way we are not only responsible for the patient, but it is our duty to see, too, that the relatives have the Gospel preached to them. There is no difficulty in getting a congregation at any time.

Among all those we treat in hospital I think the Bhil is the most grateful. Very little treatment satisfies him and he thinks if he derives even the tiniest grain of benefit from the treatment, that we have done a tremendous lot. *"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."*

Sometime ago the doctor was operating on a man whose leg had to be amputated. His wife, who was looking on, seemed to be quite troubled and was fussing around a bit. When we asked her what was the trouble, thinking that she was worried about her husband, she pointed to the sheet and said, "You are getting some blood on the white sheet." She was more concerned about the sheet than about her poor husband's leg!

What a joy and delight it was to me in November to get the news from Home that through the kindness and generosity of a lady in Toronto it had been made possible for me to have a car. I had been hoping and longing for one for a long time and when the news came that it was to be a reality. I could scarcely take it in. Even now when I am riding in the car it is difficult to believe that the long-desired and much-needed motor has really come. At present its home is in a tent, which serves the purpose fairly well. I do surely appreciate the kindness and generosity of Mrs. Henderson.

Later on I am hoping to get into the surrounding villages at least twice a week and in this way to be able to do more evangelistic work.

The W.M.S. bungalow has served many purposes during the year. In April one of my nurses was married here. During the rains our Sunday morning service was held in the sittingroom. When I returned from the hills in October we began to have some color-washing done, so our service was then held on the verandah where it is still being held. This year we had our Christmas celebration there too, which was greatly enjoyed by all. No other station in our mission can boast of as many Europeans as we in Jobat can. When the McDonald and Draper children are home from school we have an English service on Sunday evenings with between twenty-one and twenty-four in the congregation. This service also is held in the W.M.S. bungalow.

At the present time I have only one nurse with me. In the beginning of the year I had three. One got married, and the second, Mina Bai, presented her husband with a baby boy, leaving me with only one nurse. Yamuna is most capable and trustworthy. She is entirely responsible for the operating room and does her work well. She is a graduate of the Ackerman Hoyt Memorial Hospital in Jhansi, where some of our Bhil girls are now in training.

The Nurses' Training Home has not yet materialized, but I am hoping that 1931 will see some advance here. Then it will not be difficult to accommodate nurses in training and others who may be with me . . . .

"All we can do is nothing worth, unless God bless the deed:
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time—the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea."

WANTED

Rev. Jos. Koffend, Manchuria, writes that he could make good use of an acetylene lantern outfit. The lantern pictures are most efficient in gathering a company to hear the missionary's message. He speaks of being compelled on one occasion to leave the hall, seating 250, and show the pictures on the wall of the building outside to accommodate the hundreds who could not obtain admission to the building.

Why all the souls that were were forfeit once,
And He that might the vantage best have took,
Found out the remedy.

Let us move tenderly among men.

STUDENT'S PROGRESS

Dr. Buchanan writes that Principal Stewart of United Presbyterian American Seminary commends two Bhil lads, Moosa and James:

"The term grades which I enclose speak well of the work of James and Moosa. They, or we, are handicapped in the matter of language but they get on very well. We have permitted James to take Greek. Moosa having already done well in Hebrew will continue. He obtained 82 per cent. in his examination. Having asked for the privilege of studying Greek privately, he has been under the tuition of Padri Labhu Mul. Since he has sustained his other studies we may accord him permission to pursue his Greek studies with the regular classes. Whilst encouraging students we have to guard against imposing too heavy studies.

Both these young men, according to Dr. Stewart, took a high percentage in the various departments of theological study, but Moosa stood higher and obtained the prize of five rupees. The progress of these students constrains Dr. Buchanan to repeat the old question, "Can any good thing come out of Nazareth," for these are children of a despised people.

MR. LOWTHER WRITES

Jhansi, U.P., India.

Dear Dr. Rochester,

Your letter and the book you so kindly sent to me reached me long ago. If I were not so hardened I would apologize, but sins of correspondence seem part of life in foreign lands. When your letter came we were on holidays in Kashmir. I wish I could tell you of the wonder and the beauty there. Nothing that you read about it can ever exaggerate its natural charms. Visitors from Europe recognize that. They compare its mountains with the Alps, its canals with those of Venice, its gardens with those of France, and still leave the whole truth unsaid. You may imagine then how it looked to us who had come, not from Europe with its thousand charms, but from out of the heat of the plains of India.

Jhansi winters must be the finest in all the world. Cool mornings, long, bright days, trees and birds and flowers in abundance, clear, starlit nights that are sheer loveliness make us rarely fortunate. But after February a change comes. The sun grows hotter and hotter, leaves fall, though others quickly replace them, flowers fade, the ground is parched and dry and for three full months the temperature continues to rise. When the mercury does not drop lower than 90° in twenty-four hours and when we have to shut even the breeze out of our houses because it is like the gusts from a furnace, that scorch and shrivel, then we wonder if we ever had a winter time and long vaguely for snowy heights.

Kashmir satisfies that longing fully. The Himalayas about Srinagar greatly resemble the Canadian Rockies and the vast fertile valley around which they stand on guard seems to belong to another world. Fields of clover and wild flowers, hills that beckon the climber and snowy peaks beyond! Few spots in all the universe can equal this.

But even Kashmir has an obverse to its charms and here is where your book distinguished itself. After the heat of the plains one is sensitive to cold and rain and even snow. Even the most enthusiastic trampers feel the change and all days are not equally bright. So I have memories of a cold wet day on a houseboat when everything conspired to depress except the tale your book told. Even if it is, as you suggest, of the earth earthly, so are most of us. I found escape that day through your book. Later it accompanied some others from Jhansi who went on a camping trip in higher altitudes. You have their gratitude as well as mine.

I am enclosing a newspaper clipping from the Calcutta *Statesman* of August 14th. A competition was held for Boy Scouts in which they were to put forth ideas for new inventions and discoveries. The call of this lad for "one big Peacemaker" has a poignant appeal at this time. If there ever was a land that needed peace it is India. Not that outwardly it is disturbed. Life here is more tranquil than in many other countries but under the surface and in the hearts of the people what a world of weariness and suffering and unrest there is! The very multitude of cults and gods and faiths has become a burden. For countless lives, men, women, and children, it is a land of great darkness for a pall like a purdah hides everything from the comforting, purifying light of the sun. "Peace on earth" such an old, old message and so little known!

The Clipping

"I have taken the liberty to award an extra prize for an effort which comes from faroff Sikkim. I could not include it in the competition as the entry can hardly be regarded as within the scope of inventions and discoveries. It is sent by a little chap called Pingyuck, from the State High School, Gangtok, Sikkim, and this is what he writes:

'The Invention of PEACE is needed to all mankind at this present time. Reason: Unemployment problems prevail all over the world. Battles and fight are also prevail all of the earth surface. In short unrest in some way is prevalent all over the world. So to overcome all this unrest mankind needs PEACE. Now therefore, please, one big Peacemaker is very, very necessary.'"

Mr. Lowther adds, "I am sure none of us will begrudge Pingyuck his prize."

CLASS TRIBUTE

Dr. Caroline Macdonald graduated from Toronto University in 1901. On Sunday, September 27th, under the auspices of her fellow graduates a memorial service was held in Knox College Chapel, a fitting place for such a tribute, for Dr. Macdonald was a life long member of the Presbyterian Church and an elder in the Presbyterian Church Tokyo.

Among those of distinction from the University were Chancellor Sir Wm. Mulock, President Sir Robt. Falconer, and Rev. Canon H. J. Cody, Chairman of the Board of Governors. In the gathering were a large number of Japanese. Mrs. Marler, wife of the Minister to Japan came from Montreal to represent her husband who was unable to be present on account of illness. The Japanese minister was represented by Kiroshi Kawamura, who sympathetically expressed the appreciation of the people of Japan of Dr. Macdonald's unselfish devotion to the spiritual welfare and the social betterment of the Japanese.

The address was delivered by Hon. N. W. Rowell. The Chopin funeral march was played by Mr. H. G. Langlois, who presided at the organ throughout the service, while Rev. Jas. Little a member of the class presided and read the Scriptures. Prayer was offered by Prof. W. E. Taylor.

THE SPEAKER'S BIBLE

Edited by Rev. E. Hastings, M.A.

Upper Canada Tract Society, 128 University Ave., Toronto.
$2.75

Already in our columns we have commented upon this series and commended it. The volume now in hand is based on St. John. In the words of the editor: The aim of the Speaker's Bible is to preserve all that is worthy of the modern interpretation of the Bible, and in it hundreds of volumes containing the work of the great modern masters in the art of preaching have been placed under tribute, with much that is new from the pen of the editor and other scholars. One who has not the means to consult a whole library before preaching a sermon will find what he needs here." It provides not sermons but interpretation, information, and suggestion.

There is no action so slight, nor so mean but it may be done to a great purpose and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God.—*Ruskin.*

The blessedness of life depends more upon its interests than upon its comforts.—*Geo. Macdonald.*

Children and Youth

EXCELSIOR

This is a word which is both large and strange. It comes to us from another language, the Latin, but even though one does not know that language he would have an idea of its meaning from the familiar word 'excel'. If he would turn to a volume of poems by one whose name is well known, Henry W. Longfellow, he will find one with that title. When you find it, read it, and you will want to read it again. It is the story of a youth ascending the mountain and though warned of many dangers, the storm, avalanche, and other terrors of the mountain heights, answers everyone, who hails him and tries to stay his progress, with the word, *Excelsior*. He must go higher and higher.

In life we would say 'better and better'. As another poet says,

'Build thee more stately mansions, Oh, my soul'.

To press on to what is higher and better in life requires courage and strong endurance, as another writer has said:

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night.

A small boy whose actions engaged my attention once taught this lesson of aiming at something higher always and striving to reach the loftier heights. The boy did not know I was an observer of his effort. He was a little lad and was trying his strength as boys do, and at the time I saw him was experimenting with a wheelbarrow. It seemed to be about the limit of his ability to lift it but having lifted it by the handles he discovered that he could push it. He was at the bottom of a hill and after looking at this for a minute he conceived the idea that he could take the wheelbarrow to the top of the hill. To this task he bent himself and slowly but surely made his way up-grade until he reached the top.

Fifty yards or so from the place where he rested was a great pile of wood, blocks thrown together and covering quite a space. The boy's next thought was to get the wheelbarrow to the summit of that woodpile. To accomplish this he had to bring into play not only his muscle but his brain. He had to do some thinking and, after making an approach to the pile with some pieces of board and blocks, he started on his second task. Mind, will, and strength brought him a second triumph for soon he had the barrow at this higher goal. A brief rest, then, scanning his surroundings, it occurred to him that there was a third height which he might reach. This was a stable not far away with a low and nearly flat roof. Once more he set out and it was not very long before the wheelbarrow was perched on the roof of the stable.

One cannot keep doing the one thing always. There must be rest and change between efforts. So the boy got his wheelbarrow safely back to the ground and was content for the meantime with what he had done.

How perfectly in his actions in this case did he express the idea of the poem, 'higher and still higher'. It is a good motto for life and if we act wisely and use our strength to the utmost, if we trust in God and persevere, we too shall reach the heights.—*R.*

OUR PRESBYTERIAN INHERITANCE

Rev. Frank Baird, D.D.

11. Our Great Doctrines

Passing from our historical possessions, as noted in a previous article, we come now to our noble and magnificent doctrines. And here, too, we stand, as a Presbyterian Church, in a particularly strong and proud position. It is conceded by historians and theologians in all lands that our inheritance in this sphere is richer and fuller than that of any other church. This is explained by the fact that our ancestors took more time and greater pains than any others to explore and set down, for the guidance of the Church, the teaching of Christ and the Scriptures.

Our Church Standards

These teachings are set forth in what is called the *Standards of the Church*, the doctrine being contained in the *Confession of Faith*; the *Form of Church Government* and the *Directory for Worship* being separate therefrom. These three with the Scriptures above all, "being the Word of God", and "the only infallible rule of faith and manners"—are known as the Subordinate Standards, or, put more simply, they are the beliefs and rules or laws of the Church. It is with the first of these, namely, the doctrine that we shall here deal briefly. The two catechisms, namely the "Larger" and the "Shorter", are not, strictly speaking, standards of the Church, but have been "adopted" by it, and have been "appointed to be used for the instruction of the people".

Religious Instruction Necessary

And here, in this matter of doctrine, of teaching, and instruction, is one of the peculiar glories of our Church. We have always believed in education. The Greeks used to say that ignorance was vice: we say that ignorance is dangerous. We want the word of God to have free course and be glorified. We want our people, young and old, to have a foundation on which to build. We know that in order to be good Christians they must be intelligent Christians. Hence we believe in doctrine. We know

that what we do is the outcome of what we believe; and experience teaches that "as a man thinketh in his heart so is he." Our Church is a doctrinal church for the very good reason that without doctrine it cannot be a Christian church, and without the right kind of teaching it cannot stand. Of Jesus it was said: "The people were astonished at his doctrine." And Paul urged: "Give attention to doctrine." Doctrine has been an important part of our great and priceless inheritance and still is, notwithstanding a campaign a few years ago of derision of doctrine in general and ours in particular. We rejoice greatly in this portion of our inheritance.

The Calvinistic System

Coming specifically to our doctrinal possession it may be said that it is known as Calvinism. Both the Confession of Faith and the Catechisms embody and illustrate this system. There is nothing in the system that is not in the Bible; and there is nothing in our standards that is not necessary and essential to a complete and full-orbed acceptance and application of Christianity. It is for this reason that we should seek to understand it. Indeed though it is spoken of as dealing with theology, and being abstract and remote from the life we live, the very opposite is true, for it deals with the essence of religion, with the heart of the Gospel, with the salvation of the soul, and with the renewal of the world in righteousness.

What Calvinism Does

What then, we ask, briefly, does Calvinism, that is to say what does our Presbyterian doctrine, which we prize so much as a part of our peculiar inheritance—what does it do, and why should we seek to maintain and defend it?

The question can be answered here in but barest outline; but it may be said, at least, that to a preeminent degree, it magnifies these things:

1. It enthrones God. It not only asserts with the great body of Christians that God exists, but it makes God absolutely and completely sovereign. He rules the world down to the smallest details. His sovereign will decrees and plans the salvation of men by calling them to faith, which, as the Scripture shows, is not of men themselves, but is a gift from God; and his sovereign eye does not permit even a sparrow to fall unnoticed to the ground. Alike for doctrine and practice this is the life and soul of Presbyterianism.

2. It magnifies the Bible. It says: "Here God speaks, Here God reveals Himself." It denies that church, or tradition, or reason, or natural law, or science, should be set up against the Bible in the sphere of religion. The holy and the sovereign God has given us a holy and sovereign word. In this we are to rest. This is the touchstone by which all disputes are to be settled; this is the authority by which all questions are to be decided. The logic of the system here shows itself in a manner to convince the intellect.

3. It humbles Man. It says he cannot save himself. It shows him as a sinner from the beginning. It makes it plain that good works cannot save, and may be only a delusion and a snare. It speaks of original and actual sin; of sins of omission and sins of commission. It makes it clear, that of himself, and in himself, by nature, man is totally depraved, and, without God and the gift of His grace his condition is both helpless and hopeless. He cannot rise until God lifts him; in the sphere of grace he does not *attain*—he *obtains*.

4. It exalts Christ. Above all systems in the world, Calvinism exalts Christ. He is prophet, priest and king, and there is no other. It truly crowns Him Lord of all. Lost and depraved man's hope is in Him, and in Him alone. He was divinely born. He was God. He died for our sins. He rose, reigns, and rules, and will come again to judge the living and the dead. The person and work of Christ is set forth by Calvinism in language without a parallel in theological literature.

5. It discloses the Deity of the Spirit. Nowhere is the work of the Holy Spirit so emphasized or so clearly and powerfully presented. Here was one of Calvin's peculiar and special gifts to the world. He gave systematic and Biblical expression for the first time to the doctrine of the Holy Spirit, making it an assured possession of Christianity. In our catechisms and confession this doctrine shines with peculiar lustre. It is a priceless part of our great doctrinal inheritance. Above all else, Calvin was the theologian of the Spirit and His work.

6. It liberates man. It announces that "God alone is Lord of the Conscience and hath left it free from the doctrines and commandments of men." Thus, while by nature, and as a physical being, it sees man humbled and depraved, it recognizes that by God's sovereign grace and power, of which it never loses sight, he is made free. The right of private judgment is his. Instructed of God the Holy Spirit, his conscience is judge often of the decrees of courts, churches, councils, and parliaments, and he has the right also of denominational association as seems good to him in the light of Scriptural freedom and grace.

7. It presents God as Love. This, though vehemently denied by biased or superficial students of Calvinism and of our Presbyterian doctrine, is nevertheless true. It is charged that in our catechism definition of God, in giving a list of the divine attributes, there is no mention of love. But is not the whole system conceived in love? Is there not love in the *Covenant of Grace*, so called, with even the heathen's coming anticipated? Is there not

love in the sending of the Son, so fully set out? In election, in effectual calling, in predestination, in the perseverance of the saints? As a matter of fact, to the Christian Calvinist, which of course all true Presbyterians are, whose intellect has been informed as well as whose heart has been touched, it is the love of God that initiates the process of salvation in the primary gift of grace and faith; it is love that sustains in trial and temporary defeats as life progresses, and in the end, as in Matheson's immortal hymn, it is "love that will not let me go." "They shall never perish, neither shall any man pluck them out of my hand.

Like all other defenceless slanders therefore upon our magnificent Calvinistic doctrinal inheritance, some of them due to prejudice, some to ignorance, and not a few to lack of mental powers of comprehension, this, too, falls to the ground.

The System Summarized

Summarized then we find in our Presbyterian theology, as in no other, a sovereign of God; an authoritative Bible; sinful man; a mighty Saviour; the Holy Spirit as God; humanity liberated; God as love. And this system of doctrine is consistent from beginning to end. Starting with the sovereignty of God, and acknowledging this alike in the spheres of nature, of providence, and of grace, it relates to and also explains all that comes to pass, by the good pleasure of His will. It thus precludes Rationalism which gives the control of the universe to blind, unintelligent, natural law. It denies the claim of Arminianism that man is essentially the master of his spiritual destiny. It is the greatest, most logical and convincing of all the defences of Christian supernaturalism. Speaking of it from a purely scientific point of view Huxley declared that it was "vastly nearer the truth," than any other system. Against infidelity it is with this sign alone that man can hope to conquer. It is centred in God, His power, His wisdom, His holiness, His justice, His mercy, His love. It is not only a theology drawn wholly from the Scriptures, and resting securely upon them at all points, but a philosophy, or rational explanation, not only of the world, but of all that is seen, and all that happens therein. And, finally, even as in the beginning, all things are from and of God, so also in the end, all things are unto God, and for his glory, so that in this system, in a real sense, God is all and in all.

This great inheritance is ours, as The Presbyterian Church in Canada. Doctrinally, therefore, even as historically, we have a unique and priceless possession. It is the privilege of our young people to enter into it; to maintain and defend, and if possible, extend it in our own country and throughout the world.

CANOE COVE, P.E.I.

Summer School and Missionary Conference

This annual gathering was held this year on the Y.M.C.A. grounds from August 4th to 12th and was very successful. Indeed it is regarded as the most successful of all the conferences of the past four years. In all, leaders and students, forty were enrolled. Quite a number of visitors also attended the lectures and the evening meetings. The convener of the Presbytery's Committee on S.S. and Y.P.S., Rev. R. Hensley Stavert, presided and associated with him were the following leaders:

Rev. W. M. McKay, Weston, Ont., serving temporarily as Synodical Missionary for the Maritime Provinces; Mrs. W. M. McKay; Rev. Thos. A. Rodger; Rev. R. Moorehead Legate; Rev. Alex. R. Gibson; Mrs. (Rev.) Alex. R. Gibson; Rev. J. Keir Fraser, D.D.; Rev. Fred Williamson; Rev. P. Watson Currie; Rev. M. E. Genge, D.D.; Miss Christine Currie, returned missionary from Korea; Miss Mary McKenzie, deaconess in training, and Messrs. John W. Fleck, V. E. Osborne and Oliver Nugent, student catechists.

The opening meeting was held on the evening of Tuesday, August 4th, when short addresses were given by Mr. V. E. Osborne, Rev. P. Watson Currie, Miss Christine Currie, Rev. Thos. A. Rodger, and Rev. R. Hensley Stavert.

The several speakers dwelt upon the importance of the religious education of the young and the need of summer schools and similar organizations for the training of young people for service. Following the addresses a short time was spent in forming acquaintance and promoting fellowship. Such was the character of this meeting and the depth of interest that the school had a most promising beginning.

The class work began on Wednesday morning and the forenoon of each day was devoted to studies in the several departments of the Church's work consisting of four courses: Bible Study 9 to 9.50 a.m. upon the theme *Salvation by Grace*, based upon the book of Romans, Rev. Thos. A. Rodger; *Sunday School and Young People's Work*, 10 to 10.50 a.m., Rev. W. M. Mackay assisted by Miss Mary McKenzie; *Missions*, by Mrs. (Rev.) A. R. Gibson, formerly a missionary in India, Miss Christine Currie, and Miss Mary McKenzie; *Presbyterian Church History Doctrine and Polity*, Rev. R. Moorehead Legate, Dr. J. Keir Fraser, Rev. Fred Williamson, Rev. P. Watson Currie, and Rev. M. E. Genge, D.D. These lectures were all most excellent and engaged the close attention of the students.

Afternoons were set apart for rest and recreation, the most popular features being baseball, volley-ball, quoits, and swimming. Friday afternoon was occupied with competitive sports into which all entered with enthusiasm.

The twilight addresses began at 7.30 p.m. each day and were upon very appropriate topics, both the theme and treatment evoking a splendid degree of interest. These were: *The Potter and the Wheel*, Mr. V. E. Osborne; *Why So Many Brilliant Young People Fail*, Dr. J. Keir Fraser; *Life Like a Building*, Rev. A. R. Gibson; *The Cheer of the Master's Presence*, Rev. P. Watson Currie; *The Worth of Little Things*, Mr. John Fleck; *Sincerity*, by Mr. Oliver Nugent; *The Need of Greater Sacrifice*, Rev. R. Hensley Stavert.

The campfire assembly each evening at 9 o'clock with its suggestion of home and friendship was a great occasion and the climax of the day. Songs, readings from the camp paper, and good night talks constituted the program, with the exception of Friday evening when a fancy dress parade provided a high degree of merriment for all. The camp paper was a new feature under the efficient editorship of Miss Margaret McDougall and to it those in attendance contributed. Four editions were issued. The contents were editorials, original poems, jokes at the expense of various members of the company, all of which contributed to interest and amusement. These articles may appear again in some of the young people's publications.

The good-night talks were given by Mr. J. H. Patterson on *Know Thyself; Beginning Right, The Keeping Power of God*, and others by Rev. W. M. Mackay, and *The Longing for Rest* by Rev. R. Hensley Stavert. These around-the-fire gatherings invariably concluded with the forming of the friendship circle, singing taps, and the benediction.

Three services were held on Sunday. At 10.30 a.m. a Sunday School was conducted by Miss Mary McKenzie. At 2.30 p.m. a Young People's meeting was held under the leadership of Miss Christine Currie, and at 7.45 p.m. a regular service was held. This was presided over by Mrs. Robert West and addresses were given. Rev. Thos. A. Rodger, moderator of the Presbytery. and Rev. R. Hensley Stavert, clerk of Presbytery. A large company of people outside of the school attended the evening services.

Tuesday afternoon was devoted to business when a committee representative of the congregation in the Island was appointed to secure students for 1932. The committee to secure a permanent site reported that they hoped to be in possession of this before August, 1932.

Short addresses by students and leaders marked the closing exercises Tuesday evening. The camp mothers, Mrs. (Rev.) A. R. Gibson and Mrs. Robert West, who served successively were accorded the tribute of having played their part well and of winning the regard of all.



ST. ANDREW'S SUMMER SCHOOL, SYDNEY MINES, N.S.

The first St. Andrew's Summer Bible School was held in the Presbyterian Church, Sydney Mines, N.S., from July 6-19, 1931. This was an All-Bible School, and the courses studied included the memorizing of Scripture, the Primary and Shorter Catechism, The Bible, The Life of Jesus, History Courses—Adam to Saul, Saul to Christ, The Life of Paul, the Twelve Apostles, etc. There was no handwork, nor box-making for we are convinced that nothing is so interesting as the Bible itself. It seems somewhat derogatory to the Bible, and to the method of studying it, when handcraft is introduced to hold the interest and enthusiasm of the young folk. In this school and with this systematic method of study, no difficulty was found in holding the interest and enthusiasm of the young people. This was most evident in the attendance which was a little above 95 per cent. The school was graded just as the public schools and the aim was to have an experienced public school teacher at the head of each grade. There were twelve grades of young people, and two hundred and sixty-

two were enrolled with a daily average attendance of two hundred and forty-eight. It required the services of twenty-five teachers to hear the young folk recite what they had learned in these various courses of study. It was amazing the number of Scripture passages and fundamental information about the Bible that the young folks learned in so short a time, and the interest and enthusiasm that were manifest to the very end of the course.

The Bible School was closed on Sabbath morning, July 19th, by a public demonstration of the work done in the school, and without special preparation. A full church of parents, friends, and those interested in this method of teaching the Bible greeted the pupils and evinced their delight with the results. In this program one hundred and eight verses of Scripture as well as much other Biblical information was given by the young folks.

By continuing this Bible School during the summer vacation from year to year, along with the regular study in the Sunday School and Memory Courses, we aim to train a group of young people to know their Bible. We feel that this is what is needed to-day. For the Word of God is the seed and will not fail to bear fruit. The minister of the church, Rev. Quincy A. McDowell, was superintendent of the school. Anyone interested in this type of vacation school can secure information from him as to how to organize and conduct such an All-Bible School.

The line of study followed is that known as the Dr. A. L. Lathem System. Of this Mr. McDowell says that he has not yet found a better system. It held the interest of the students to the very last and that this interest was intense was indicated by a letter from one of the 6th grade girls who said she wished it would continue for twenty years. Mr. McDowell used this successfully for four years when a minister in Prince Edward Island. He has had, in this particular, experience both of the country church and the town church.

This man was not great
By gold or kingly state
Or the bright sword, or knowledge of earth's wonder,
But more than all his race
He saw life face to face,
And heard the still, small voice above the thunder.—*Selected.*

Let every man come to God in his own way but let him come just as he is, with his mind and heart and circumstances.

It is the determination to obey the truth and to follow wherever she may lead that the genuine love of truth consists.

International S. S. Lessons

LESSON—NOVEMBER 15

Paul in Jerusalem

Acts 21:17—23:30.

GOLDEN TEXT.—Thou shalt be a witness for him unto all men of what thou hast seen and heard.—Acts 22:15.

TIME.—A.D. 57.

PLACE.—Jerusalem. Castle Antonia. The Hall of the Sanhedrin.

SUBJECT.—BEARING WITNESS FOR CHRIST.

I. PAUL AND THE JERUSALEM MOB, Acts 20:1—21:30.
- Three months in Greece.
- The story of Eutychus.
- With the Ephesian elders.
- From Miletus to Jerusalem.
- Paul honors the Law.
- Paul's old-time enemies.

II. PAUL RESCUED, Acts 21:31-36.
- Soldiers from the castle.
- Paul in chains.
- "Away with him."

III. PAUL ADDRESSES THE MOB, Acts 21:37—23:30.
- "A citizen of no mean city."
- The apostle bears witness.
- Paul's Roman citizenship.
- Paul before the Sanhedrin.
- "Be of good cheer."
- Assassination planned.
- The letter to Felix.

LESSON—NOVEMBER 22

Paul in Rome

Acts 25:1-12; 28:16-31.

GOLDEN TEXT.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

TIME.—Paul's first Roman imprisonment, A.D. 61, 62.

PLACE.—Paul's hired house in Rome.

SUBJECT.—PAUL IN THE WORLD'S CAPITAL.

I. PAUL APPEALS TO CÆSAR, Acts 25:1-12.
- Paul before Felix, Acts 24.
- Paul before Festus, Acts 25:1-12.
- Paul before Agrippa, Acts 25:13—26:32.

II. FROM CÆSAREA TO ROME.
- A perilous voyage, Acts 27:1-38.
- The shipwreck, Acts 27:39-44.
- The winter in Malta, Acts 28:1-10.
- The journey to Rome, Acts 28:11-15.

III. FAITHFUL TESTIMONY IN ROME, Acts 28:16-31.
- Paul and his guards.
- Paul and the Jews.
- Paul's work in Rome.

LESSON—NOVEMBER 29

Paul's Letter to Philemon.

Philemon.

GOLDEN TEXT.—There is neither bond nor free . . . . for ye all are one in Christ Jesus.—Gal. 3:28.

Time.—Paul wrote his letter to Philemon probably A.D. 62.

Place.—Written at Rome and sent to Colossæ in southwestern Phrygia, near Laodicea and Hierapolis.

SUBJECT.—A Slave Made a Brother.

I. The Fellowship of Faith, *vs.* 1-7.
The apostle's greetings.
The apostle's prayers.
II. "My Child, Onesimus," vs. 8-14.
Beseeching for love's sake.
Goodness of free will.
III. "A Brother Beloved," vs. 15-25.
"Receive him as myself."
"I will repay it."

LESSON—DECEMBER 6

Rome and Beyond

Romans 15:22-29; 2 Timothy 4:6-18; Titus 1:5-16; 3:12-14.

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:7.

Time.—Paul's second imprisonment and martyrdom, A.D. 66 or 67.

Place.—Rome, from which the Second Epistle to Timothy was sent.

SUBJECT.—Paul Finishes His Work.

I. Paul's Second Imprisonment, Rom. 15:22-29; Titus 1:5-16; 3:12-14.
Paul, released, visits Asia and Macedonia.
Titus in Crete.
Paul in Spain.
Paul in Nicopolis.
Paul's arrest and imprisonment.
II. Paul's Good Fight, 2 Tim. 4:6-8.
III. Paul's Death, 2 Tim. 4:9-18.
"The Lord stood by me."
The Apostle beheaded.
Paul's work for the world.

OUR CHURCH CALENDAR

Vacancies

Long Branch, Ont., Mod. Rev. John Galloway, 51 Symons St., Mimico, Toronto 14.

Little Harbor-Pictou Landing, N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Megantic and Marsboro, Que., Mod. Rev. Dr. A. M. Gordon, Quebec, Que.

Nelson, B.C., Mod. Rev. R. J. Douglas, 550 Campbell St., New Westminster.

Tisdale, Sask., Mod. Rev. J. Lloyd Hughes, Melfort, Sask.

Dixie and Islington, Ont., Mod. Rev. S. Lundie, Port Credit, Ont.

Great Village, etc. N.S., Mod. Rev. C. Ritchie Bell, Truro, N.S.

Grand Falls, Nfld., Mod. Rev. Hugh M. Lyon, Queen's Road, St. Johns, Nfld.

Woodstock, N.B., Mod. Rev. G. E. Knight, Harvey Sta., N.B.

Glace Bay, N.S., Mod. Dr. W. A. Cunningham, Sydney, N.S.

Arnprior, Ont., Mod. Rev. Dr. Bunyan McLeod, Perth, Ont.

Rockwood and Eden Mills, Ont., Mod. Rev. H. L. Bennie, Acton, Ont.

Whitby, Ont., Mod. Rev. J. C. McConachie, West Hill, Ont.

Winnipeg, Man., First, Mod. Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg.

Swift Current, Sask., Mod. Rev. Jas. Greer, Briercrest N.S

Peterboro, Ont., St. Paul's, Mod. Rev. D. A. Thomson, Hastings, Ont.

Lachine, Que., St. Andrew's, Mod. Rev. James Adams, 19 Fenwick Ave., Montreal West, Que.

Holstein and Fairbairn, Ont., Mod. Rev. Robt. Honeyman, R.R. No. 2,, Holstein, Ont.

Harriston, Ont., Mod. Rev. J. MacBeath Miller, Palmerston, Ont.

Kintyre and Bothwell, Ont., Mod. Rev. Dr. J. A. MacLean, Dutton, Ont.

Delaware, Ont., St. Andrews and North St. Mod. Rev. F. W. Gilmour, 111 Elmwood Ave., London, Ont.

Mount Brydges, Ont., Mod. Rev. F. W. Gilmour, 111 Elmwood Ave., London, Ont.

Foxboro, Fuller and Roslin, Ont., Mod. Rev. Dr. Seymour, 271 George St., Belleville, Ont.

Wallaceburg, Ont., Mod. Rev. M. Scott Fulton, D.D., Chatham, Ont.

Port Elgin, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

New Glasgow and Rodney, Ont., Mod. Rev. B. L. Walden, Glencoe, Ont.

Priceville and Swinton Park, Ont., Mod. Rev. T. O. Miller, Markdale, Ont.

Havelock, Ont., Mod. Rev. J. C. Robinson, Campbellford, Ont.

Belfast, P.E.I., Mod. Rev. A. R. Gibson, Montague, P.E.I.

Esson and Willis, Ont., Mod. Rev. J. A. MacInnis, Orillia, Ont.

Toronto, Glebe Ch., Mod. Rev. H. E. Abraham, 76 Dinnick Crescent, Toronto.

Woodville, Ont., Mod. Rev. A. G. Scott, Lorneville, Ont.

Bluevale and Eadies, Ont., Mod. Rev. W. A. Williams, R. R. 3, Brussels, Ont.

Selkirk, Man., Knox, Mod. Rev. J. O. Ralston, 138 Douglas Park Road, St. James, Man.

Wyoming and Aberarder, Ont., Mod. Rev. D. MacInnes, Forest, Ont.

Town Line, Ivy, and Baxter, Ont., Mod. Rev. J. S. Shortt, Barrie.

Calls

London, Ont., Knollwood Park, to Rev. M. G. Court of Wyoming, Ont.

Molesworth and Gorrie, Ont., to Rev. Arthur Leggett of Swift Current, Sask.

Dundalk, Ont., to Rev. J. B. Snider of Fenelon Falls, Ont.

Red Deer, Alta., to Rev. Hugh Jack of Biggar, Sask.

Hespeler, Ont., to Rev. T. G. Marshall of Madoc, Ont.

Inductions

Port Dover, Ont., Rev. R. Boyle.

Petrolia, Ont., Sept. 18, Rev. Dr. Hall of Minneapolis.

Calgary, Alta., Knox, Sept. 18th, Rev. Thos. A. Rodger.

Huntsville, Ont., Oct. 5th, Rev. Dr. John Lennox.

Moose Jaw Sask., Knox and St. Pauls, Oct. 6, Mr. A. K. Davidson.

Fort Frances, Ont., Oct. 14th, Rev. Walter McCleary.

Brigden and Bear Creek, Ont., Oct. 15, Rev. Wm. B. Mitchell.

THE PRESBYTERIAN HOME FOR GIRLS, TORONTO

Dr. J. Gibb Wishart

Since the last report the financial policy has been changed and the Home has benefited accordingly. A full inquiry was made into the record of the inmates and counsel was taken with Mr. J. J. Kelso of the Children's Aid Branch of the Provincial Department of Public Welfare. Then it was decided that, as the average length of stay covers the greater part of a year, it was only reasonable that financial assistance for an inmate should be sought from the family or others concerned, and the policy of charging a fee was therefore adopted. This was placed at the nominal sum of $35 to be paid upon admission. The superintendent, however, is strictly enjoined that if the case demands it she may reduce the amount or relieve the applicant entirely of financial obligation. Following the adoption of this policy already the sum of $497 has been raised.

The congregations within the Presbytery of Toronto have shown fresh interest in the work and gifts of monies and supplies to the amount of $176 have been received, and from friends outside a further sum of $315, $200 of which came from a grateful parent. Nor are the above gifts our chief cause of joy because since January last the Home has cared for thirty-three girls, twenty-one of whom have returned to their homes or are settled in suitable positions. The great majority of the inmates have expressed their purpose to live Christian lives. Ten children have been adopted into good homes and provision made for others.

REACTION

The prospect of union of the various Presbyterian bodies in the United States does not seem to be so bright as earlier. Reporting the action of the last General Assembly of the Presbyterian Church in U.S. (South) The Presbyterian of the South says:

"There was a large element in the Assembly who were not in favor of union at the present time, and who did not see any prospect of the Churches finding a basis of union at any time in the near future. This element proved to be much the larger part of the Assembly and it voted to discontinue the consideration of union. The committee of the Assembly however was continued with instructions to endeavor to bring about a federation of the following five churches: The Presbyterian Church in the U.S. South; The Presbyterian Church in the U.S.A.; The United Presbyterian Church; The Reformed Church in the United States; and the Reformed Church in America."

Space forbids presenting an article on union in the *Expositor* by Rev. Sheldon Shepard, D.D., of Los Angeles, Cal. The following extracts will suffice:

"What conditions would obtain if the unionists had their way, and there were to be but one denomination? One cannot keep the dark ages out of his mind when he contemplates the proposed tragedy. The chief cause of the depravity of religion in those generations was the very element of organization which so many now hold up as the one requisite for Christianity. How is it that a form which failed so miserably has now become the goal of so much endeavor. . . . . Many new devils, worse than those we are about to conquer, would arise from a Christianity turned into one denomination, autocracy, form, creed, politics, ennui, dissatisfaction, disappointment, and a host of their fellows coming in to take the place of one devil driven out." This may not be the whole truth but it is a pronouncement that has warrant both in reason and history.

A correspondent has kindly forwarded to us the opinion expressed by the late Sir W. Robertson Nicoll on organic church union. It is clear, pithy, and pungent: "The enthusiasm of many good men for amalgamating all our denominations, Methodists, Baptists, Presbyterians, Episcopalians and the rest, puzzles me. The day will come when a truly catholic creed will be wrought out, and then will the true unity of life be achieved. But if convictions are laid aside for the sake of union, we have not the unity of the Church, but the unity of a churchyard."

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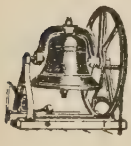
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Sin silences the music of life.

Simple decisions make mighty men.

Simple duty hath no place for fear.

Materialism leads naturally to pessimism.

It is in extremity of mortal weakness that we become conscious of immortal strength.

To travel hopefully is a better thing than to arrive; and true success is to labor.

Life's incentive grows out of freedom of choice, optimism from consciousness of progress.

My early and invincible love of reading I would not exchange for the treasures of India.

Our capacity to serve others is immeasurably increased when we have learned inward control.

And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

What each day wants of thee, that ask;
What each day tells thee, that make thy task.

The immanent God utters Himself in the mind of everyone in the form of what we call our higher self.

Happy all who have subordinated the animal impulses and the industrial faculties to the moral sentiments.

There are voices which we hear in solitude but they grow faint and inaudible as we enter into the world.

We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions.

Prayer in its essence is not so much the expression of our desire for things at all as of our desire for God Himself.

There is no cosmetic for homely folks like character. Even the plainest face becomes beautiful and noble in radiant moods.

Even in medicine it is not really absurd to suggest that drugs and no prayer may be almost as foolish as prayer and no drugs.

If God is the great fact of the Old Testament, Christ is no less the great fact of the New, not by replacing God but by revealing Him.

Our mission is to help not to hurt men.

No earnest prayer is ever offered in vain.

Nothing so effectually purifies the heart as love.

We are investigators in the wide field of God's love.

The Christian religion claims the entire man for God.

Going about from house to house is a great Christian measure.

In every work of genius we recognize our own rejected thoughts.

The power to make decisions is essential to the conduct of life.

You cannot understand the poor by newspapers nor even by novels.

Character is what you have been doing and thinking all your life.

Live one day where the perishing poor live and ask what it is to live there always.

Freedom is glorious only if it is freedom with restraint, with order, with purpose.

It needs a certain condition of heart, of conscience, and even of the will to see the truth of the Godhead of Christ.

No truth by which a man is to lift himself to a higher moral level will ever be won or kept without unceasing effort.

Christ's work is to disabuse the mind of false thoughts about God and to prevail on us to come to the living God of faith.

The great hope of the trusting heart is this, that when death comes and brings unclouded vision we shall find God upon the other side.

The Church of Christ, embracing all true believers in all communions and in every land, is, after all, the living temple of God among men.

In order to sympathize with the best possibilities in others our own standards must be high and clear and to them we must be steadily true.

Want of money is no disgrace, else we have to lament Him to whom we all look; the trouble is when a man is poor as well as his purse.

Selected.

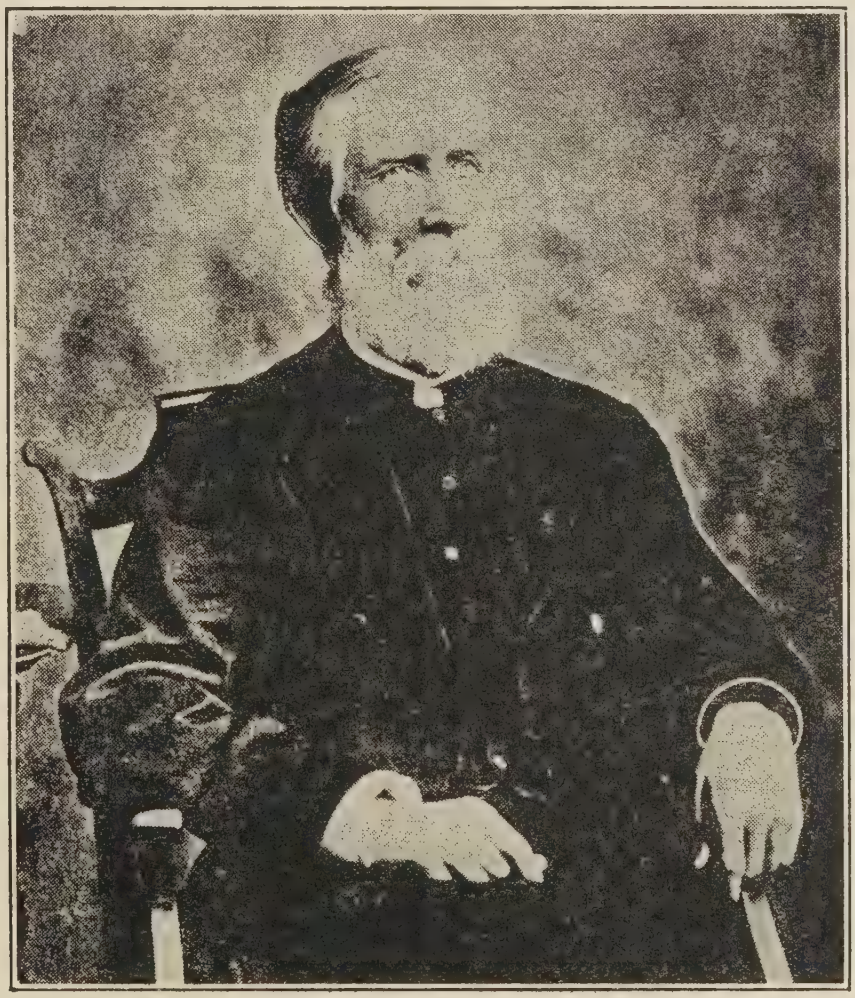
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVI. TORONTO, DECEMBER, 1931 No. 12



REV. JAMES ROBERTSON, D.D.

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THE PRESBYTERIAN RECORD
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The Presbyterian Record

The Official Monthly Record of
The Presbyterian Church in Canada
Edited by Rev. W. M. Rochester, D.D.

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NOTICE.

To Church, Sunday School, and Other Treasurers.

Cheques, money orders, and drafts intended for the Budget, Church Extension Fund, Church and Manse Fund, Pension Fund, Budget Deficit, and Extension Funds, Bequests, etc., should be made payable as follows:

E. W. McNEILL,
Treasurer.

Address, Presbyterian Church Offices, 372 Bay Street, Toronto.

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The Presbyterian Record

VOL. LVI. TORONTO, DECEMBER, 1931 No. 12

Gladness

Gladness is all about the Nativity, the birth of the Lord Jesus, which we joyfully remember each year at the proper season, and the rejoicing was not confined to Bethlehem and Jerusalem for some from afar came to worship the infant Jesus and to glory in His coming.

Mary, His mother, anticipating the wonderful event, exclaimed:

My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.

The angel announcing the holy advent to the shepherds cried:

I bring you good tidings of great joy which shall be to all people.

With the angel was a multitude of the heavenly host saying:

Glory to God in the highest, on earth peace, good will toward men.

The shepherds themselves returned,

Glorifying and praising God for all the things that they had heard and seen.

The aged Simeon at the Child's presentation in the temple "took him up in his arms and blessed God saying":

A light to lighten the Gentiles and the glory of thy people Israel.

Anna, the prophetess, a witness of the scene in the temple:

Gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

The men from afar, the wise men of the East, when they saw the star:

Rejoiced with exceeding great joy,

and coming to the humble abode of this (to be) the King of the Jews,

Fell down and worshiped, and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh.

Gladness! Gladness everywhere! and, though more than nineteen hundred years have passed, it persists and has so spread that it has become almost universal. What a wondrous name to evoke such worldwide rejoicing! Surely His is the Name that is above every name. It was a holy gladness too, for it was concerned with the highest good and it was expressed in praise and thanksgiving to God. We shall first turn our faces to the skies to give thanks and rejoice, and then to our fellows to share our gladness and open our hearts and stores to the needy.—*R.*

THE GREAT SUPERINTENDENT

By this appropriate and well earned title the late Rev. Dr. James Robertson, whose picture appears upon the first page of the cover of this number, was widely known and will be permanently remembered. Our readers would note after giving attention to Dr. MacBeth's article in another number that this year is the jubilee of Dr. Robertson's appointment as Superintendent of Missions for the West and that the writer urges that recognition of this anniversary should be made throughout the Church.

A short time ago in the article appearing in the Young People's section of the Record there was a sketch of Dr. Robertson from the pen of Rev. W. A. Cameron. This appeared in the April, 1930, number. Our purpose now is merely to give a brief sketch of his life to supplement the information given in these other messages with respect to his high place in the Church and his work on behalf of western missions.

Dr. Robertson was a native of Scotland, born in the village of Dull by the river Tay, a few miles west of Aberfeldy. His father, James Robertson, was a farmer, who with difficulty could make a living for his family of six sons and two daughters. James was the third of this family group and was born on April 24th, 1839. His father was a quiet, steady, honest, and industrious man. His mother was of a keener and more alert type, enterprising as well as industrious, and cherishing ambitions for her family, and particularly for James whose capacity for study was manifest early. A very substantial preliminary training was afforded him in the public school under the direction of a capable master, Alexander McNaughton. After a calamitous year, (1854) when a terrible storm with heavy snow brought ruin to many sheep farmers, of whom James Robertson was one, the momentous decision was arrived at that they should make their way to Canada. The promise of an education for James, brought to the family by the parish minister under guarantee of the Stewart Bequest, was the inducement offered to have James remain in Scotland, but in vain. The parents would not part from their son. In 1855, therefore, the whole family sailed for Canada and settled in the township of East Oxford, Ont. James' education was well advanced for in addition to the ordinary subjects he read Latin, had completed the first four books of Euclid, and algebra as far as quadratic equations. This was high attainment for a lad of sixteen years, but to that was added a knowledge of Gaelic, the language of his home.

After further study, James, in 1857, at the age of eighteen, secured a teacher's certificate, and for a period of about six years showed himself gifted in imparting knowledge and skilful in the management of his pupils. His further preliminary training was taken in Woodstock where he attended Chalmers' Church and was received into its membership. It is said that that church has been honored by the fact that two ministers of our Church, famous in missionary annals, one in the home and the other in the foreign field, took their first communion there, James Robertson and George Leslie Mackay.

By this time he had chosen the ministry as his life work, and in further preparation for that calling entered Toronto University from which he graduated in 1866. While there he served in the volunteer force raised to meet the Fenians and was in action. His theological studies were prosecuted first in Princeton and then in Union College, New York. His college course completed, impressed by the needs of Canada, he refused an attractive call to New York and chose the humbler sphere of Norwich, Ont., where he served from 1869 to the end of 1873. This was in keeping with the governing principle of his life, *the time for self is done.*

Then came the call of the West and upon the request of Rev. Wm. Cochrane, D.D., convener of the Home Mission Committee, he went to Winnipeg for six months to spy out the land. Thus began the work which led to his appointment later as Superintendent of Missions. The date of his arrival in the western hamlet, later the city of Winnipeg, was January 9th, 1874.

At first he was occupied in the district north, and west of Winnipeg. Then on August 11th, 1874, a call to Knox Church, Winnipeg, was placed in his hands, and was accepted, and in October of that year he was inducted. Seven years of extraordinarily busy life followed in which he served not only the congregation but the community and Manitoba College where he lectured to the students. Such was his alertness and aggressiveness that a fellow minister of the Methodist Church said, "It's no use my calling upon newcomers because Robertson is always there first, and anyway the newcomers are nearly all Presbyterians."

Then another sphere was opened to him when the Assembly called him to the post of Superintendent of Missions in the West. He was inducted to his new office on July 28th, 1881, the service being held in Knox Church, Winnipeg. At that service the convener of the Home Mission Committee declared that, *To Mr. Robertson is due largely the present standing of Presbyterianism in Winnipeg and the great Northwest.*

From the day that he entered upon his new duties to the last hour of his life he set an example of energetic devotion to his task, marked by intelligent grasp of the situation, almost superhuman energy in

travel and in public address, experience of hardship that would tax the strongest man, great influence over men in commanding their services, and an impassioned appeal that carried irresistibly his hearers with him. New territory could not be opened without finding him among the first to enter and thus it was that in 1897 mission work under the auspices of the Presbyterian Church kept pace with the progress of the Yukon. Referring to charges of overlapping he said, "If we occupy a field, build a church, etc., are we to sneak away because others come in? There is no breach of Christian comity. A timid, questioning, penurious policy can only win contempt and defeat. Moreover, Presbyterianism represents principles that have done man and religion rare service in the past. Are these not to find expression and exposition all over the West, to play their part in shaping the national life? Let overlapping be reduced to a minimum, but let no deserving group of Presbyterians complain that their Church has forsaken them, suppressed her principles to save her pocket."

In November, 1897, it became known that Dr. Robertson was suffering from serious illness and efforts were made to lighten his burden, but from that hour until the last he seemed to devote himself with greater intensity to the prosecution of his work.

The last Sabbath of 1901 he reserved for his family and it was to be his last on earth. His strength rapidly declined, however, and on Saturday the 4th of January, occupied with a letter which he was striving to complete, the stupor of his disease overcame him. He roused himself but again surrendered and after saying to his wife, "I am done out," sank into a slumber from which he did not awake. He had finished his course. Thus ended a life of unsurpassed energy and accomplishment, so far as the work of our Church in the homeland is concerned.—*R.*

Note: *For the facts of this brief narrative we have drawn upon Ralph Connor's biography of Dr. Robertson.*

FOR THE NORTH

Arrangements have been made with the provincial authorities of Ontario for the co-operation of the various religious bodies in caring for the men at work on the western highway. In the arrangements the Presbyterian Church provides one man for these camps. The Board of Missions chose Rev. W. M. MacKay, Synodical Missionary, for that important work. He left Toronto on the evening of November 13th for this sphere of labor.

Young soldier on humanity's field of honor, to your post! Do your best. Be valiant, be just, be confident. You are serving a good cause under a good Leader.

THE MODERATOR

No one who hears of the Moderator's visitation of the churches can say that his undertaking is light. Reports coming to us indicate that Mr. Brown in his official capacity is leading the strenuous life indeed. We have not been furnished with the story of his tour of the Maritime Provinces, now complete, but recently one incident was reported in a letter to the Treasurer and in this the whole Church will be interested.

Mr. Brown visited his old home in Athelstan, Que. There he had a splendid meeting, large numbers having come from the surrounding districts. Part of the procedure was to have the two oldest men in the congregation, fellow-workers with his father and the only survivors of that generation, Mr. James Ross and Mr. Robert Baird, both over eighty years of age, to escort him to the pulpit. Following Mr. Brown's appeal on behalf of the deficit the minister reported that they had anticipated both his coming and his request, and handed him a cheque for a sum representing, not one dollar per member, but over two dollars per member. Mr. Brown was greatly affected by this manifestation of interest in himself and consideration for the work of the Church.

The congregation presented him also with a very fine address thus recognizing his return home after thirty years' absence. The church in which this gathering was held was erected in 1877 about the time of Mr. Brown's birth. In that edifice he received his early training under Rev. Andrew Rowat, whose daughter he married.

The Montreal Star in reporting this incident assures to Mr. Brown an honorable place in a list of distinguished men who have come from Athelstan, Sir Wm. Hingston, Sir Chas. P. Davidson, Sir John Rose, Chief Justice Brown of Saskatoon, Mr. Brown's double cousin, Dr. John Elder, and Hon. Jas. Robb.

The congregation which welcomed Mr. Brown was representative of Dundee, Huntingdon, Elgin, Rockburn, Ormstown, Valleyfield, and Melville. The address of welcome was read by the minister, Rev. P. MacK. Sampson.

The foundation of all beneficence is the doctrine of divine stewardship which, briefly stated, means that we possess nothing which is absolutely our own, that every good gift is God's gift and is to be used in recognition of the Giver; that property is something held in trust, and that as trustees, we are bound to expend what we have for the profit of others and the supreme honor and glory of the original and inalienable Owner. Upon this foundation of divine stewardship must be pressed the privilege as well as the duty of systematic beneficence.

BUDGET RECEIPTS
FEBRUARY 1st TO OCTOBER 31st, 1931

and

ALLOCATIONS TO SYNODS AND PRESBYTERIES FOR YEAR

Synods and Presbyteries	*Allocations*	*Receipts*	*Amts. Short*
SYNOD OF THE MARITIME PROVINCES	$ 50,000	$ 11,826	$ 38,174
Cape Breton and Newfoundland	13,000	2,648	10,352
Pictou	17,000	4,249	12,751
Halifax and Lunenburg	6,000	2,262	3,738
St. John	6,500	1,356	5,144
Miramichi	2,500	572	1,928
Prince Edward Island	10,000	737	9,263
SYNOD OF MONTREAL AND OTTAWA	$105,000	$ 33,613	$ 71,387
Quebec	5,500	1,285	4,215
Montreal	63,000	17,025	45,975
Glengarry	8,500	1,745	6,755
Ottawa	18,700	11,045	7,655
Lanark and Renfrew	10,300	1,099	9,201
Brockville	9,000	1,412	7,588
SYNOD OF TORONTO AND KINGSTON	$210,000	$ 81,255	$128,745
Kingston	12,500	3,725	8,775
Peterborough	14,000	3,711	10,289
Lindsay	9,000	1,692	7,308
Toronto	122,500	48,996	73,504
Orangeville	5,000	781	4,219
Barrie	23,000	6,116	16,884
North Bay and Temiskaming	2,500	430	2,070
Algoma	2,000	601	1,399
Saugeen	6,000	2,114	3,886
Guelph	33,500	13,085	20,415
SYNOD OF HAMILTON AND LONDON	$165,000	$ 52,657	$112,343
Hamilton	50,000	17,537	32,463
Paris	15,000	6,202	8,798
London	20,000	5,883	14,117
Chatham	14,500	3,510	10,990
Sarnia	9,500	2,837	6,663
Stratford	17,000	7,498	9,502
Huron	7,000	2,426	4,574
Maitland	11,500	3,855	7,645
Bruce	10,500	2,905	7,595
SYNOD OF MANITOBA	$ 15,000	$ 3,287	$ 11,713
Superior	4,000	798	3,202
Winnipeg	6,000	1,866	4,134
Brandon	6,000	622	5,378
SYNOD OF SASKATCHEWAN	$ 15,000	$ 3,853	$ 11,147
Regina	5,520	1,444	4,076
Moose Jaw	3,595	820	2,775
Prince Albert	2,315	409	1,906
Saskatoon	3,035	1,178	1,857
SYNOD OF ALBERTA	$ 20,000	$ 5,172	$ 14,828
Edmonton	7,500	1,745	5,755
Red Deer	2,000	168	1,832
Calgary	8,000	2,746	5,254
MacLeod	2,500	512	1,988

Synods and Presbyteries	*Allocations*	*Receipts*	*Amts. Short*
SYNOD OF BRITISH COLUMBIA	$ 20,000	$ 8,355	$ 11,645
Kootenay	1,000	461	539
Westminster	14,000	5,885	8,115
Victoria	5,000	2,008	2,992

SUMMARY

MARITIME PROVINCES	$ 50,000	$ 11,826	$ 38,174
MONTREAL AND OTTAWA	105,000	33,613	71,387
TORONTO AND KINGSTON	210,000	81,255	128,744
HAMILTON AND LONDON	165,000	52,657	112,343
MANITOBA	15,000	3,287	11,713
SASKATCHEWAN	15,000	3,853	11,147
ALBERTA	20,000	5,172	14,828
BRITISH COLUMBIA	20,000	8,355	11,645
	$600,000	$200,018	$399,981

Budget Allocations to Presbyteries amounted to	$600,000.00
Budget Receipts to date, from congregations	200,000.00
Balance	$400,000.00

SUMMARY AT 31st OCTOBER, 1931

Expenditure, 1st Feb. to 31st Oct., 1931	$372,173.77	
Revenue, from congregations and other sources	218,058.29	
Deficit for period		$154,115.48
Add Deficit as at 31st Jan., 1931		180,743.44
" Pension Fund, ordered by General Assembly		8,862.58
		$343,721.50
Less Budget Deficit and Extension Funds Subscriptions	$ 1,709.18	
Less "One Step Forward" appeal by Moderator	884.60	
		$ 2,593.78
Interim Deficit		$341,127.72

If a substantial portion of above balance is received during the last quarter, this interim defiicit of $341,127.72, might very well be wiped out entirely. The concerted effort of all conveners of Budget Committees might easily accomplish this result.

E. W. McNEILL,
Church Treasurer.

J. A. MILNE,
Chairman Board of Administration.

BUDGET COMMITTEE

Missionary Contributions.

The end of the Budget year is fast approaching, and finds us a little farther away from meeting our allocation than we were at the same date last year.

While your Budget Committee feels that there has been much sacrificial giving by many of our people, to place us even where we are, we believe that there is still a large number throughout the Church who have not taken the matter of supporting the work of the Church at all seriously. We are confident that every pulpit from East to West will, during the few weeks that remain, ring out the need of a very special effort. If the work at home and abroad is not to suffer, a general and whole-hearted response is urgent.

Friends of the Church, the situation is critical. But we have learned to trust you, and we have faith that now you will not fail us, but that you will respond in a way that will cheer all our hearts. Let all the tithes be brought into the storehouse, and the promised blessing will come to our beloved Church, the "blessing that there shall not be room enough to receive".



MR. JOHN PENMAN

Perhaps there are few in our Church who could compare with Mr. John Penman for unostentatious and varied philanthropy. His death therefore which took place on the morning of October 19th will be widely and deeply felt, specially so in the Presbyterian Church, but also in other circles. His benevolences were made possible by his success in business to which he brought foresight, soundness of judgment, diligence, and integrity. In our Church he filled a large place and in the later years, shortly prior to 1925 and onward, he never failed the Church at large in counsel, devotion, and generous support. The Church will never know her indebtedness to him in this regard.

The funeral services which were held on the 21st, were conducted by his minister, Rev. W. F. McConnell and Rev. Dr. F. Scott MacKenzie, Principal of Montreal College, Mr. McConnell's predecessor.

A brief service was held in the house and later a public service in the Church attended by a large company with many leading business men from far and near. Both Dr. MacKenzie and Mr. McConnell spoke in testimony of Mr. Penman's personal worth and faithful service. From Mr. McConnell's address we take the following:

"Mr. Penman was born in the city of New York of Scottish parentage. The name Penman, according to a copy of the National Covenant recently sent to Mr. John Penman by a lady in Edinburgh, Scotland, appears in that historic document. Of this fact Mr. Penman was justly proud, cherishing justifiable pride in the nationality and church-standing of his ancestry. His father, Mr. Daniel Penman, was a man of more than usual intellectual attainment and received a good education in Glasgow University. He was a devout Christian also. His mother, Clementine Menzies, was of gentle manners and truly consecrated character.

Mr. Penman came to Canada with his parents in 1865, residing in Woodstock. Three years later he made Paris his home, and in 1871 was received into the membership of the Dumfries Street Church on profession of faith, at the same congregational meeting at which his father was elected an elder. For sixty years therefore he has been identified with the congregation at Paris as a loyal member and for twenty-seven years as a faithful and painstaking elder. He succeeded his father on the Board of Education of Paris and maintained to the last a deep interest in the community's progress in this regard. He was a member of the local Y.M.C.A., chairman of the local board, and a member of the International Committee. He gave to Paris the Y.M.C.A. building which he later remodeled into a community building. His too was the gift of a magnificent Y.M.C.A. building in the city of Hankow which still remains. He was a generous contributor to the maintenance of the congregation and to our work in the home and foreign field. His interest in the missionaries was personal, following them with his sympathies and his prayers, Dr. Wilkie in the Gwalior field, Dr. Buchanan's service among the Bhil's, and the work in Formosa both under Dr. Geo. Leslie MacKay and his son Mr. George MacKay receiving his full sympathy and liberal support.

The British and Foreign Bible Society of which he was the local president, shared in his benevolence while the poor in his town, of whom to the extent of from thirty to fifty families, he remembered every year with well filled baskets. Mentioning these things is but to hint at the widespread and varied character of his beneficence.

He was an earnest Bible student, a regular attendant upon public worship, a whole-hearted, generous, and true friend to his minister. In the Church at large he served with extraordinary fidelity as a member of the Presbyterian Church Association in the trying years before 1925, and subsequently in every way possible. His time, effort, and means were at the command of the Church he loved. He was a member of the Board of Administration, of the Senate of Knox College, and was deeply interested in the Presbyterian College, Montreal."

Mr. Penman was married in 1890 to Miss McVicar of Brantford Township who survives.

The remains were taken by train to New York and interment was made in the family plot, Greenwood Cemetery, Brooklyn, where Mr. Penman's father and mother were buried. The committal service there was taken by Rev. W. F. McConnell who read a cable of sympathy from China and delivered a short address. This cable was addressed to Mrs. Penman as follows: "Deeply grieved to hear sad news. Accept sincere sympathy, signed National

Association, Y.M.C.A., China, The Hankow Association, David Yui, F. C. Leung."

A fine local comment on Mr. Penman indicative of the place he held in the community is given in the resolution of the Paris Municipal Council.

"That this council expresses sincere regret at the death of Mr. John Penman and its sympathy with Mrs. Penman in her bereavement.

"Mr. Penman has been a resident of Paris for upwards of 60 years, having established here an industry which, under his wise guidance, developed into the greatest of its class in the Dominion, and which has resulted in establishing the town of Paris as the headquarters of the textile industry. Mr. Penman's charities in the town of Paris and generous grants to his church and to other public institutions have been extensive and much appreciated. We would refer particularly to his liberality in contributing a substantial sum toward the erection of our Central school, and his generosity in placing the Y. M. C. A. building, which was erected wholly at his own expense, at the disposal of the people of Paris and surrounding country for community purposes.

"That a copy of this resolution be forwarded by the clerk to Mrs. Penman."

The Presbyterian Church in Canada was represented at the funeral services by Dr. A. S. Grant, General Secretary, Board of Missions; Dr. J. W. MacNamara, Clerk of the General Assembly, and Dr. W. M. Rochester, Editor of the Presbyterian Record, Mr. E. W. McNeill, Mr. J. A. Milne, Mr. G. Tower Fergusson, and a large gathering of Presbyterian ministers together with a number from other denominations.

Thus has passed from our Church a truly good man, a worthy citizen, an exemplary member and generous supporter of The Presbyterian Church in Canada, and a helper in all good work, a servant of all and well-beloved.

MR. J. J. BELL

Mr. Bell was an elder in St. Andrew's Church, Ottawa and his standing as a citizen, and his service to the Church as well as his worthy example, are set forth in the words of his minister, Dr. W. H. Leathem:

"To-day we speak our words of parting to the memory of a dear friend, who was also a good soldier of Jesus Christ. Josiah Jones Bell lived a long, honorable, consistent and God-fearing life. Schooled in a high sense of public duty by his father, the member of parliament for North Lanark, he had also in his heart the traditions of his grandfather, the Rev. Wm. Bell of Perth, Ont. who came to Canada in 1816 as one of our pioneers in the Presbyterian ministry. Educated at Queen's University, where he obtained his degree in 1864, Mr. Jones Bell lived to be the oldest graduate of that great school of learning. He showed the brave heart that was in him in two adventures of his early manhood, the Fenian Raid of 1866, and the Red River Expedition with Lord Wolseley in 1870. In both he served his country well and earned its gratitude. As a journalist and a civil servant his richly endowed mind and high sense of duty revealed powers that led him to honor and distinction in the Capital of the Dominion.

He was a great churchman. The ancient Church of Scotland, transplanted to Canadian soil, won from him a loyalty and a devotion that never wavered. In the churches where he worshiped, in the church courts of which he was a member, he was ready to do anything, however laborious, that advanced the cause dear to him. The Presbyterian Church in Canada has had no son more faithful, no heart more simply and affectionately loyal to its great ideals of religion and citizenship. He was one of our representative men, the embodiment of our faith and our traditions, known and held in regard from the Maritime Provinces to British Columbia. Here in St. Andrew's we claimed to know him best and to love him most. He served our congregation in its highest offices. He loved its work, its worship, and its witness. Beneath his portrait in our church rooms is written our sense of his unstinted services. As our Session clerk he bore with distinction an office upon which much of the life of a congregation depends. He toiled when others would have sought rest, and only the weakness of age led him with sorrow to give up the work which he loved. To myself in the past five years he has been a friend and helper and counsellor whom I revered and loved. His life was all of one piece, one pattern was woven through it all, the pattern of Christ his Lord whom he loved and served; and now he has gone to be with Christ which is far better. We honor his memory. We cherish his example, and our hearts go out in deepest sympathy to the beloved partner of his life, herself laid aside by illness. May God be with her, and be with us. We share her sorrow. We seek for her and for all the mourning relatives the divine grace and the heavenly consolation."

MR. JOHN CAIRNS

St. Andrew's Church, King City, 10th Line, feels greatly the passing of Mr. Cairns, a devoted servant of Christ, a faithful member of Session and a strong supporter of the Church. He was ever ready to shoulder burdens that fell to his lot and was an untiring worker. He was not only generally respected but beloved of all.

Born and reared within the shadow of the old Kirk he was buried from that historic

place. The large assembly at the funeral service bore silent tribute to the high esteem in which he was held. Interment took place at Bolton Cemetery. Six sisters and one brother survive.—*Com.*

MRS. GEO. M. DUNN

Rev. G. M. Dunn of Toronto has suffered a sore bereavement in the death of Mrs. Dunn which took place on October 12th at her residence, Toronto. Mrs. Dunn was a native of Shelburne, Ont., and was sixty years of age. For some time she had been in failing health and the end was not unexpected. Before her marriage she had been a public school teacher and throughout her whole life was active in church work. When in Toronto she was Secretary of the Presbyterian Ministers' Wives Association. She is survived by Mr. Dunn and two sons, Caven H. and Norman, and three brothers and sisters.

Toronto, Ont.

Knox Church, Dr. J. G. Inkster, minister, held three days special services in observance of its 111th anniversary on October 16th to 18th, and secured for the occasion the services of a man eminent in pastoral, whose congregation has the largest membership of any in The Presbyterian Church in U.S.A., Dr. Mark Matthews. The Presbyterian ministers of Toronto had an opportunity of hearing an address by Dr. Matthews and of conference with him at a luncheon held on Monday.

Cobden, Ont.

Rev. G. H. Gunn, M.A., of Winnipeg, is in charge of the Presbyterian church here and the beginning of his work has been marked by an addition of six to the membership.

Grande Prairie, Alta.

The church in process of erection as reported in a previous number is now complete and was opened on October 18th by Dr. Forbes of Teeswater, our pioneer missionary in the Peace River. A full report will appear later.

CLERK OF PRESBYTERY

Rev. J. McLean Bell, Cranbrook, B. C. has been appointed clerk of the Presbytery.

* * *

Rev. G. C. Shearer, Moosomin, Sask. has been appointed clerk of Regina Presbytery in place of Rev. Thos. McAfee, who has accepted a call to a congregation in Ontario.

Things are so with us that without the living and personal manifestations of God in Christ we should be almost entirely in the dark regarding God's nature and relation to us.

BOOKS

Peloubet's Select Notes 1932, $2.00.
The Amos R. Wells Devotional Year Book, $2.50.
Bible Sayings, $1.00.
Through the Bible in a Year, $1.00.
A Daily Digest of the Sunday School Lessons, 25 cents.
By Amos R. Wells, Litt.D., LL.D.

This list of helpful books is from the press of W. A. Wilde Company, Boston, U.S.A., and without examination would commend themselves upon recognizing the well-known author, Dr. Wells.

Peloubet's Notes come this year with the freshness which has marked every volume thus far, with the historical setting clearly portrayed, with careful analysis of the lesson, and abundance of illustrative material.

The Devotional Year Book consists of a message for every day based upon a passage of Scripture, each message concluding with a brief prayer. This should prove a most helpful, personal, and household aid to devotion.

Through the Bible in a Year is designed to promote the systematic reading of the Scriptures so that the whole area of Biblical truth may be covered annually.

Bible Sayings is characterized as "the soul of the Bible in fifteen hundred sentences". This is a Bible question-and-answer book in the series Know-Your-Bible. It will serve a larger purpose than to be a test of knowledge. It will stimulate study and will be of special value to the children in the home or to other groups because of the competitive element made possible.

A Daily Digest of the Sunday School Lessons. The purpose of this book is to serve busy teachers and pupils by enabling them at odd minutes to go over the salient points of the lesson. It is in such form as to be carried easily even in a small pocket and may be always at hand. In addition to comments upon the lesson it has maps and historical references.

KEEP THE FAMILY WELL

This is a recent publication sent out by the Department of Pensions and National Health, Canada, from the pen of Dr. Helen MacMurchy. It is classified as National Health Publication No. 41 in the Little Blue Book Leaflet series. This book may be had on application to the Department at Ottawa and should prove most valuable for its practical, protective suggestions.

DUST OF GOLD

This is the report in popular form of the British and Foreign Bible Society, 1931, by Rev. Edwin W. Smith, Literary Superintendent. The title is striking and is taken from the book of Job where in chap. 28:6 we read—"and it" (the earth) "hath dust of gold".

The preface to this story is a history of gold mining and the various chapters of the book bear significant titles: *Treasure Sought and Found, Channels Among the Rocks, To the Furthest Bound, Breaking upon a Shaft, Gotten for Gold.* In these chapters the writer weaves examples of the devotion of those who translate and the heroism of those who circulate the Scriptures. The search for gold serves for illustrative purposes throughout the whole book. Reference is made to the adverse conditions in Canada and Newfoundland and the spirit of the workers is expressed as follows:

"This state of affairs did not lead our workers to despair, but to more energetic endeavor. The spirit that animated them is revealed in a statement which comes from South Saskatchewan: 'The policy of the Auxiliary was that of the industrious farmer who does not believe that an occasional crop failure means the death of agriculture. We gathered the harvest wherever available, and summer-fallowed the human soil where the crop failed, in preparation for the crop that will not fail'."

One outstanding worker is Dr. Heine, a colporteur serving as port worker at St. John, N. B. and among the lumbering and mining camps in Quebec and Ontario. This gifted man speaks twenty-six languages.

The recent Twenty-Five Cent English Bible, the cheapest obtainable, is mentioned as the generous birthday gift from Canada and Newfoundland.

The book, Dust of Gold, is beautifully illustrated and each picture is accompanied by a brief summary of work done in the country represented. For example:

In Venezuela over 14,000 volumes of Scripture were circulated in 1930.

In India the society has published versions in over one hundred languages and during the last year circulated 1,123,863 volumes.

In Java 82,000 volumes were circulated of which the colporteur sold 31,000.

The whole book is attractive and its reports most interesting.

SYNODS

Maritime Provinces

It was the 58th Synod of the Maritimes which met in St. Andrew's Church, Pictou, N.S., from October 6th to 8th, and this was the eighth occasion of its assembling in that place. The attendance was the largest since 1924. The usual opening services were conducted by the retiring Moderator, Rev. R. Hensley Stavert, M.A., B.D., of Hunter River. Addressing itself to the choosing of a new Moderator, Rev. Geo. S. Mitchell of Campellton, N.B., was unanimously chosen.

The Moderator of the General Assembly, Rev. W. G. Brown, was present, and the Synod and the public enjoyed the privilege of an address truly characteristic of Mr. Brown, expressive of his intense interest in the work of the Church and his impassioned appeal for support.

Dealing with the problem of temperance, the following resolution was adopted after very animated discussion. This was presented by the convener, Rev. A. D. MacKinnon of Whycocomagh, and is here given in full:

The Synod of the Maritime Provinces of The Presbyterian Church in Canada is deeply concerned with the problem presented by the traffic in intoxicating liquors and deplores the large consumption for beverage purposes. It here registers its protest, against the liquor traffic, both the manufacture and sale. Your committee is convinced that for years stress has been laid on legal restrictions to the neglect of educational effort, such as might be given by the homes, schools, and churches, and which we believe would prepare the way for removal of the havoc wrought by liquor. The Synod regards this as an opportune time to carry on among our young people, particularly, a campaign setting forth the benefits of total abstinence. It regards the evil as serious, affecting man's well being, physical, moral and spiritual, and commends the cause to the active and prayerful effort of our people."

A matter debated with some warmth was the relation of the Synod to the Maritime Home for Girls. Formerly The Presbyterian Church in Canada was represented upon this Board, but a difficulty arose subsequent to Union over the proper designation of our Church. Having been denied this it has not been represented since 1925. The Synod expressed itself in the following terms upon motion of Rev. Dr. Hugh Munroe and Rev. W. E. Davies:

The Synod of the Maritime Provinces of The Presbyterian Church in Canada will gladly consider representation on the board of the Maritimes Home for Girls, when they are convinced that full recognition is given them of their own correct name and title as submitted by the clerk of the Synod of the Maritime Provinces of The Presbyterian Church in Canada.

The Committee on Sunday Schools and Young people's Societies passed a strong recommendation urging congregations to use the Sunday School helps prepared under the direction of the Board of S. S. and Y. P. S. It urged also that greater attention be paid to teen-age boys and girls in week-day activities, and commended vacation Bible schools.

Enrolment of all ministers on the Pension Fund and the hearty support of all congregations was commended.

Rev. F. G. MacDonald spoke on behalf of

The Presbyterian Record, pointing out its value to the Church at large and to the congregations and urged upon all concerned the duty of placing the Record in every family throughout the bounds.

The report of the Committee on Law and Property reviewed important cases with particular reference to that of Newcastle.

It was decided to continue to carry on the work of the Boy's Residence at Pictou as in the past, and a committee was appointed to confer with the Education Board, Board of School Trustees of the town of Pictou, and the Board of Missions, to determine future policy and with power to act.

The mission work within the bounds was brought under careful and comprehensive review by Rev. W. M. MacKay, Synodical Missionary. He stated that there was a great work to be accomplished by our Church and that she must bend her energies to the task.

A distinctive feature of this Synod is the annual Gaelic service. This was conducted by Rev. M. N. MacDonald of Boulardarie, assisted by Rev's. Allister Murray, Malcolm Gillies, and A. D. MacKinnon, the singing being led by Mr. Neill Gillies, John D. MacAuley, and A. G. Grant.

The Synod heard a very encouraging report from the W.M.S. Eastern Division, presented by the president Mrs. W. MacK. McLeod.

Dr. F. Scott McKenzie, Principal of the Presbyterian College, Montreal, reported very favorably on the prospects of the current session. Already the registration was a gain over last year and enrolment was incomplete.

The sympathy of the Synod for a brother in distress was expressed by a resolution of sympathy to be conveyed to Rev. D. McVicar of Thorburn an ex-moderator.

New Glasgow was chosen as the place of meeting for 1932.

The congratulations of the Synod were conveyed to His Grace Archbishop Worrell of The Church of England in Canada upon his elevation to the high position of Primate. "The fifty-eighth Synod of the Maritime Provinces of The Presbyterian Church in Canada sends to Your Grace respectful greetings and congratulations on your election to the highest office of The Church of England in Canada." To which a response was received expressing thanks and good wishes for our Church.

A very cordial welcome was extended to the Synod by the Mayor, Mr. J. W. Priest.

* * *

Montreal and Ottawa

In reporting the standing of the Church within the bounds, Dr. A. S. Reid stated that the number of ministers had increased since 1925 from 68 to 107, adding, "The supply of pulpits was the big problem in 1925 and was more serious than lack of churches. A congregation with a good minister will hold together and make progress without a proper building but without a minister the company is like a flock without a shepherd." He further declared, "I have been in the Synod for twenty-four years and nowhere have I known the pastoral relationship between people and minister to be so constant and seemingly satisfactory as during the past few years and as it is to-day."

The aid-receiving congregations within the Synod number forty, the assistance given being to the extent of $24,238. As the contributions to the Budget last year from the churches of the Synod amounted to $95,122 the Synod, in this particular, is a net asset to our Church of $70,884 annually.

The membership is now 29,122, having risen to that figure from 25,244 in 1925. Contributions for all purposes in that period was an advance from $686,428 to $771,266, while missionary and benevolent funds had shown a still greater ratio of increase from $96,306 to $171,220.

The meeting this year was held in Stanley Presbyterian Church, Montreal, and opened on the evening of October 13th. The retiring Moderator, Rev. J. B. Maclean of Huntingdon, was succeeded by Rev. W. Merrilees, minister of Iroquois Presbyterian Church. Dr. Maclean's message was upon fellowship with Christ, one striking paragraph of which was, "Sooner or later men will turn to the Church. They have done it before in times of emergency and they are likely to do it again. Is the church ready for them with a message and are we sure of ourselves as messengers. This is an occasion for self-examination and humiliation."

Mr. Merrilees has given twenty-three years to the ministry of our Church. After studying law in Scotland he decided to enter the ministry. Having completed his theological course at Montreal he took charge of the Nazareth Street Mission. Later he served in the Lanark and Renfrew Presbytery and came to his present charge in December, 1919, twelve years ago.

An appeal from the Presbyterian women of Quebec lead to a very earnest discussion and the adopting of a resolution calling for a national day of prayer. This resolution extended to a pronouncement upon unemployment:

"That in view of the serious economic conditions prevailing throughout the Dominion of Canada in common with other nations of the world, including widespread industrial depression with its consequent problem of unemployment, causing distress and suffering to numberless multitudes; and realizing the universal need of the minds and hearts of people being turned to Almighty God, upon whom the solution of all world problems depends; this Synod of Montreal and Ottawa of The Presbyterian Church in Canada, now in session

in Stanley Presbyterian Church, Westmount, Que., respectfully requests the Right Hon. R. B. Bennett, Prime Minister of the Dominion of Canada, that a day of national prayer be appointed in the near future at such time as he and his councillors of state shall deem best, a day when all communions and communities may unite in special intercession at God's throne of grace, not only for the relief of the present nation-wide distress, but also that the spiritual life of the people of every creed and race from ocean to ocean may be quickened and renewed, and that the righteousness which exalteth a nation may become supreme throughout this good land.

"The Synod of Montreal and Ottawa desires to put on record its deep and sincere concern at the grave conditions of unemployment still obtaining throughout the Dominion and particularly within its own bounds. In all the suffering involved the Synod is sincerely sympathetic and unite with all Christian people in praying for the dawning of more prosperous times.

"At the same time the Synod rejoices in the noble example provided by many employers of labor, within its own and other communities, who have strained and are straining every nerve to keep their employees at work, that so the sum of distress may be lessened. The Synod would earnestly commend that example to all employers with whom its word may have weight and would appeal to them in the name of our Lord and Saviour to use every effort within their power to keep their employees at work.

"In this whole matter, the Synod recognizes the enlightened policy of the Dominion Government and the legislatures, which have provided certain schemes of work for the absorption of unemployed men. Such schemes are indeed wonderful palliatives, but the Synod would hope that something more far-reaching might be done whereby the abundance of the earth's fruits, which an all-bountiful Providence has provided, may be brought within the reach of those who are in want."

* * *

British Columbia

The meeting this year was opened on the evening of October 15th in Central Church, Vancouver. Rev. H. P. S. Luttrell, M.A., of St. Andrew's Church, Victoria, was chosen Moderator, succeeding Rev. Thos. Wilson. Mr. Wilson's retiring message was on the theme, The Apostles' Doctrine. The absence of Dr. R. G. MacBeth was noted and a resolution of sympathy with him in his illness was passed.

The evening of Thursday was devoted to a missionary rally when impressive addresses were given upon the lives of two of our great leaders, Dr. James Robertson, familiarly known as the Great Superintendent, whose sphere was the home field, and Dr. Geo. Leslie MacKay our pioneer missionary in Formosa. The story of the former was fittingly presented by Dr. E. D. McLaren, successor to Dr. Robertson, and of the latter by Mr. Luttrell who had served in the foreign field also.

An encouraging report was presented by Rev. A. C. Wishart of New Westminster for the Budget Committee. Notwithstanding the general depression there had been an advance in contributions. Endorsement was made by the Synod of the general appeal which would include every member and adherent from the Synod for the purpose of meeting the Church's deficit. Many important matters were discussed by Rev. Walter Ellis who presented the report on Church Life and Work. The W.M.S. report, presented by Mrs. T. Wilson, comprehensively dealt with the work throughout the Synod in the various W.M.S. auxiliaries and girls' organizations for the developing and deepening of interest in the mission work of the Church. Mrs. Wilson made the gratifying statement that the allocation for the year had been met in full and the subscriptions to Glad Tidings numbered 972. The report on Sunday Schools showed the number to be sixty-two, an increase of five over last year, enrolment of pupils and teachers, 6,934 and 564 respectively, with 560 on the Cradle Roll and 422 in the Home Department. Of the total sum $12,515 raised, $1,404 was set apart for missions. From the Sunday Schools there were 123 additions to the membership of the church.

Dr. Douglas emphasized the necessity for more aggressive effort in organizing Sunday Schools and declared that Vancouver was the biggest field for mission effort in British Columbia. Miss Ruby Blyth and Mrs. McLean were commended for their good work as visitors and organizers.

The Young People's camp was transferred from Keats Island to Victoria.

Dr. Campbell advocated a summer lecture course in Vancouver for home missionaries and students for the ministry. His plan was to secure the services of two professors from the Church colleges for six weeks each summer, and that the classes taken under them should be credited to the students in completing their course for the ministry.

A fine report was presented by Rev. A. O. Thompson for the Evangelistic Committee, commending various forms of aggressive work. Rev. J. M. Macgillivray's recommendation of an exchange of pulpits in the interest of the Budget was approved.

At the conclusion of the Synod's work a conference was held in the University at which an address by Professor Carrothers on The Church's Attitude Toward the Present Crisis urged a fearless proclamation of Christian principles and earnest study of international problems. This was followed by a very keen discussion.

AMONG THE CHURCHES



KNOX CHURCH, DUNDAS, ONT.

An exceptionally interesting event was the celebration on October 10th, of the centenary of Knox Church, of which the minister is Rev. J. A. Shaver, B.A. B.D. Upon Mr. Shaver chiefly fell the preparations for this successful celebration. The congregation on Sunday filled the church and the Monday evening brought together another very large company.

Rev. Dr. Robt. Johnston of Knox Church, St. Catherines, preached in the morning upon the theme, The Changing Order and the Enduring World, his text being Isaiah 40:8, *The grass withereth, the flower fadeth; but the word of our God endureth for ever.* Dr. Johnston's theme for the evening was admirably adapted to the memorial service in honor of those who during the last hundred years had worshiped and labored in the various churches of which Knox is the successor. The Unfinished Pilrimage was his theme, Heb. 11: 39-40 *And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.* Dr. Johnston further contributed to the occasion by returning for the Monday evening gathering and delivering a short address in which he congratulated the congregation on its splendid history and presented a hopeful outlook for the Church at large. The cutting of a birthday cake was the crowning event of the Monday evening. This ceremony was performed by Miss Merne Wilson of Toronto, representing her mother, Mrs. R. T. Wilson, who has been connected with the church longer than any one now living. A pioneer still active is Mr. Wm. Lawson who has been a member since 1875. For forty years he was a member of the Board of Trustees, and chairman of the Property Committee for over thirty years. In a brief address he presented some reminiscences of his long association with the church.

Following the banquet a program of addresses and music was presented in the Church.

From Knox Church have gone out, six men to the ministry, Rev. W. J. Clark, D.D. of Westmount, Que; Rev. J. A. Clark, D.D., Halifax, N. S.; Rev. A. A. Laing, B.A. Belwood; Rev. W. J. Walker, B.A. Niagara Falls, Ont; Rev. Chas. Herald, Monterey, Cal; Rev. Robt. Burton, deceased.

The minister gave a brief outline of the history of Presbyterianism in Dundas, to which he has devoted much attention and hopes shortly to present in book form. Mr. Williams, a Welshman, the first upon the scene, served as a colporteur among the settlers. Three years later Mr. Eastman from the United States, laboring in the Niagara district, held occasional services in the homes. The first church was erected in 1824 and was known as The Free Church. It was a community building and used by all denominations, Old St. Andrew's, organized in 1831, being among the number. Of the ministers serving during this long period, the pastorates of two covered almost sixty years, Rev. Mark Y. Stark, M.A., 1844-1863 and Rev. John Laing, 1873-1902. It was under Mr. Stark, following the disruption in Scotland, that Knox Church was organized. An interesting relic of those early days was the musical instrument, the first to be used in the Sunday School of Knox Church, a melodeon which Mr. Stark brought from Edinburgh. It was the first piece of freight carried over the Great Western Railway between Buffalo and Hamilton. This instrument was on view on this occasion.

The special services were continued on Sunday, October 18th, when Dr. Morrow of Knox College preached morning and evening. The choir was assisted by the Invictus Male Quartette, Hamilton, and a second Monday evening gathering was held when a concert was given.

By these services a rich heritage was disclosed and fresh impetus given to the work of the Church.

Whitewood, Sask.

Rally Day service in Knox Church was one of the features of congregational life recently. There was a large congregation and a number of members of the school took part. The Scripture lessons were read by Mary Gibson and Stewart Gillie. The soloists were Margery Mann, Maxine Campbell, Harry Brant, and Gibson Mann. The

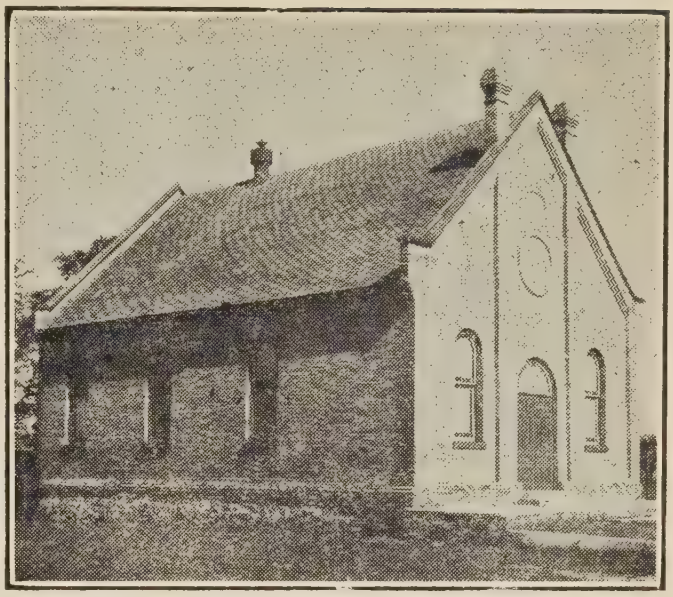
next event of importance was the Harvest Festival service on October 4th when a congregation of 254 people packed the church, the largest attendance in history. Mr. Brant preached, taking for his text the first verse of Psalm 103, *Bless the Lord, Oh, my soul, and forget not all His benefits.* This was an inspiring message to which the people listened devoutly. Mr. Brant has been here less than a year and the congregations have been steadily growing. The crowning service was that of the communion on October 25th when Rev. Dr. D. J. Bayne of Regina preached. At this service thirty were received into the membership of the church. There was a congregation of 200, 144 of whom participated in the communion. This is the largest number in the 49 years' history of the congregation. Those present who were in the community when the church was built were especially gratified at this evidence of growth and interest. A Young People's Society has been organized.—*Com.*

Wellandport, Ont.

The Presbyterian congregation had a great day on Sunday, October 25th, when Rev. A. E. Hannahson, B.A., of Parkhill, Ont., returned to this, his former charge, and joined in celebrating the church's centenary. Crowded congregations greeted Mr. Hannahson at both services. The arrangements for the services on Sunday and the Monday evening gathering were made by the minister, Rev. D. H. Currie, and were successfully carried out. Mr. Currie in giving the history of the church said that according to the Session record the congregation was born in 'a protracted meeting', an unusual factor in the founding of a Presbyterian church. For a time it was a congregation of The Church of Scotland, but in 1875 came into The Presbyterian Church in Canada. For a year or two prior to the union of 1925 Wellandport Church was closed and the congregation worshiped in the Methodist church, thus co-operating amicably. A difference as to the disposition of the Presbyterian church building prior to 1925 determined that a large majority should vote in favor of remaining Presbyterian. This has meant difficulties which are being steadily overcome.

The first minister was Rev. G. W. Goodell, who was inducted on January 2, 1833. The building now occupied by the congregation is the second building, and was dedicated February 21, 1869, when Rev. Jas. Malcolm was minister.

On Monday evening Rev. Frank Kovacs, Rev. H. J. Scott, Rev. C. L. Cowan, brought greetings from the Presbytery of Hamilton, and Rev. Mr. Walker spoke for the United Church. The choir under Mr. Hannahson's son splendidly contributed to the services on Sunday and on Monday evening.—*C. L. C.*



Bookton Presbyterian Church

October 11th was a red letter day for the congregation at Bookton when the deed of the church was formally handed to the minister, Rev. Dr. Marsh. This property passed into the hands of the United Church in 1925. It has now been returned as the gift of the Oxford Presbytery in the London Conference of The United Church of Canada. The majority by which the church passed into the possession of the United Church was very small. The return of the building was on the basis of the nominal price of $1.00. The congregation appreciates the consideration shown them in this regard. The special services were in charge of the minister, and Rev. J. A. Brown, of Ingersoll, preached. The presentation of the deeds was made by Rev. J. M. Haith of the Norwich United Church.—*Com.*

Havelock, Ont.

On the eve of their departure for Huntsville, Dr. and Mrs. Lennox were tendered a reception by the members and adherents of Knox Church when an address was presented and a beautiful walnut tea wagon as a token of esteem and appreciation of their services.

Toronto, Ont.

Anniversary services were held on Sunday, October 18th, in Riverdale Church and were conducted by the former minister, Rev. W. F. McConnell, B.A., of Paris, Ont. Large congregations heard timely and inspiring sermons on Faith Conquering the World and The Friend of Publicans and Sinners. Madame Ethel Holland, contralto, was soloist and Mr. Carman H. Milligan, L. Mus., late of Brantford, presided at the organ. A supper was served on the Monday evening followed by a delightful program. The minister, Rev. Alfred Bright, occupied the chair. Mr. McConnell gave a

most interesting account of his recent trip to the British Isles and the Continent. Rev. Rupert G. Stewart extended greetings from the neighboring congregation of St. John's. Altogether it was pronounced one of the most successful anniversary occasions in the history of Riverdale.—*W. D. F.*

Toronto, Ont.

Morningside Church, of which Rev. Edgar Foreman is the minister, welcomed an addition of five to the Session, Messrs. G. R. Crumb, P. C. Cameron, C. D. Winn, W. Bowman, and H. A. Hignell. In 1925 following disruption the Session consisted of two members, but now the number is fourteen. During the last six years the congregation has doubled its membership and added to its building a new Sunday School and manse.

Burnbrae, Ont.

St. Andrew's Church is drawing very near to its centenary. The 91st anniversary was observed on Sunday, October 18th, and as that date marked the 7th anniversary of the induction of the minister, Rev. D. A. McKenzie, B.A., recognition was made of that event also. Rev. C. K. Nicoll of Trenton, moderator of Kingston Presbytery preached in the morning on Jesus' words, *Simon, I have somewhat to say unto thee*, and in the evening upon The King's Highway, both messages being heartily welcomed by large congregations. The choir had its part in the celebration by rendering special music. At the last communion ten young people from the Sunday School were received into Church membership upon profession of faith.

Tisdale, Sask.

St. Andrew's congregation has recently furnished two young women for the service of the Church. Miss Millicent Walker who served in Quebec as a deaconess and is now engaged in the work of the Scott Institute, Toronto, was the congregation's first representative in the wider field of service. Now Miss Ella McKechnie, a trained nurse and a member of the church here, has entered the Missionary and Deaconess Training Home with a view to missionary work.—*Com.*

Beaverton, Ont.

Rev. A. W. and Mrs. Hare met with a surprise on Friday evening, October 16th when presented with a complimentary address in which Mr. Hare's good work in very trying circumstances was properly extolled. The presentation of a Geneva gown to the minister was then made by Dr. A. Grant, the oldest member of the Session, who placed it upon the minister's shoulders. A beautiful bouquet of yellow chrysanthemums presented by little Miss Jeanette Burns, daughter of Wm. Burns, a member of Session, and a beautiful tea set of Limoges china were given to Mrs. Hare.

Very encouraging anniversary services were held on October 26th being the fifth anniversary of occupying the present church building. Dr. Stuart Parker of Toronto brought messages for the day speaking in the morning on Matt. 15-34, *How many loaves have ye?*, and in the evening on Acts 14:27, *How He opened the door of faith unto the Gentiles.* His sermons had special reference to the times showing that in circumstances of difficulty and trial the capacity to bear and to do was greatly increased.

Port Perry, Ont.

The history of St. John's Church covers three-quarters of a century. Twenty-five years ago the congregation celebrated its jubilee, a gratifying feature of which was the burning of the mortgage. From an historical statement read on that occasion by the minister, Rev. W. Cooper, we learn that the first church was in Prince Albert, an adjacent place, and the first minister Rev. Robt. Monteith who came in 1855, was inducted in the spring of 1856, and concluded his ministry in 1865.

In 1925 the congregation divided on Church union, the majority remaining Presbyterians and retaining the property.

Rev. F. G. Vesey of Parkdale Presbyterian Church conducted the special services and his messages were well received by an attentive congregation. He spoke upon such fundamentals as worship, sacrifice, and service. The choir in its responsible duties was assisted by Mr. Harold Patterson of Toronto. In the evening the United congregation was in attendance and Rev. Wesley Elliott and Rev. W. P. Brown assisted in the service.

Monday evening was the occasion of a gathering of large proportions for the supper and entertainment. The local program for the evening was supplemented by numbers from Toronto artists whose coming was made possible by Mr. Melville MacArthur of Toronto, son of an elder in Mr. Annand's former congregation, Dundalk. Letters of congratulations were received from former members in all parts of the Dominion and from California. The minister, Rev. E. E. Annand, reports that this celebration has imparted a powerful stimulus to the work of the congregation.

Southampton, Ont.

St. Andrew's anniversary services were conducted by Rev. W. H. McCracken, B.A. recently inducted to the pastoral charge of Walkerton. Mr. McCracken was welcomed by a large congregation in the morning and a still larger one in the evening which was augmented by worshipers from the Baptist and United Church, both having closed their evening services to join in the celebration.

On Monday evening the ladies served a supper for which a large company assembled. This was followed by a fine program in the church at which Rev. G. H. Nicol, recently inducted as minister of St. Andrew's, presided. Mr. Nicol was formerly a missionary in British Guiana where he labored for five years. Having retired from service there he was inducted to St. Andrew's in June last. Mr. and Mrs. Nicol in their work enjoy the hearty co-operation of the congregation. Mr. Nicol is preparing for a busy winter among the young people. —D. E. McVittie, Clerk of Session.

Edmonton, Alta.

Rev. Thos. Tait, M.A. B.D., presented his resignation of First Church to Presbytery on September 29th. The congregation was represented by a strong delegation who urged that the resignation be not accepted. Mr. Tait however adhered to it and the following is the resolution of Presbytery:

> That the Presbytery, having heard representatives of First Church, Edmonton, in support of a motion carried at a meeting of the congregation on the 21st September, 1931, asking the Rev. Thomas Tait to reconsider and withdraw his resignation, and having also heard Mr. Tait's decision that he has reconsidered his resignation only to the extent of remaining minister of the charge until the 31st of December, on the understanding that he shall take the month of December as his postponed annual holiday, accepts the resignation in the terms thus stated.

Mr. Tait in referring to his relations with Dr. McQueen said, "It will abide with me as a pleasant memory that Dr. McQueen and I worked together with a growing intimacy and affection."

Truro, N.S.

Proudly the Presbyterians of Truro point to the fact that to that town belongs the honor of introducing Presbyterianism into what is now the Dominion of Canada, having had the first organized congregation, the first Presbyterian Church building, and the first settled minister. Its history is the heritage of St. James Church. Recognition of this early advent of Presbyterianism was made on October 11th which marked the conclusion of one hundred and sixty years of uninterrupted Presbyterianism and the third year of occupying the present beautiful edifice. The minister, Rev. C. Ritchie Bell, presided at both services, while morning and evening the message to the congregation was given by Rev. W. M. MacKay.

It was a beautiful autumn day and the church was filled at both services. The church interior was made still more attractive by tasteful floral decorations. The minister expressed the gratitude of the congregation both for the pioneers and the honorable history of the congregation. Special occasion for thanksgiving was found in the maintenance of the cause through the recent struggle and the erection of the present edifice.

Mr. MacKay spoke in the morning from Psalm 48:13, *Mark ye well her bulwarks*, declaring we ought to take counsel with ourselves with respect to what we believe for we are of that branch of the Christian Church that shows it does matter what a man believes. By their splendid heritage the people were summoned to be worthy of it and to be their best both in character and Christian enterprise. Mr. MacKay's theme in the evening was The Continuity of Faith. The service rendered by the choir under the direction of Mrs. H. P. MacLeod was most helpful, to which Mr. Winston Cogswell contributed Open the Gates of the Temple.

The first minister was Rev. Daniel Cock of Carlsdyke, Scotland, whose faithful service ended in 1798. The present church building stands on a fine site on Prince St.

Kinistino, Sask.

A triple jubilee was observed by the Presbyterian Church recently. The first of the three events commemorated was the appointment of Dr. James Robertson, known as The Great Superintendent.

The second was the ordination of the minister Rev. J. C. Madill, Mr. and Mrs. Madill having spent fifty years in the work of the Church. Very hearty congratulations and good wishes were expressed to both on this occasion.

The third event celebrated was the beginning of Presbyterianism in Kinistino district. The first Presbyterian service in this neighborhood was held in October, 1881, in the home of Mr. James Tennant, two miles south of the present townsite. Those serving the Church in these early days were Rev. M. Sieveright, Rev. Dr. Jardine, Rev. Mr. Sinclair, whose son, Dr. A. G. Sinclair of Bloomfield, N.J., visited Prince Albert a few weeks ago.

When Agricultural Hall was built services were transferred from Mr. Tennant's home to that building. A manse was provided in 1905 when Rev. W. J. Forbes Robertson was minister. Six years later under Rev. W. Bates a church was erected at a cost of $10,000. By 1925 this property was free of debt when it passed into the hands of the United Church, but the Crescent Hill church remained Presbyterian. With help, that of Mr. Jas. Wilson, Prince Albert, in particular, another house of worship was erected. The congregation has now a membership of sixty. The morning jubilee service was conducted by the minister, Mr. Madill, and in the evening by Rev. J. Lloyd Hughes, Melfort, moderator of the Synod. The building now occupied is both commodious and beautiful.

WESTERN RELIEF

In the task of ministering to our needy brethren and fellow-citizens in the West we began early and organized carefully, making sure that our cooperation with the Federal and Provincial governments should be as complete as possible. Thus far we have been able to respond to every call for food, by the car load, and have shipped direct from the Toronto centre many tons of clothing, all good, and sufficiently varied to meet the requirements of all ages and classes. Heavy shipments have been made direct from many places without first being sent to Toronto in order to obtain the advantage of free transportation. In this way large quantities both of food and clothing have been forwarded. Supplies are still pouring in.

A letter from the West to the Secretary of the General Board of Missions, Dr. Grant, expresses the gratitude of those to whom we have thus ministered and indicates the wisdom and care observed in distribution. This letter may be regarded as typical:

"I am instructed by the managers of our Presbyterian Church to write you conveying their great appreciation of your action in having a car of provisions sent to us here. I have delayed writing this till the car arrived. It reached here on Tuesday morning and was unloaded into a warehouse given us for the purpose. We then sorted and arranged it all dividing it into equal shares according to the size of the family and their needs. On Friday and Saturday we distributed it, and it would have done your heart good to hear the expressions of appreciation. We have supplied about 145 families with something from the car and there are some few yet to send some to. Then we will have some potatoes left which I expect will be kept in case of need later.

Again thanking you on behalf of the whole congregation, I remain, Yours sincerely,"——

The money solicited by Dr. Grant in his general appeal is also coming in, the response being so satisfactory that, if contributions are maintained throughout the Church at the same rate as at present, all that is asked will be obtained.

Banff, Alta.

The new building for St. Paul's Church is now completed, an accomplishment long looked for and now the occasion of great rejoicing. The services on the day of dedication were conducted in the morning by the minister, Rev. Harry Lennox, B.A., who spoke upon the vital topic, Public Worship. In the evening Rev. Jas. McNeill, B.D. of Grace Church, Calgary, moderator of the Presbytery, conducted the dedication service and spoke upon The Scope and Function of the Church. An interesting event of the evening service was the baptism of David Bruce, infant son of Mr. and Mrs. Cameron Stockand, and Helen Ann, infant daughter of Mr. and Mrs. Lennox.

It is a matter of pride for this congregation to enter upon possession of this splendid new building so admirably adapted to its work and so well situated to meet the particular requirements of this world-famed mountain resort. Our Church early began work in this important centre and sustained it faithfully ever since.

On Monday evening the congregational rally had the privilege of listening to an interesting and helpful program during which letters from Mrs. McQueen of Edmonton, and Rev. S. B. Hillocks, a former minister, were read. An election of elders took place also and Messrs. John Watters and W. Alexander were chosen.

(Continued on page 372).

Our Foreign Missions

EVANGELISM IN NORTH FORMOSA

Rev. Hugh A. MacMillan

"How did you get along preaching in those country villages you visited last week," the writer asked a Formosan worker, one of three who spent a few days on one of their periodic trips to out-of-town, unworked villages. "Had a fine time," he replied, "every place we went we were cordially welcomed and an average of nearly a hundred people, old and young, gathered around our gas-light for a couple of hours at each place to listen to the Gospel. At almost every place we were invited to return and at two places the village people urged us to stay longer or else promise to return soon again." Such a statement may be said to be typical of reports made during the past few years by native preachers in Formosa.

Evangelistic Bands

The most direct attempt at the evangelization of unreached villages is made by Formosan native workers themselves. A committee of the native Presbytery is entrusted with this work. The workers, ordained and un-ordained, are divided according to geographic accessibility into groups of three or four. These groups are expected to go once a month to preach in surrounding villages where there is no regular work carried on. Until 1930 the idea was to try to reach every last village that all might have the opportunity of at least hearing the Gospel. In that year the committee recommended that these groups change the emphasis from *extensive* to a more *intensive* method, that is, to concentrate on key villages and arrange to give these places more regular service. During the last two years of the extensive program the writer tried to tabulate some results. The records for 1928-29 showed that the evangelistic groups or bands had visited about a hundred villages annually, had held at least one "gas-light" meeting in each village, and had spoken to over ten thousand people a year. Of these, twenty to twenty-five were reported as having expressed a desire to learn about the Gospel, one-half of these in 1928 being from one village. Upon inquiry it was discovered that a resident of that village had received treatment at the MacKay Memorial Hospital. That was not all he received, however, for he went home enthusiastic about the Gospel. Through the witness of this one person the visit of the evangelistic group to that village was crowned with a success not met with in any other place visited by the workers that year. The intensive plan has been tried only one year and figures are not obtainable but it would appear that wherever there is one convert with zeal and persistence to carry on at his appointed place, week after week, rain or shine, a group of believers will be his reward. Physical violence at the hands of the enemies of Christianity, or even organized opposition is almost unknown in Formosa, thanks to peace under a settled government. The greatest obstacles to progress are those age-long difficulties, failure of leaders to carry out their plans such as a year of weekly meetings in one village, and the indifference of those who praise the Gospel with their lips but their hearts are not in it.

Worker's Report

In a certain store we talked with a group of men. One said the Formosans couldn't be expected to believe the foreigner's religion when they have a religion of their own. We explained that the God we want people to worship is ours as much as he is the foreigner's. Every Formosan wants or ought to want the best religion he can get, one that will at least keep up with progress in other lines. Therefore we want to know all we can about this religion which comes to us from the same source as so many of our boasted modern improvements. The man said he understood much better and promised to come again. He went out and another man began asking questions. "Your Christian preaching teaches people to do good works but those who profess that teaching don't necessarily let it affect their own daily lives. Just look at So-and-so, and So-and-so. What difference are their lives from the lives of those who have never heard the teaching!" We explained this difficulty telling him there were others in whose lives the teaching does make a difference, but anyway such apparent failure in the lives of some he knew need not influence him personally in his decision. He said he understood more clearly and would return.

Special Meetings

Every year special evangelistic meetings are held at from ten to fifteen centres. The native Presbytery provides a grant of thirty yen to each of these congregations which assists in the expense of bringing special speakers etc. These meetings last from a week to ten days. They are attended by large crowds who sit and listen night after night to speeches of an hour or more each. Immediate results are often small. However every year there are individuals and families brought into the church as a result of the special effort, and here and there reports are heard of worthwhile educational work being done, as the following shows:

"In the city where these evangelistic meetings were held a communistic society had in preparation the manuscript for a pamphlet to be widely circulated condemning all religion as superstition. One night the leader of the group happened to be passing the church and dropped in to see what was going on and to get some first-

hand evidence to prove that the Christian religion is also superstition. He became interested and the next night brought along his whole group. After attending for two or three nights he had an interview with the leading evangelist and was so impressed that he decided his suspicions of Christianity were unfounded and he withheld the manuscript from the printers."

Personal Evangelism

Mention should be made of personal evangelism as the most vital branch of this work for it is usually those workers in this or that group whose zeal for Christ enables them individually to make contacts with members of the non-Christian communities. A Formosan church paper says:

"To our congregation were also added a young woman and two children who have become hearers. When one of the children was very ill the temple priests told the mother the child's spirit was locked up in Hades in the fourth estate, and the priest called to perform incantations said the ancestral spirit (Kong-ma) was struggling to gain an entrance into the child. All night the mother rushed about carrying her child in her arms. The neighbors all said the child would certainly die and at last the mother in desperation pleaded in prayer for the life of her little one. She came to the church. The pastor, his family, and others prayed for her. The woman was so helped that she said that whether the child lived or died she would become a Christian. Fortunately the child recovered.

In a village where no regular work has been done, a theological student spent his summer vacation. He became friendly with one of the more influential citizens of the village, the government agent for selling opium. This man became interested and decided that his business was not in accord with Christ's teachings, and determined to give it up even at the cost of his very living. His customers begged him to reconsider. The authorities said they wanted an honest man and such as he were scarce. The addicts added their importunate plea saying it meant their life. A temple priest meeting him on the way to the hospital for medicine for his child said sneeringly, 'Why do that? Why don't you just say a little prayer like your Chistians do and the child will get well'. The criticisms, the slander, the tests of faith already met by this one man, if told, would fill a book. In spite of all he held to his decision and is still without a means of livelihood."

The Aborigines

Though organized work has not yet been undertaken among this class some native workers come into occasional contact with them. One such worker, a woman who attended one of the mission schools for a short time and returned to her people, gives a glimpse of this work: "At Horasshi where there are more than forty houses I stayed a day. More than forty people came to hear. The police were very glad to have me speak and after I had spoken they asked the people whether they understood or not. 'What do you ask us that for?' they said, 'Doesn't she speak in our own language; what do you mean by asking us whether we understand?' The police went on to tell the people that if they paid attention to this teaching they would be helped. I explained what this teaching would mean if applied to their lives. They answered, 'We have no teacher. When we die we are lost. Our sin is great; what are we to do about it?'

"At Takiri more than eighty people came out to hear. The head of the tribe killed chickens for a feast for me saying had they only known earlier of my coming they could have gone to the town for better food. I told them I didn't come to eat. If they would all come and listen to my words, though I went a day or two without eating it wouldn't matter to me. They said my words were full of power. After that they called the whole group together that they might bow to me. They clapped their hands saying my words contained the real truth and had I come earlier with such a message they would to-day have great joy."

AMONG THE CHURCHES

(Continued from page 370).

Orangedale, N. S.

The disruption of 1925 left us without church property or minister, and but one elder, Mr. Neil L. Gillies. After a short time the people were organized as a congregation by Rev. W. MacC. Thomson of Sydney, with a membership of thirty, twenty-eight families, and two elders, Mr. Allan Maclean and the late Mr. Lauchlin MacCalder. It was not until January 12, 1928, that the erection of a church and appointing officers were discussed. On February 26, 1929, at a congregational meeting it was announced that a site for a church had been bought and paid for, and all was in readiness for building. Members and adherents present subscribed $1,155 to the building fund. On March 5th, the type of church was decided on, the building to be forty-five feet by twenty-six with a tower. Early in May building commenced under the supervision of Mr. Daniel Nicholson, the first sod having been turned by Miss Mabel MacPherson, another member of the congregation. The first service was held in the church on December 29, 1929, with Rev. Archibald D. MacKinnon, Whycocomagh, interim-moderator, as the preacher. In the early part of 1930 the church was improved by the addition of a vestry and choir room and when completed and fully furnished it was free from all indebtedness. The dedication took place on June 29, 1930. Since that date the congregation has made steady progress. The present student-minister is Mr. Samuel Brooks of the college at Montreal.—*Com.*

Children and Youth

WHY JESUS CAME

The coming of Jesus to the world is the reason for Christmas. We recall on this His birthday His great and good mission to the world and observe the day in the spirit of joyfulness and unselfishness.

The best way to answer this question, Why Jesus Came? is to turn to the words of Jesus Himself. When you think of the time when He was separated from His father and mother in Jerusalem and they had gone a long distance upon their return journey before they missed Him, and, returning, found Him with the learned doctors in the Temple, you will see that even then, although but twelve years of age, He had clearly in mind that He had come to the world for a great purpose. His parents reproached Him saying that they had sought Him sorrowing and He answered, "Wist Ye not that I must be about my Father's business?"

Later when He had come out into the world and claimed the attention of all by the fresh and wonderful character of His teachings, He explained to His hearers several times the secret of His coming. He did so in plain words, but still more clearly and winsomely in simple stories which could never be forgotten by His hearers and which live in our minds to-day. The answer that He gave at various times may be briefly stated in three words:

SEEK SAVE SERVE

One saying of His is:

"For the Son of Man is come to seek and to save that which was lost.

At another time He said that He came "not to be ministered unto, but to minister, and to give His life a ransom for many". In other words He came not only to seek and save, but to *serve*. We can see by the words we have quoted that He explained his coming very simply and clearly. He was not content with this however. The stories which He told were so true to life that His hearers could not mistake His meaning.

One was about a lost coin. He pictures a woman of the household having lost a coin and believing it to be somewhere in the house, searching diligently, using a candle and a broom, until she finds it. It is not about the nine pieces that she has in her hand that she worries, but she is concerned about the one that is lost, and her efforts are most painstaking and patient to find the missing coin. That story was one of the parables of Jesus to explain His coming to earth.

Another one affects us a little more deeply for it is the story of a shepherd who missed one of his flock. Elsewhere Jesus has told us that the good shepherd giveth his life for his sheep. We are therefore prepared to hear Him say that when a faithful shepherd discovers that a sheep is missing he leaves the ninety and nine that are safe and seeks for the one that has gone astray. How earnest he is in that pursuit!

That story has given birth to a hymn with which we are all familiar:

There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away
Far off from the gates of gold.

No discomfort, hardship, or danger stays the shepherd in his quest, and when at last his eye rests upon the worn and frightened animal his rejoicing is very great. Forthwith he puts it upon his shoulders and with light step makes his way home. There, having gathered his friends and neighbors, he says to them "Rejoice with me for I have found my sheep which was lost." There is a little addition to this story in the form of a question. How much better is a man than a sheep? If therefore the shepherd follows a stray member of his flock into the wilderness how much more readily may we expect Jesus to do this for one of the wandering sons of men.

There is yet another story. This doesn't say much about seeking but it tells of the return of the son who had gone into a far country and spent all that he had in riotous living. The point of the story is the extraordinary welcome that is given the lad when he returns to his father's house. He is not reproached for his going away or for his wrong doing, but the father, having seen him while he was yet a long way off, had compassion and ran and fell on his neck and kissed him and having brought him to the house called for feasting and merriment over the lad's return.

Not this time by a parable, but by an act, Jesus showed to His disciples, in part what His mission was. At that last supper He took a towel and girded Himself and began to wash the disciples' feet. Peter, the proud, bold disciple, said that he would not accept such service but after being brought to submission by Jesus' explanation, Jesus showed that what He had done to them He expected them to do to others. That washing of the disciples' feet was but one incident in a whole life of service.

Therefore from the New Testament story we obtain a clear understanding why Jesus came to the world. This thought uppermost in our minds at this time should teach us to rejoice, and constrain us to think of others and to serve them as best we can.—*R.*

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enliv'ning spirit, and to fix
The generous purpose in the glowing breast.
—*Thomson.*

OUR PRESBYTERIAN INHERITANCE

III.—Our System of Government.

Having dealt in two former articles with our historical and doctrinal possessions, brief consideration may now be given to our system of Presbyterian church government.

And here, as in the other spheres, we have something distinctive; and because it is "founded on and agreeable to the Word of God", we believe it to be superior to all other systems in the realm of church government. And as it is the governmental aspect of our Church which gives it its name "Presbyterian" we should look into it with the greater care and study it with the greater enthusiasm.

The Framework or Body

Previously, we have, in discussing the Church's doctrine, been dealing, it may be said, with the Church's *life*; we come now to a consideration of the *framework*, or *body*, which is intended to sustain, protect, and give expression to the Church's life and belief. And here, we find ourselves again going to and seeking guidance from the Scriptures. Touching church government, however, the Scriptures speak to us rather *by example* than by direct revelation, or explicit statement, as in the case of doctrine.

The Model Shown Us

In this sphere, it may be said, we lack a *command*, but we have *a model shown* us; and an intelligent study of the Bible as a whole makes clear what that *model*, or *form*, is. To find it we go back to the beginning where, in Exodus, the third chapter, we find God first revealing Himself unto Moses, and then commanding him, as in the sixteenth verse, to:

> Go and gather the *elders* of Israel together, and say unto them, The Lord God of your Fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and seen that which is done to you in Egypt.

The *elders*, it will thus be seen, existed prior to Moses. He did not create them; he simply "convened" them, called them together, as a minister in our Church today "convenes" or calls his elders together as the governing body of the congregation. Together with them, as he had been commanded of the Lord, Moses goes to the king of Egypt, and announces, as he had been told: "The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee."

Somewhat later, when the deliverance of Israel has been effected and the people are in the wilderness, we find, as shown by the eleventh chapter of Numbers, the elders, with Moses, standing around "the tabernacle of the congregation" bearing the burden of the people together.

And thus, from this distant beginning, through all the Old Testament, on into the New, and down to the present day, we have our form of church government, "elder" of the Old Testament becoming "presbyter" of the New, and "presbyter" giving us Presbyterianism, the model never having been departed from.

New Testament and Presbytery

The organization of the Church under Moses, which is known as The Church in the Wilderness, is continued under Christian auspices. The early followers of Christ, as recorded in the fourteenth of Acts, "ordained elders in every church," and these, as to-day in our Church, were formed into a Presbytery, which we find in operation, it would seem as a matter of course, in first Timothy, chapter four, where we have reference to "The laying on of the hands of the Presbytery."

True to the Bible

Our Church, therefore, in the matter of church government, even as in the sphere of doctrine or teaching, is true to the Bible. It has chapter and verse, not only for what it *teaches* but for what it *does;* in the former sphere following an explicit command; in the latter being guided by an equally explicit *example.* No other church has been so careful as ours to have all things, in all spheres, according to the pattern shown in the Scriptures. The form, or framework, of other churches, to a large extent, is built up according to the plans or wishes of men. They ask, not so much: "What is written in the law; how readest thou?" but rather, "What is expedient? What will work? What meets the present need?" a foundation on which Presbyterians have never been disposed to build. They have never been satisfied with anything short of the plain authority of Scripture, or that which is obviously deducible therefrom.

The Implications of This

The implications of this are highly significant. We draw our ideals wholly from the Bible. Touching the organization of the people for purposes of church government, we find certain principles plainly set forth; and we seize upon, magnify, and illustrate these, both in the courts we establish and the laws we adopt.

We find the following to be bound up with the life and growth of the Church as set forth in the Scriptures:

I. *The Headship of Christ.* This is fundamental. The Covenanters sang, as the refrain to one of their great songs,

"We'll hae nae King but Jesus".

It was highly and truly significant; for they knew that the Scriptures crowned him Lord of all. They knew that the first, and the chief bond that made the initial Christian band one, was the declaration: "Jesus is Lord". And even as the Old Testament dispensation had looked forward to Him, so, they felt, the New Testament Church

must look back to Him. His voice was the potent voice; His place the chief place; His Name the only Name. He was prophet, priest, and king. He alone had right to rule. "One is your Master, even Christ", they read; and they brushed aside pope, and priest, and prelate, and all other human and earthly intermediaries, looking upon these as hindrances rather than helps in the sphere of the spiritual; and even as they had seen in the realm of doctrine that there is a Sovereign God, so, in the sphere of the form, and government of the Church, they saw that there was a Sovereign Christ.

II. *The Church a Democracy.* This, also, was a discovery made from a study of the Scriptures. The founders of our system of church government found written not only "One is your Master even Christ"; they saw also, and seized upon it as fundamental, the words which follow, "and all ye are brethren".

They made this central in their system. Before the Lord Jesus Christ, "the only King and Head of the Church", with all believers "kings and priests unto God", there could be no special and separated order of priests, bishops, or rulers apart from those of their own number elected and chosen by themselves as elders; and these, as the Scriptures plainly indicated, were divided into two classes, namely, "ruling", and "teaching" elders. The first gives us our ordinary elder; the second our ministers. In Session, Presbytery, and General Assembly, these sit, in the two latter courts in equal numbers, not as overlords of the Church, but as "ensamples to the flock," of which they are a part, and to which, as the Church of God, they are responsible for the maintenance of the Church's doctrine, form, and life.

They are not the Church, but together with the people, as a great and free democracy under "Christ the King and Head" they make up the Church, which is "the kingdom of the Lord Jesus Christ, the house and family of God", and which, according to the Confession of Faith, further is made up of "all those who, throughout the world, profess the true religion, together with their children."

III. *Benefits and advantages of our System.* These are many and manifold. With Christ the Head, the spirituality and unworldly character of the Church is guaranteed. Given and created of God the Father, it is forever ruled and directed by God the Son. It cannot fail, for in Him is life, and the life is the light of men.

The obvious weakness of congregationalism is also guarded against by making the Church a wide spiritual unity, the strong bearing the burdens of the weak, the whole having interest in the part, and the part, no matter how small, having a voice in directing the life and policy of the whole.

It prevents autocracy, the rule of one; and it makes impossible bureaucracy or the rule of a few officials. There is no such thing, apart from Christ, as a "Head of the Presbyterian Church", the Moderator serving as "primus inter pares" or simply as "the first among equals", and that for one year only; and by a wise, unwritten law of the Church, except in great and unexpected crises, he never again returns to the chair.

The system also secures to the people their lawful rights. No man can be a minister, or an elder, until first "called" or elected by the people; and further, none but these called, elected, and ordained men can sit in any of the governing courts of the Church. And to these courts from the Session which is the lowest, up to the Assembly which is the highest, the humblest member may appeal for the redress of grievances and the administration of justice. In the system, therefore, unity is secured without the sacrifice of liberty or the violation of conscience; order is established and maintained without coercion; discipline is exercised without the possibility of bias; wisdom is linked with efficiency, and in a unique and marvellous manner it is brought about that while each unit bears its own burden there is also a bearing of one another's burden, and a fulfilment of the law of Christ.

A Priceless Possession

Into this great, and free governmental inheritance it is the privilege of our young people to have entered. Some have attained to this possession at a great price. For it many have shed their blood. It is for all who enjoy it, both old and young, to pledge themselves to its maintenance and defence both for our own and other lands.

Wiarton, Ont.

A novel service, with an attendance of sixty-two young people, was a campfire gathering in Mr. Mill's study recently and was addressed by Mr. Murtha of the High School on The Art of Playing the Game.

The men's banquet on the evening of November 3rd was attended by thirty-two men, the purpose being to organize a man's club. This was effected with the minister, Rev. J. B. Mills, Honorary President, and Mr. G. Kastner, President.

At the last communion service one hundred and thirty-five participated and twenty-five new members were received, twenty-two on profession of faith. Following the reception three infants and eight adults were baptized.

At the Lake Charles Church connected with Wiarton eight new members were received and there were eight baptisms. With the additions to membership at Lindsay and Mar the total received into membership was thirty-five.



Sunday School Class, Sibbald, Alta. The Teacher, Mrs. Bray, on the Left.

YOUNG PEOPLE'S RALLIES

With delegates from all parts of Pictou County, N.S., the Presbytery's Young People's Union was gratified to have the spacious auditorium of First Presbyterian Church, Pictou, filled on the occasion of the annual autumn rally. Rev. S. T. Nicholls, Honorary President, and Mr. Alexander Sutherland of New Glasgow, the President, were in charge of the meeting. The address was given by Rev. W. M. MacKay, Synodical Missionary. Prizes in the form of cups were presented to the teams which excelled in the various sports. St. Andrew's Church, Westville, received the Ferguson cup, St. Andrew's Church, Pictou, the Campbell cup, while the Almor cup for tennis was won also by St. Andrew's Church, Pictou. The election of officers resulted as follows: President, Miss Edith Stewart, New Glasgow; First Vice-President, Stewart MacLeod, Thorburn; Second Vice-President, Miss Dorothy Crowell, Pictou; Secretary, Miss Mabel Fraser, Westville; Treasurer, Miss Lois Ingram, Stellarton.

As a tribute to the devotion of Mrs. L. G. Ferguson of Westville to young people's work she was elected to honorary membership, and a like tribute was paid to the donors of cups. The gathering concluded with a social hour for which provision had been made by the Young Peoples' Societies of First Church, Westminster and St. Andrew's Church. This was the third in the series of rallies and the attendance numbered about 450. According to the statement of Mr. MacKay in his address, never in the history of the Presbyterian Church had there been proportionately a stronger Young People's Union than at the present time in Pictou Presbytery.

The invitation of Bethel Church, Scotsburn, to hold the next year's rally there was accepted.

* * *

The Young People's Societies of the Presbytery of Halifax and Lunenburg held their annual meeting this year in St. David's Church, Halifax, on October 12th. A brief period of worship conducted by the society of Knox Church marked the opening session. The chair was then taken by Mr. Walter Ross of Truro, President, and Dr. C. M. Kerr welcomed all on behalf of St. David's and Knox Churches. Response was made to this by a representative of the Elmsdale society.

Two important addresses, the first by Rev. W. M. MacKay, Synodical Missionary, and the second by Rev. Frank Baird, D.D., had a place on the program at the evening meeting, the former emphasizing the value of good living and the latter discussing young people's problems. Dr. Baird impressed very strongly the value to youth of a faithful use of what we ordinarily speak of as the means of grace, and declared that the young people should impose upon themselves discipline and bring both mind and emotion into absolute subjection to the Lord Jesus Christ.

An undertaking was assumed by the organization to support a native missionary in British Guiana. The Truro society through one of their number brought a message upon the value and necessity of proper leadership among young people. The evening meal was provided by the Ladies' Auxiliaries of St. David's and Knox Churches. Rev. C. Ritchie Bell of Truro presented the cup for the largest attendance. This award was made to Elmsdale Y.P.S.



SUNDAY SCHOOL, KIMBERLEY, B.C.

Kimberley is not only one of the world's greatest mining centres for lead and zinc but there is here too great wealth of diamonds, human diamonds to be discovered and polished by the miners of Christ. The accompanying picture indicates the possibilities of work among the young people in this place. During the summer months the church was served by Mr. Jas. Milroy, a student for the ministry, taking his university course in McMaster University. There were three Sunday Schools with a combined enrolment of over one hundred and eighty, Marysville, Chapman Camp, and Kimberley, and a capable staff of teachers in each place. Increase in attendance at the church services during the summer was rapid and pronounced and the expectation is that this field will soon attain the standing of an ordained mission field. Mr. Milroy has returned to Hamilton to prosecute his studies there.

SUNDAY SCHOOL PUBLICATIONS

Our new Presbyterian Publications announce that sample copies of the Canadian papers for our Sunday Schools are now ready. These issues are to commence with the first Sunday in January 1932. The paper for older boys and girls will be called The Challenge, whilst the paper for younger boys and younger girls will be known as Young Canada. This is a great step forward in connection with our work amongst the young. Ever since we lost our Presbyterian papers through the Union of 1925, there has been an incessant demand from coast to coast for the re-issue of our own illustrated papers for the boys and girls.

The dream has now come true, and the first issues are a promise of good things to come. Canadian writers and Canadian artists have combined to provide papers full of fascinating material that should inspire our youth with fresh vision, noble ideals, and the principles of good citizenship. The religious note, almost abandoned in some of the illustrated papers to-day, is the dominant characteristic in our illustrated papers.

The Board of Sabbath Schools and Young People's Societies asked the last General Assembly for permission to commence this work and place the Rev. Norman MacEachern, M.A., First Presbyterian Church, Winnipeg, as editor and manager. Mr. MacEachern commenced his labors early in September, choosing as his headquarters the historic St. Andrew's Church House at 73 Simcoe Street, Toronto. The issue of The Challenge and Young Canada is the first step in a gradual return to a complete issue of our own Canadian helps and illustrated papers. The Board calls for the loyal support of every Church and Sabbath School and Young People's Society in ordering direct from Mr. MacEachern, so that supplies may go forward without delay.

JOHN MCNAB,
Chairman of Committee on Publications

CORRECTION

Through an error in the printed statistical report for the Presbytery of London, in the Assembly Minutes, the congregation of Burns Church, Mosa, appears as paying a salary of $600. This is incorrect; the salary is $1,800 and a manse. The mistake occured through the number opposite the congregation being out of place.

HYMN BOOKS

A lady in Toronto, in answer to our appeal, sent a supply of new hymn books to the congregation soliciting these. An additional copy from an unknown friend has reached us. We could use at least two dozen more, an appeal having come from one of our mission stations in the West.

International S. S. Lessons

(*From Peloubet's Notes*)

LESSON—DECEMBER 13

John's Vision on Patmos.
Revelation 1:1—3:22.

Golden Text.—Fear not; I am the first, and the last; I am he that liveth.—Rev. 1:17, 18.

Time.—John was exiled probably about A.D. 95, under the Emperor Domitian.

Place.—The island of Patmos, southwest of Ephesus and west of Miletus, in the Ægean Sea.

SUJECT.—The Glorified Saviour.

I. The Seven Churches, Rev. 1:1-8.
The Revelation of John.
Grace and peace.
"Behold, he cometh."

II. The Vision of the Risen Christ, Rev. 1:9-20.
John in Patmos.
In the Spirit on the Lord's day.
"I am alive for evermore."

III. The Seven Letters, Rev. 2:1—3:22.
To Ephesus.
To Smyrna.
To Pergamum.
To Thyatira.
To Sardis.
To Philadelphia.
To Laodicea.

IV. John's Vision of Heaven Rev. 21:1—22:9.
The new heaven and new earth.
The new Jerusalem.
"And they shall reign for ever and ever."

LESSON—DECEMBER 20

The Supreme Gift of Love (Christmas Lesson).
1 John 4:7-19.

Golden Text.—Beloved if God so loved us, we also ought to love one another.—1 John 4:11.

Time.—It is the tradition that John died in the time of the Emperor Trajan, about A.D. 98. It is likely that his first Epistle was written not long before that year.

Place.—In that case, it was probably written at Ephesus, where John was the bishop of the church.

SUBECT.—The Gift of the Saviour.

I. God's Love and God's Son, vs. 7-10.
John's First Epistle.
Love is of God.
"Herein is love."

II. God's Love and Our Love, vs. 11-14.
Love one another.
God abiding in us.
"He hath given us of his Spirit."

III. Abiding in Love, vs. 15-19.
Confessing Jesus as God's Son.
God is love.
Love made perfect.

LESSON—DECEMBER 27

Review: The Spread of Christianity in Europe.

Golden Text.—The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

As these two quarters have been mainly concerned with the extension of Christianity, classes may well have a review dealing with that subject. The following themes may be given out, to be treated in brief talks or essays.

1. What Christianity is.
2. Extension of Christianity: Motives, Agents, Methods, Power; Among the High, The Lowly, To all Nations; Hindrances and How Overcome; Progress.

OUR CHURCH CALENDAR

Vacancies

Long Branch Ont., Mod. Rev. John Galloway, 51 Symons St., Mimico, Toronto 14.

Little Harbor-Pictou Landing, N.S., Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Megantic and Marsboro, Que., Mod. Rev. Dr. A. M. Gordon, Quebec, Que.

Nelson, B.C., Mod. Rev. R. J. Douglas, 550 Campbell St., New Westminster.

Tisdale, Sask., Mod. Rev. J. Lloyd Hughes, Melfort, Sask.

Grand Falls, Nfld., Mod. Rev. Hugh M. Lyon, Queen's Road, St. Johns, Nfld.

Woodstock, N.B., Mod. Rev. G. E. Knight, Harvey Sta., N.B.

Glace Bay, N.S., Mod. Dr. W. A. Cunningham, Sydney, N.S.

Rockwood and Eden Mills, Ont., Mod. Rev. H. L. Bennie, Acton, Ont.

Winnipeg, Man., First, Mod. Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg.

Lachine, Que., St. Andrew's, Mod. Rev. James Adams, 19 Fenwick Ave., Montreal West, Que.

Holstein and Fairbairn, Ont., Mod. Rev. Robt. Honeyman, R.R. No. 2, Holstein, Ont.

Delaware, Ont., St. Andrews and North St. Mod. Rev. F. W. Gilmour, 111 Elmwood Ave., London, Ont.

Kintyre and Bothwell, Ont. Mod. Rev. Dr. J. A. MacLean, Dutton, Ont.

Foxboro, Fuller and Roslin, Ont., Mod. Rev. Dr. Seymour, 271 George St., Belleville, Ont.

Wallaceburg, Ont., Mod. Rev. M. Scott Fulton, D.D., Chatham, Ont.

New Glasgow and Rodney, Ont., Mod. Rev. B. L. Walden, Glencoe, Ont.

Port Elgin, Ont., Mod. Rev. A. H. Wilson, Paisley, Ont.

Priceville and Swinton Park, Ont., Mod. Rev. T. O. Miller, Markdale, Ont.

Havelock, Ont., Mod. Rev. J. C. Robinson, Campbellford, Ont.

Belfast, P.E.I., Mod. Rev. A. R. Gibson, Montague P.E.I.

Esson and Willis, Ont., Mod. Rev. J. A. MacInnis, Orillia, Ont .

Toronto, Glebe Ch., Mod. Rev. H. E. Abraham, 76 Dinnick Crescent, Toronto.

Woodville, Ont., Mod. Rev. A. G. Scott, Lorneville, Ont.

Bluevale and Eadies, Ont., Mod. Rev. W. A. Williams, R.R. 3, Brussels, Ont.

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Town Line, Ivy, and Baxter, Ont., Mod. Rev. J. S. Shortt, Barrie.

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Biggar, Sask., Mod. Rev. J. S. Flook, 403-29th St. W., Saskatoon, Sask.

Kirkhill, Ont., St. Columba, Mod. Rev. D. M. Lamont, Dunvegan, Ont.

Mosa Burns, Ont., Mod, Rev. John McNair, 8 Christie St., London Ont.

Calls

Arnprior, Ont., St. Andrews to Rev. Thos. McAfee, Indian Head, Sask. Accepted.

Peterborough, Ont., St. Paul's, to Rev. A. T. Barr, Ph.D., Brantford.

Whitby, Ont., to Dr Harvey Carmichael of Montreal.

Great Village and Portaupique, N.S. to Rev. Alex. Nimmo, Morewood, Ont.

Edmonton, Alta , Westmount, to Rev. C. E. Fisher, Olds, Alta.

Harriston, Ont., to Rev. D. Parry Jones, of Toronto.

Inductions

Goderich, Ont., Oct. 8, Rev. D. J. Lane.

Red Deer, Alta., Knox, Oct. 23, Rev. Hugh Jack.

London, Ont., Knollwood Park, Oct. 28, Rev. M. G. Court.

Mount Brydges etc., Ont., Nov. 19, Rev. W. B. Macodrum.

Allenford and Elsinore, Nov. 24th, Rev. Wallace Johnston.

Selkirk, Man., Rev. E. L. Garvin.

Kitsilano, B.C., Rev. H. B. Bonsall as Stated Supply.

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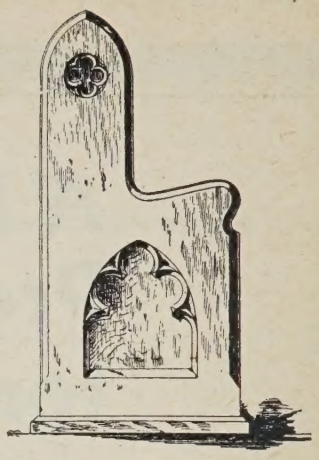
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Know thy work and do it.

The malady of our time lies in its contracted thoughts of God.

Though dishonesty be concealed its effects cannot be diminished.

Difficulties strengthen the mind as labor does the body.

He who is a Christian in little things is not a little Christian.

Intelligence as well as sympathy must guide in dispensing charity.

Truth is both the shortest and the surest road in every difficulty.

A Christian not only refrains from injustice but recoils from it.

Out of personal relation with Christ come the fruits of holy living.

Nothing should be done in slovenly fashion which is done for the Master.

A warm, blundering man does more for the world than a frigid wise man.

To attain complete contempt of oneself is to enjoy abundance of peace.

Deal worthily, deal trustfully with such a guide as this, the New Testament.

Every triumph over temptation strengthens the soul against further assaults.

God acts in humanity by human forces as He acts in nature by natural forces.

The preacher must be a genuine man and his whole life be a doing of the truth.

A man is only what his motives *are* and not necessarily what they *appear* to be.

Do that which is assigned thee and thou canst not hope too much or dare too much.

If there is such a thing as joy in the world certainly the pure in heart possess it.

That bravest work in nature's plan,
An upright, independent man.

The Church has no greater victory than the victory she wins when one sinner repents.

Force, light, justice, benevolence, progress, come to us from those who have suffered.

The truth is that no one has any idea of the number of good people who live about us.

Nothing can satisfy us but actual and permanent redemption from the power and taint of sin.

We look to Jesus as teacher and example, but trust Him also as Redeemer and worship Him as Lord.

We must look up to Heaven to be guided rightly upon earth as ships are guided on the ocean by stars.

Christ is wont to catch every man in the way of his own craft, magians with a star, fishers with a fish.

Though Christ a thousand times in Bethlehem be born, if he's not born in thee, thy soul is all forlorn.

A prophet was a preacher of his times and his message was intended primarily for the people he addressed.

Perfect holiness is perfect virtue but in a peculiar aspect, that of separation and recoil from its opposite.

The New Testament is an authority which survives where others perish, and a light which waxes when others wane.

With definite purpose to learn of Christ, one must come to Him and surrender himself to His teaching and guidance.

Revelations come to the pilgrim on the road. We do not talk ourselves into the knowledge of the Lord; we walk into it.

Jesus' summons to trust in God and to prayer sounds as absolute as if there were no such thing as prudence or human toil.

All healthy revolution in spirit and in circumstance, in character and conduct, must begin in the glory of spiritual vision.

Moral force is not culled idly like a flower from a hedge; it must be acquired laboriously, and sometimes, like coal, must be mined from the lowest depths.

God builds for every sinner, if he will but come back, a highway of golden promises from the depths of degradation and sin clear up to the Father's house.

How much more tender and affectionate might we be in the home if we reflected upon the frailty of the ties that unite us and how soon they may be sundered.

Selected.

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